



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

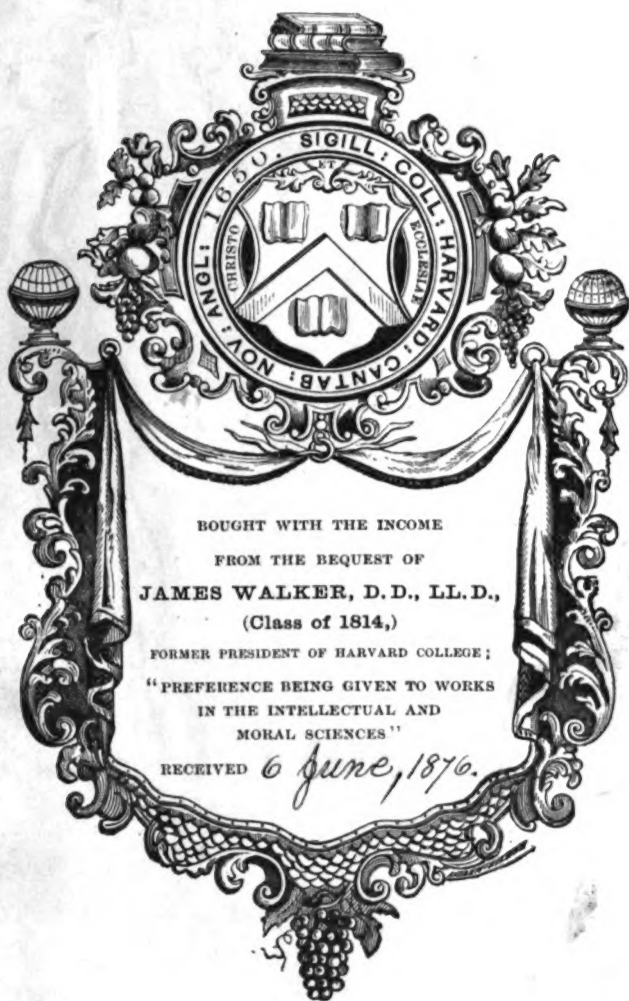
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HD WIDENER

HW JP7M -



2277
2

Recensio Synoptica
ANNOTATIONIS SACRÆ,
BEING A
CRITICAL DIGEST
AND
SYNOPTICAL ARRANGEMENT
OF THE MOST IMPORTANT
ANNOTATIONS ON THE NEW TESTAMENT,
EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:
CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,
BOTH ANCIENT AND MODERN,
AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,
In which
Each Portion is systematically attributed to its respective Author,
AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;
The whole accompanied with
A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

BY THE REV. S. T. BLOOMFIELD, M. A.
OF SIDNEY COLLEGE, CAMBRIDGE, VICAR OF BISBROOKE IN RUTLAND, AND CURATE
OF TILTON AND TUGBY IN LEICESTERSHIRE.

Οὐ σοφισταὶ ἤκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν
γεγραμμένων, ἐξετάζομεν τὴν Γραφήν.

Philostr. Jun. Icon. 1, 24.

Ἄλλὰ τῶν θείων τὰ πολλὰ ἀπιστῆ διαφυνγάνει μὴ γινώσκεσθαι.
Heraclitus ap. Plutarch. Coriol.

VOL. II.

LONDON:

C. AND J. RIVINGTON,
62, ST. PAUL'S CHURCH-YARD; 3, WATERLOO-PLACE, PALL-MALL;
AND 148, STRAND.

1826.

48 1/2.10

Bi 1338.26

✓

HARVARD COLLEGE LIBRARY

1876, June 6.
Stalker Fund.

ST. MARK.

CHAP. I.

VERSE 1. ἀρχὴ τοῦ εὐαγγελίου. Many Critics, as Erasmus, Zeger, Le Clerc, Wetstein, Beza, and Campbell, account this as a sort of title to the work. It was not unusual (says Campbell) with authors to prefix to their performance a short sentence, to serve both as a title to the book, and to signify that the beginning immediately followed. So Hos. 1, 1, 2. In this manner also Herodotus introduces his history: Ἡροδότου Ἀλικαρνασσίης ἱστορίας ἀποδείξις ἦδε. Others compare the beginning of the history of Thucydides. They might have added, the commencement of the history of Procopius. Also of Ocellus Lucanus: Τάδε συνέγραψε Ὀκελλὸς ὁ Λευκαρὸς. And of Timæus Locrensis: Τίμαιος ὁ Λοκρὸς τάδε ἔφα. So Antig. Hist. Ital. script. antiq. ap. Dion. Hal. I. 1, 10, 84. Ἀντίοχος τάδε συνέγραψεν. And Palæphet. de Incred. τάδε περὶ ἀπίστων συγγέγραφα, where the use of the *first* person is remarkable. Yet more so is the use of both the *first* and the *third*, in the commencement of the history of Hecætæus, as preserved in Demetr. Phal. Ἡκάταιος ὁ Μιλήσιος ἔδδε μυθεῖται, τάδε γράφω. This custom (says Campbell) probably gave rise to the custom afterwards adopted by transcribers, of putting at the head of their transcript, *incipit*, followed by the name of the book or subject, and subjoined at the foot *explicit*, with the name repeated, as a testimony to

the reader that the work was entire. Markland (ap. Bowyer) takes the construction thus: John (v. 4.) "baptising in the wilderness was" (v. 1.) a beginning of the Gospel of Christ, according to the Prophets." (v. 2. and 3.) In this he is followed by Rosenmuller. But this method is extremely harsh, and the interpretation which is founded upon it, very precarious. Though I acknowledge that no writer of the New Testament abounds so much in this sort of synchronism as Mark.

2. ἐν τοῖς προφήταις. The best Critics (and especially the recent ones) seem agreed* that the true reading is ἐν Ἡσαΐα τῷ προφήτῃ, as being found in the most ancient MSS. and Versions, and confirmed by a passage of Porphyry, where he censures Mark, because in this passage he attributes to Isaiah what is found in another writter, namely Malachi, in whom something similar occurs. Or rather (as Eichhorn and Griesbach have shown) they were *compounded* out of a passage of Malachi, and another of Isaiah, and they have accounted for the reading ἐν Ἡσαΐα by a most ingenious hypothesis, for which I must refer the reader to Kuinoel.

4. Ἰωάννης βαπτίζων. The best Critics, (as Erasmus, Schmid, Grotius, and Kuinoel,) agree in taking this for ἐβαπτίζε, and call it a Hebraism. It however extends, in some measure, to the Greek and Latin; and is a regular principle in many modern languages; as, for instance, our own.

4. κηρύσσαν βάπτισμα μετανοίας. Rosenm. interprets: "Publicè professus est, initiandos esse homines baptismo ad poenitentiam, qua remissio peccatorum impetretur." He explains βάπτισμα, "the baptism by which those who use it promise and engage amendment of heart and reformation of life."

* Except Campbell, who retains the common reading, which has an immense majority of MSS. in its favour, is supported by the Arab. and Ethiop. Version, and is more conformable to the scope of the passage, where two quotations are brought from different Prophets, and the most similar is not from Isaiah, but Malachi.

5. ἐν τῷ Ἰορδάνῃ ποταμῷ. Wetstein quotes examples of this mode of expression. He might have more appositely cited Thucyd. 2, 5. ὁ γὰρ Ἀσωπὸς πέταμος ἐρρύη. Εἰς is for ἐν. These prepositions are often used indiscriminately, as *in* and *into*.

5. ἐξομολογούμενοι τ. α. On this word see the note on Matth. 3, 6. It may be further observed that ἐξ seems intensive. It denotes a fervent, though perhaps private, confession of sins. So Acts 19, 18. ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. James 5, 16. ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα.

7. κύψας λύσαι. Grotius remarks that κύψας expresses the posture of a servant unloosing his master's sandals. Now these, as Schwartz tells us, in his Comment. Ling. Græc. 863. were fastened to the foot by very artificial straps; and, since they could not be loosed without trouble, that operation was by the rich committed to slaves, (as with us servants pull off boots,) though it seems to have been an office which the disciple performed for the Master. See note on Matth. 3, 11. Wetstein compares Tibull. 1, 6, 30. "Vinclaque de niveo detrahit ipse pede." And Lucian, which is cited above on Matth. 3, 11. ἱμάντα, *strap*. Wetstein cites Plut. 4, 2. p. 665.-B. τῶν ὑποδημάτων τοὺς ἱμάντας.

10. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε. There has been some doubt, whether ἀναβαίνω should be referred to John, or to Jesus. To *John*, say Brug. Beza, Schmid, Piscator, Pole, &c. To *Jesus*, (to whom the speech is delivered,) say Erasmus, Ros. and Kuinoel, &c. which I think preferable. The ἀναβαίνων is a *nominativus pendens*, for the genitive absolute; as in 3, 16. Then the εἶδε must be referred to *John*. Kuinoel compares 11, 6, 7. where the words εἶπον, ἀφῆκαν, ἀγάγον, are so coupled as to *seem* to refer to the same person; though that is not the case.

10. εἶδε σχιζομένους τοὺς οὐρανοὺς. This is said of lightning, (as in Aristides and Phlegon ap. Wets.) as are *scindere*, and other words of a similar signifi-

cation, such as *absilire*, *rumpere*, *discedere*, *dividere*, *abrumper*; examples of all which are to be found in Wets. Stat. Theb. 10, 873. Sil. 1, 535. 6, 608. Cic. de Div. 1, 43. 2, 28, & 48. 1, 44. Virg. Æn. 9, 20. Liv. 22, 1. Senec. Q. N. 1, 14. 7, 20. Hor. Od. 1, 34, 5, &c. This was a symbol, says Grotius, (somewhat fancifully,) of the celestial kingdom, which was soon to break through all obstacles.

12. ἐκβάλλει, *discedere* jubet; as in v. 43. & 4, 25. (Grot.) Simon, Wolf, and Raphel, explain, "*emisit, sine illatâ vi*;" of which many examples may be seen in Schl. Lex. in v. § 3. It is certainly very appropriate, as applied to divine or spiritual influence.

13. ἦν μετὰ τῶν θηρίων. Markland thinks that it only signifies that he withdrew from all human society. "The expression (adds he) seems to have something *poetical* in it." But this I regard as an unjustifiable curtailment of the sense. These words are added, to more fully describe (for the information, it should seem, of the Romans,) the scene, as being one of the roughest and wildest parts of the desert. (Rosenm. and Kuin.) Wetstein compares Virg. Æn. 3, 646. "*Quum vitam in silvis inter deserta ferarum Lustra domosque traho*."

15. πεπλήρωται ὁ καιρὸς, *adest*. Ν7D. Time is said πληροῦσθαι, partly when it has slipped away, partly when any definite period *approaches*. So Joh. 7, 8. Luke 21, 24, &c. (Schl. Lex.) Wetstein compares Jos. Ant. 6, 4, 1. ἐξεδέχετο τὸν καιρὸν γενέσθαι, πληρωθέντος δὲ αὐτοῦ κ. τ. λ. Jos. 7, 8, Acts 7, 29, 30. The time here spoken of is that which, according to the predilections of the Prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is, (every week being seven years,) four hundred and ninety years; reckoning from the order issued to rebuild the Temple of Jerusalem. However much the Jews misunderstood many of the

other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as from the other accounts of that period still extant, it is evident that an expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries.

15. μετανοεῖτε. The word denotes, properly, to *change one's opinion*: secondly, to *so change one's opinion of any thing as to wish it had been otherwise*, i. e. to *repent*; thirdly, it sometimes (as here) has united with it an adjunct notion of *reformation*, and often signifies no more than such reformation. It denotes such a change of mind and heart as may produce a corresponding change in the conduct.

19. καταρτίζοντας τὰ δίκτυα. Dr. Campbell seems to make a doubt whether the word κ. should have the sense of *prepare, make, or mend*. He however adopts the latter, because a little fishing-bark is a more commodious place to mend than to make nets. In fact, the proper signification of κ. requires this. It signifies to restore to a former state what has been disarranged, broken, &c.; to repair, restore, refit; and is used of ships, nets, walls, human bones; and sometimes, metaphorically, to restore (to purity), reform, perfect.

20. μετὰ τῶν μισθωτῶν. In illustration of the term μισθωτός, Wetstein has cited Plato de Rep. 2. μισθωτοί, οἱ δὲ πωλοῦντες τὴν τῆς ἰσχύος χρεῖαν.

21. Mark here (observes Griesbach) having proceeded to Matth. 4, 21. lays aside that Evangelist, and passes on to Luke, (see Luke 4, 31—44.) since he had resolved to omit Christ's Sermon on the Mount, which seemed to him too long for insertion in so small a work as the one which he intended to

write, and which, moreover, comprized many things that appertained only to the hearers of that discourse. He also omitted what is to be found in Luke 4, 15—30. namely, the discourse which was held in the synagogue at Nazareth; the *accommodation* of the passage of Isaiah, and the examples deduced from the history of Elijah and Elisha, with of which Mark thought that his readers might very well dispense. (Griesbach.) I must observe that all this is obviously founded on hypothetical speculation, and therefore precarious.

23. ἄνθρωπος ἐν πνεύματι ἀκαθάρτω, *with an unclean spirit, having an unclean spirit*, as Luke expresses it. 'Εν is joined to nouns signifying weights, clothing, virtues, vices, &c. and may be rendered by participles of the same nature with the things signified by the nouns. (Kuin.) Rosenm. observes that the man was an hypochondriac, who, however, had lucid intervals, (otherwise he would not have been admitted into the synagogue,) and was also epileptic; as may be collected from ver. 26. compared with Luke 9, 32, 42. Matth. 17, 15.

24. ἔα. Hebr. הָאֵן, *ah, heu*. A particle of exclamation, indignation, grief, which often occurs in the Classics, especially the Dramatic writers, and Plato. Wetstein has numerous examples.

24. ὁ ἅγιος τοῦ Θεοῦ. An appellation applied to all persons consecrated to God, as Teachers, &c. Here it is applied κατ' ἐξοχὴν to him who is pre-eminently *the Holy One*.

26. σπαραξάν αὐτὸν τὸ πνεῦμα τὸ ἀκαθάρτον. Σπαρασσειν generally signifies only to *tear, rend*: but in the present passage, and in 9, 20, 26. Luke 9, 39. it denotes those vehement convulsions and spasms of the nerves, distortions of the limbs, &c. which accompany epilepsy. These are by the Classical writers sometimes called σπαραγμοί, though more frequently σπασμοί. All these symptoms are vividly depicted in the following passage of Aretæus, Capp. de Epilepsiâ de Cur. 5. ἦν δὲ καὶ σπᾶται καὶ διασ-

τρέφεται τὴν κάτω γνάθου, ἣν τῷ χεῖρε, καὶ τὰ σκέλη
ρίπτηται. 5. de morbo. δάκτυλοι γοῦν μεγάλοι χειρῶν
ἣν ποδῶν συνέλκονται—χεῖρες δὲ οἱ σπασμῷ συνέρχον-
ται—ἐσφαγμένοισι ταύροις ἱκελος ἢ συμφορὴ—στομα-
ξήρον — ἐν αὐτῇ δὲ τοῦ κακοῦ — ἀφανίῃ, ἀναισθησίῃ
καὶ εἰ μέγα ἐμβοῆς — στεναγμὸς δὲ ἡ φωνή. Christ,
who forbid him to speak, permitted him, how-
ever, to utter a shriek, that it might testify the
greatness of his agony. (Wets.) These violent
spasms usually induced foaming at the mouth; as
we find from Luke 9, 39. κράζει καὶ σπαράσσει αὐτὸν
μετὰ ἀφροῦ. See Grot. Heins. Hamm. Lightfoot,
and Kuinoel.

27. κατ' ἐξουσίαν, *pro imperio*: as having self-de-
rived power. For the Jewish exorcists used invoca-
tions of the *Divine name*, to dislodge the demons.
But no one had yet done it in his *own name*. (Ro-
senm.) Wetstein cites Aristot. Pol. τὸ ἐπιτάττειν
ἀρχικώτερόν ἐστι.

28. ἐξῆλθε δὲ ἡ α. α. ε. εἰς ὅλην τὴν περίχωρον
τῆς Γαλιλαίας. I assent to Dr. Campbell, that
our common version, "throughout all the region
round about Galilee," is incorrect; as is also that
of Beza and others. Indeed, De Dieu and Simon
long ago pointed out the real sense of *περίχωρον*
(which was by the Vulgate correctly rendered *re-
gionem*), and they notice that this use of *περίχωρον*
is found in the Sept. i. e. *region, tract, &c.* There
is therefore no occasion for Bp. Pierce's correction,
"rather into the whole region of Galilee, which was
round about, i. e. about Capernaum." Still less can
I approve of Schleusner's interpretation, "by a me-
tonymy, the people inhabiting the region."

31. ἡγείρεν αὐτήν. I agree with Schleusner in
thinking that the word denotes here, as in 9, 27.
sanare, ex morbo erigere: and so it is explained
by Theophylact. Schleusner subjoins Classical ex-
amples; as Hippocrat. T. 1. p. 7. Thucyd. 2, 49.
I add, Æsop, Fab. ἀναστὰς ὁ νοσῶν προῆλθεν. Artem.
1, 79. νοσοῦντα δὲ ἀνίστησι. and 2, 36. 37 & 39.

Artemid. I, 31. p. 49. m. βάπτον γὰρ ἀνίστανται. P. 330, 11. ἀνάσταντας, qui convalescerunt. Plato in Lacheta ap. St. Thes. ἀναστήναι ἐκ τῆς νόσου. Porph. Vit. Pythag. p. 195. μέλη πρὸς νόσους—ἐπαδῶν ἀνίστη τοὺς καμνοντάς. Artemid. I, 22, 26. Herodot. I, 22. αὐτὸς τῆς νόσου ἀνίστη. And so in the Latin; as in Hor. Sat. I, 1, 82. Medicum roget, ut te *suscitet*. Liv. 3, 24. *Assurrexit ex morbo*.

32. ὅτε ἔδυ ὁ ἥλιος. These expressions, like ἀνατέλλειν, &c. are supposed to be founded on the ancient and common opinion, that the sun on setting was immersed in the ocean: especially as *that* is the primary sense of δύω, δῶμι, and their derivatives. The Jews, we may observe, waited till the sun-set, and the end of the sabbath, before they would bring their sick to be healed; since even to communicate medical assistance (unless the disorder were extremely dangerous) was thought a breach of the sabbath.

34. οὐκ ἤφιε λαλεῖν τὰ δαμόνια, ὅτι ᾔδεισαν αὐτόν. Mr. Markland would remove the comma after δαμόνια, and translates, "would not permit them that they knew him." He notices that this mistake of ὅτι is frequent, and instances Matth. 16, 17. 26, 17. Mark 1, 27. Luke 11, 48. Acts 1, 5. 2, 26. Rom. 7, 21. Ps. 48, 13, 14. This is evident by the *sense*, which is more fully expressed in Luke 4, 41. Christ did not permit them to confess that they knew him to be the Messiah. He imposed silence on them; and was not willing to be publicly saluted as Messiah, lest he should thereby afford occasion for political tumults.

36. κατεδίωξαν. The word not only signifies *persequi fugientem animo lædendi*, but also, *insequi præeuntem, prosequi*, for the purpose of acquiring and obtaining, *cupide, ardenter sequi*. See Heupelius ad h. l. and Facius ad Eurip. Orest. v. 412. (Kuini.)

38. εἰς τὰς ἐχομένας καμοπόλεις, neighbouring. This sense of the word is frequent in the best writers, and is illustrated by Raphael, Els. Krebs,

Kreb. Loes. Wets. &c. It perhaps thus arises: *ἔχεσθαι τίνος*, signifies properly, to hold oneself by any thing, to adhere to it, keep close to it, to be close to it, be near it, be neighbouring.

38. *καμπούλεις*, unwall'd country towns, in German and Dutch *flecken, ulecken*: so called as being neither πόλεις nor κάμμαι, but something between both, approximating to cities in size and population, but unwall'd; something like those of remote antiquity, which Thucydides thus describes in his Preface, I. 5. *προσπίπτοντες πόλεσιν ἀτειχίστοις, καὶ πατὰ κάμμαις οἰκουμέναις*, such as there were many in Galilee, according to Jos. B. 1, 3, 2. Lightfoot takes them to signify villages which had a synagogue, the Πόλεις were wall'd towns. Yet Joseph, B. 4, 7, 4. and 5: mentions a *κάμμη* which *had walls*. The word *καμπούπολις* is chiefly used by the later Greek Geographical and Topographical writers, ex. gr. Strabo, Ptolom. J. Malold, Isidore, &c. from whom examples are adduced by Wetstein.

43. *ἐξέβαλεν αὐτὸν*. Euthymius has well explained this *ἀπέλυσε*, "despatched him quickly." (Doddr.)

45. *μὴ δύνασθαι*—*εἰσελθεῖν*, could not, from the press of the crowd, enter without inconvenience and difficulty. Grotius remarks on the moral sense of *δύναμαι*, by which is signified, not what is simply impossible, but what is so *secundum quid*, &c.

CHAP. II.

2. *ἐλάλει τὸν λόγον*. The Commentators for the most part, take the word *λόγος* here κατ' ἐξοχήν. Euthymius, however, supplies *τῆς διδασκαλίας*, which comes to the same thing.

3. *παραλυτικὸν—τεσσαρων*. He was conveyed by four persons, one having hold of each limb. Wetstein compares Lucian. D. M. 4, 2. *οἰκέταις τετρασὶν ἐπικεκυφότα—ἐμψυχόν τινα τάφον*. Thus in the *Somnium* of Lucian, § 13 (cited by Bulkley.) *Φοραδὴν ὑπὸ τεττάρων κεκομίσμενον*. So also, Galen (ap. Wets.)

where mention is made of a patient carried in a sheet by two persons, one at each end.

3. ἀπεστέγασαν τὴν στέγην. In the interpretation of this passage considerable difficulties have been found; to remove which, most recent Commentators have resorted to the mode of interpretation adopted by Dr. Shaw (in his *Travels*); a statement of which may be seen in Elsley. I must, however, observe, that it appears to me to do some violence to the Greek words, from which I cannot see how any such sense as he inculcates, can be elicited. His hypothesis requires that we should take ἀπεστέγασαν τὴν στέγην ἐξορύξαντες of "throwing back and removing a veil or tent cloth, under the shelter of which they were sitting, in the inner court." But where, I ask, has στέγη the sense of *veil*, ἀποστεγάξω to withdraw, and ἐξορύσσω to throw back? I would rather encounter *any difficulties* to be found in the common interpretation, than admit such a violent method of removing them. Doddridge's paraphrase of ἐξορύξαντες is quite inadmissible. To the hypothesis of Lightfoot, Whitby, &c. I see no objection, except that what they tell us about the *trap-door* is *gratis dictum*; there being no mention, nor even allusion to it in the text: nay the *color orationis* seems adverse to it. The case seems plainly to have been this; not being able to approach Jesus, because of the crowd, they ascended to the flat roof (see Luke), by the outer stairs; (compare Matth. 24, 7. Mark 13, 15.) and uncovered the roofing, whether of tiling or thatching, including the lath and plaster (about the place where Jesus sat, and having pulled it away, let down the couch by the orifice, διὰ τῶν κεράμων.) *

* Ἐξορύσσοντες will imply *perfordientes*, digging and scooping out an orifice. Διορύσσω. would have been more proper; it is used of digging or scooping out. So Herodot. 7, 23. and 116. D. Cass. 999. Xenoph. Econ. 19, 4. It has often joined to it ὀφθαλμοῦς. Wetstein cites Thucyd. 4, 48. διελόντες τὴν ὀροφήν. Plut. 264. D. διατὶ τοὺς τεθνᾶναι φημισθέντας ἐπὶ ξένης ψευδῶς καὶ ἐπανάλθωσιν. οὐ δέχονται κατὰ θύραν, ἀλλὰ τῷ κεράμῳ (the tiling, the roof,)

In all this I see no difficulty ; certainly no objection ought to be raised (as is done by Woolston, &c.) at the *damage* occasioned, which, with any tolerable care, and considering the slight structure and thin roofing (which was chiefly thatch) of the houses in Eastern Countries, could not be great.

8. ἐπιγνούς—τῷ πνεύματι αὐτοῦ, i. e. by his divine nature as Son of God, and of divine origin, who had authority as well to forgive sins as also to know the human heart. 1 Cor. 2, 10. (Wets.) This opinion was long ago maintained by some ancient interpreters (see Theophyl.) and is learnedly supported by Grotius: yet there seems something harsh and far-fetched in their mode of explication. Hence the best recent Commentators, as Campbell, Rosenm. and Kuinoel, explain ἐπιγνούς τῷ πνεύματι *in himself*. I cannot however, agree with Rosenm. and Kuinoel, that the words are *redundant*. I rather assent to Campbell, who thinks they signify, that our Lord did not, in this case, as in others, derive his knowledge from the ordinary and obvious methods of discovery, which are open to all men, but from peculiar powers he possessed, independently of every thing external.

12. ἡγέρθη, καὶ ἤρας τὸν κράββατον, ἐξῆλθεν. So Dionys. Hal. 1, 478, 30. ἀναστὰς ἐκ τοῦ κλινιδίου, καὶ τὸν θεὸν ἀναβόησας, ἀπῆει τοῖς ἑαυτοῦ ποσὶ διὰ τῆς πόλεως οἴκαδε ὑγιής.

12. ἐναντίον πάντων. Lightfoot renders ἐναντίον *contra*. I prefer the interpretation of Beza, Piscator, L. Brug. *coram*, in the sight of. This usage occurs frequently in the O. T.; but it is not, as some think, a mere Hebraism. It is found in Xenoph. Œc. 3, 1. Thucyd. 6, 25. So Palaiet cites Isocr. and Polyænus.

14. παράγων, passing by. When he had come to the quarter which bordered on the sea, or lake of

ἔσω καθλασιν αὐτοῦς ;—τὴν ὑπὲρ τὸ τέγος εἰς τὴν οἰκίαν καθίμην. Thucyd. 4, 49. διέλοντες τὴν ὁροφὴν. I add Polyæn. p. 439. τὰς ὁροφὰς τῶν οἰκοδομημάτων διελεῖν, Xenoph. Hist. 6, 5, 9. ἀναβάντες ἐπὶ τὸν νεῶν καὶ τὴν ὁροφὴν διελόντες.

Gennesareth, he had to go out by the maritime gate, at which was undoubtedly situated the custom-house, though the house of the receiver was in the middle of the city. (Rosenm.) See Matth. 19, 9 seq.

14. *Λεβὶν τὸν τοῦ Ἀλφαίου*. I assent to the opinion of most Interpreters, that by this Levi, son of Alpheus, is meant Matthew. (See Matth. 9, 9.) But some MSS. and with them Victor Antiochenus, in his unpublished Commentaries on Mark, cited among the rest, by Cotelierius ad Constit. Apost. T. 1. p. 109. et Millio. read: *εἶδε Ἰάκωβον τὸν τοῦ Ἀλφαίου*. Those who think that Levi and Matthew were two different persons, could scarcely, nay, I think, by no means determine who the former could be? Various conjectures may be seen in Wolf in curis. Compare Michaelis on this passage, who is of opinion that Levi was one of the seventy Disciples, not the twelve Apostles, and that his father was not the same person mentioned in Matth. 10, 3. Mark 3, 18. Luke 6, 15. Act. 1, 13. (Rosenm.)

16. *ἰδόντες αὐτὸν ἐσθίοντα*, i. e. understanding that he was eating, for they were not present. See Note on the parallel passage of Matth.

18. *οἱ σοι μαθηταί*. The dative for the genitive: as in the best writers. See Krebs.

19. *μὴ δύναται*. Palaiet regards the *δύναται* as redundant; and offers several examples. On the force of this phrase Whitby has copiously treated. The result of his dissertation is, that it is used on any reasonable obstacle or hindrance, though far short of impossibility. Thus, *first*, if the thing requested be incongruous or improper, as Luke 11, 7; 2dly, if it leads to a violation of any rule of law or equity, as Deut. 12, 17. Act. 10, 47; 3dly, if it be not agreeable to the divine counsel, as Matth. 26, 42; 4thly, if any inconvenience arises, or other employment impedes it, as Mark 3, 20; 5thly, if there is any defect or fault in the object, as Christ *could* do no mighty works because of their unbelief, Mark 6, 5; 6thly, if there is a disposition averse to it, Gen. 37, 4.

John 14, 17. (Whitby.) Campbell also well remarks, that in a subject such as this, relating to the ordinary manners or customs which obtain in a country, it is usual to speak of any thing, which is *never done*, as of what *cannot* be done; because it cannot, with propriety, or without the ridicule of singularity, be done. (Campbell.)

21. εἰ δὲ μὴ, αἶρει τὸ πλήρωμα α. τ. κ. τ. π. Hein-
sius would read αὐτοῦ, and takes πλήρωμα in the ac-
cusative, but there needs still some further altera-
tion, the meaning being the reverse of what is here
expressed. He is showing the detriment which his
new robe of righteousness would receive by piecing it
out with the thread-bare cloak of Pharisaical super-
stition; by which means χείρων σχίσμα γίνεται, *not
the rent is made worse, but a worse rent is made*: for
a hole in a *new coat* is worse than a hole in an old
one. According to this sense we should read here,
not εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ πα-
λαιοῦ, but εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ και-
νοῦ, *he takes his supplemental piece from the new gar-
ment.* (Dr. Parry.) Kypke would put a comma at
μὴ, and understand ἀπὸ before τοῦ παλαιοῦ. But
Markland observes, that εἰ δὲ μὴ, or εἰ δὲ μήγε, is used
elliptically, εἰ δὲ μὴ οὕτως ἔχει. *But if it is not so,
that he does not take an old piece of cloth from an
an old garment, the new piece that filleth it up taketh
away from the old, and the rent is made worse.* After
a negative sentence it has an affirmative sense, which
deceived Wolfius and Stephens on Plat. Crit. where
see not. Foster, p. 151. Philo the Jew gives the
same reason why the Jews were not permitted to
wear garments in which there was a mixture of *woolles*
and *linen*: ἡ ἐμπράτεια θατέρου ῥῆξιν ἀπεργασομένην
μάλλον ἢ ἐνσωπίν, βρᾶν δὲ χρῆσθαι. (Markl.)

22. καὶ οὐδεὶς βάλλει ὄνον νέον, &c. So, I believe, it
should be printed. Ἐπεν is to be understood (out of
ver. 19.) after καὶ. By the *old garment*, ver 21. may
be meant the *Jewish Church*; by the piece of *new
cloth*, any ordinance or injunction of Jesus; in this

place, for instance, that of *fasting*: so that the words, when stript of the allegory, may seem to contain this sense. (v. 21.) "The present established Jewish Church being grown old, and, ἐγγὺς ἀφάνισμῶ, *made to disappear*, at this time to make additions, and publish new injunctions concerning particular points of discipline, would be the same thing as if a man should patch an *old garment* with a piece of *new cloth*; for as the new cloth, being stronger, would tear the garment, and make it in a worse condition than it was before, so new injunctions from me would at present only hurt *your Church*, by discovering the weakness of it, and its members, in each particular point, before the proper time. Nor would such injunctions be less hurtful (ver. 22.) to my *disciples*; for being habituated to a different kind of life, it would be at present as improper to lay upon them the more austere exercises of religion, as it would be to put new wine into old and decayed leathern vessels, or skins; for as the skins would be burst by the fermentation of the wine, and the wine itself be spilt, so my disciples could not undergo these severities, but would leave me, and would be lost, my precepts being rendered ineffectual. But let them stay till they have received strength, and are *renewed* by the Holy Spirit, and then, when they are become *new vessels*, the *new wine* may be put in them without danger." The common interpretation which Commentators give to these two verses together belongs to the *latter* only. (Markland.)

23. παραπορεύεσθαι — διὰ τῶν σπορίμων. Abresch, Palaiet, and Krebs, would render, "to pass by near the corn fields," for to pass *thorough* them, he thinks, must have done such injury as Jesus would not have permitted. But this sense of διὰ is unheard of: and there is no difficulty in supposing that they passed through the corn fields by regular and appointed *paths* left for that purpose; as is frequently the case in all the uninclosed parts even of our own country.

23. ἔδω ποιεῖν is the same as ὁδοποιεῖν (which is read

in Theophrastus), or ποιῆσθαι. For the distinction between the use of the active and the middle verb, in this, as well as in many other instances, is not observed by the more recent, and especially the Hellenistic, writers. Ὀδοποιεῖσθαι is cited from Herodot. 7, 42. by Wetstein.

25. ὅτι χρεῖαν ἔσχε, of food. Mark adds this, on purpose that he might refer a special or particular example to a general order, which is this: "that ritual laws lose all force of obligation, when a necessity sufficiently pressing urges."

26. ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως. On this controverted passage there has been much discussion. The opinions of the older Commentators are summed up by Wolf, Kuinoel, and Elsly. I must commence by observing, that those who (as Beza and others) would throw out the passage as an interpolation, *cut* the knot, which may, I think, be *untied*. The hypotheses of Macknight and Michaelis are far-fetched, and inadmissible. The solutions founded on some peculiar significations of ἐπὶ seem to be at best very precarious: *that* which attributes the sense *before* to ἐπὶ is *false*. I am, at present, inclined to agree with Owen, who renders it, *about* the time of; which, by a little latitude, may mean a *little before*, as in Matth. 1, 1, ἐπὶ τῆς μετοικεσίας Βαβ. Drusius and Bolten regard it as a slip of the memory, and indeed it is observed by G. Ashby, ap. Bowyer, "that history was not formerly discriminated so nicely as now, when few wrote or read." But this would be treating the Evangelist as a *mere* historian, and that neither very intelligent, nor accurate. I do not, however, altogether reject the opinion of those Commentators, (among whom are Kuinoel and Heuman,) who maintain that the father and the son had two names, and that the father was also called Abiathar. For Abiathar is called son of Abimelech in 2 Sam. 8, 17; and in 1 Chron. 18, 16. Abimelech son of Abiathar. That many Jews bore one, or even two surnames, is certain.

This will permit the *ἐν* to be taken in its frequent sense of sub, *scil. tempore*.

27. τὸ σάββατον—σάββατον. There is a similar gnome ascribed to Solon by Plutarch. Vit. Sol. 22. τοῖς πράγμασι τοὺς νόμους, μᾶλλον ἢ τὰ πρᾶγματα τοῖς νόμοις προσαρμόζων.

27, 28. Grotius and Campbell would take υἱὸς τοῦ ἀνθρώπου for any man. For (says Campbell) as the last words are introduced as a consequence from what has been advanced, the son of man here must be equivalent to men in the preceding, otherwise a term is introduced into the conclusion which was not in the premises." But he is completely mistaken. I must refer my readers to the note on Matth. 12, 8. Rosenmuller very properly interprets "Messiah," and thus paraphrases: "The Sabbath is an institution for the recreation of man. But man was not *therefore* created that he might, on every seventh day, rest from all anxious labour." This being the nature of the Sabbath, what follows in v. 28. will hold true, namely, that it is placed in the power of the Messiah to dispense with the observance of it. See Olearius, upon Matth. ap. Wolf. in loc. who thus determines the connection. Ὡστε, however, need not be rendered *therefore*, but *thus*. So Aristot. ap. Bulkley; so also Bengel ap. Koscher. p. 550. sup.

CHAP. III.

VERSE 1. ἐξηραμμένη ἔχων τὴν χεῖρα, in which the vital juices' radical and natural moisture had evaporated. This was called an atrophy. See the note on Matth. 12, 9.

2. παρατήσων αὐτὸν. The verb παρατήσας denotes properly to keep one's eyes fixed upon (παρὰ) any objects, and, from the adjunct, to watch, whether for good, (as in Philo. 781. D. Theophr. ch. 7, 2. cited by Loesner, and Xen. Mem. 9, 14, 4.) or, for evil, as here, and indeed generally. Abundant examples are produced by the Philologists.

3. ἔγειραι εἰς τὸ μέσον that the very aspect of the poor wretch might soften their hearts. For ἔγειραι the most ancient MSS. have ἔγειρε, where it is necessary to supply *ἑαυτὸν, siste te.* (Rosenm.)

4. ἀγαθοποιῆσαι—κακοποιῆσαι. "In the style of Scripture, the mere negation of any thing is often expressed by the affirmation of the contrary. Thus, Luke 14, 26. *not to love*, or even *to love less*, is called *to hate*; Matth. 11, 25. *not to reveal*, is *to hide*; and here, *not to do good*, when we can, is *to do evil*; *not to save*, is *to kill*. Without observing this particularity in the Oriental idiom (of which many more examples might be brought), we should be at a loss to discover the pertinency of our Lord's argument; as the question about preference here was solely between *doing* and *not doing*. But from this, and many other passages, it may be justly deduced, as a standing principle of the Christian ethics, that not to do the good which we have the opportunity and power to do, is, in a certain degree, the same as to do the contrary evil; and *not to prevent* mischief, when we can, the same as to *commit it*." (Campbell.)

5. μετ' ὀργῆς. Anger is not, as the Philosophers define it, ὀρεξις ἀντιλυπήσεως, a desire of revenge, but a displeasure of the mind, arising from an injury done or intended to ourselves or others, with a desire to remove the injury. (Whitby.) Sartorius, in a dissertation whether the ὀργή is here to be taken *proprie* or *improprie*, has proved that Christ was really affected with anger. (Koecher.) Hence we may learn (says Whitby), that anger is not *always sinful*, being found in him who had no sin. But though Christ was angry with the Pharisees, yet it was not accompanied with a desire to avenge their sin upon them, but rather with compassion and a desire of removing it.

5. συλλυπούμενος. Συλλυπούμενος has not here the same signification as συμπάσχων. It rather signifies commotus (as in Ps. 69, 21.), contristatus. Wetstein cites Plato Apolog. ὀργισθεὶς αὐτοῖς τούτοις, θεῖτο μετ'.

ὀργῆς τὴν ψήφον. The sensation was a compound of *anger* at their desperate malice and incorrigible wickedness, together with *commiseration* for the calamities which they would thereby bring on themselves. Thus may *we learn*, while we feel anger at the offence, to pity the offender. (Grot. & Rosenm.)

5. παρώσει, i. e. at their callous and contumacious hearts. Παρώσις properly signifies hardness, such as is contracted in callous skin; παρούσθαι signifies *occalescere*. These words apply both to dullness of intellect and depravity of mind, perversity, as here. See Koppius, on Rom. 11, 8.

8. ἀπὸ τῆς Ἰδουμαίας. This country was, at that time, in a great measure, associated in Religion with Judea, as appears from Jos. Ant. 13, 9, 1. The οἱ περὶ Τύρον καὶ Σιδῶνα seem to be not the *Tyrians*, &c. but the *Jews*, who inhabited the sea-shore on the confines of Tyre and Sidon, which in Luke 6, 17. is called παράλιους Τύρου καὶ Σιδῶνος.

9. εἶπε—ἵνα πλοιάριον προσκατεργῇ αὐτῷ, “*should wait upon*.” The word properly denotes continuing in, persevering in, any thing, and sometimes to *wait upon*. But it is usually said of a *person*, as in Act. 8, 15. rarely of a *thing*, as here. There is here a figure of speech, by which *things* are expressed for *persons*. There is the same figure in the following passage of Thucyd. 4, 120. διέπλευσε νυκτὸς ἐς τὴν Σκιώνην, τριήρει μὲν φιλία προπλευούσῃ, αὐτὸς δὲ ἐν κελητήρᾳ μείζονι πλοίῳ περιτυγχάνοι, ἢ τριήρης ἀμύνοι αὐτῷ.

10. ἐθεράπευσεν, i. e. *had* healed. The words ὥστε ἐπιπίπτειν may be thus translated, “the consequence of which was, that they pressed upon him.” Of this word examples are given by Kypk. Munth. and Loesner. So in the parallel passage of Luke 6, 1. ἐπικεῖσθαι αὐτῷ.

10. εἶχον μάστιγας. The word μάστιξ was used metaphorically of every sort of grief, trouble, calamity, punishment, &c. and especially all the more violent *diseases*, as leprosy, bloody flux, &c.

11. τὰ πνεύματα τὰ ἀκάθαρτα, persons who were

thought to be troubled with an impure, i. e. evil spirit. (Camer. Rosenm. and Kuin.)

11. πνεύματα—προσέπιπτεν—ἔκραζε. In many ancient and valuable MSS. we read προσέπιπτον—ἔκραζον. On which Kuinoel makes the following remark, from Fischer and Weller: "The ancient Greeks made nouns of the neuter plural be followed by verbs both singular and plural. The Attics of the middle and more recent ages, however, added to nouns of this gender, verbs in the *singular only*; but the new Macedonian and Alexandrian dialect recalled that kind of construction of these words which was used by the ancient Greeks; though in familiar writing and conversation they used plural verbs in preference to singular ones." Fischer on Weller.

14. ἐποίησε δώδεκα, chose, constituted, appointed. So the Hebr. נָשָׂא, in the Sept. 1 Sam. 12, 6. Job 9, 20. The word is, however, sometimes so used by the Classic writers. Pole has cited examples from Herodian and Dion. Hal. Then ἵνα ᾧσι μετ' αὐτοῦ signify, "that they might be his perpetual companions." On this formula see the note on Matth. 12, 20.

16. ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. A brief mode of expression, since ἐποίησε preceded, to which Ἰάκωβον (v. 17) is referred. The sense is, "He appointed Simon, whom he afterwards called Peter." Kuinoel.

On the names Boanerges, &c. I must refer the reader to Grotius and the other Commentators, or to Elsley.

21. See the parallel passages of Matth. 12, 22. seqq. Luke 11, 14. seqq. from which, if compared with this place, it is manifest that what we read here did not happen immediately after the election of the Apostles. It appears, too, that Mark in his narration left out many circumstances, which he did not find noted in his archetype, and which he himself knew not. (Kuinoel.)

21. ἀκούσαντες οἱ παρ' αὐτοῦ. Who we are to understand by the οἱ παρ' αὐτοῦ has been a subject of much discussion. The various opinions are detailed by Erasmus, Bengel, Tillmont, Theophylact, Euthymius, Pole, Wolf, Koecher, and especially by Kuinoel. Wetstein remarks: "The Jews said that he was a mad man: his relations heard this. And thus the Apostles, whom Jesus had sent, (v. 14.) would be here understood; which is not suitable, since they are mentioned as *different* persons. The Vulgate has, *sui*; the Syriac, *cognati ejus*." The most probable opinion is that of Grot. Beza, Raphel, Albert, Kypke, Campbell, Rosenm. and Kuinoel; that the οἱ παρ' αὐτοῦ are the *kinsmen* of Christ: (as the Syriac and Ethiopic:) this appears from v. 31, where the thread of the subject (interrupted by the insertion of the passage καὶ οἱ γραμματεῖς—ἀκάθαρτον ἔχει) is resumed*. Κρατήσαντες αὐτὸν is said not only of laying hands *violently*, but with *friendly intentions*. So 2 Kings 4, 8. Mark 9, 27. In reply to the Critics above mentioned, who agree in referring αὐτὸν, not to Jesus, but the multitude, Campbell undertakes to prove that Jesus is the antecedent, from the following reasons: "The same pronoun occurs before in this verse, where it is admitted by every body to refer to *him*, and not to *the multitude*, οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτὸν. The interpretation, therefore, which makes it refer to *him*, though not absolutely necessary, is the most obvious, and the most conformable to the syntactic order. Further, till of

* Campbell, p. 369. in refutation of the hypotheses of Knatchbull, Macknight, and Pearce, observes, that, by the Evangelist's account, they who went out were persons who had been informed of his situation by others. 'Ακούσαντες οἱ παρ' αὐτοῦ. "Now, what writer of common sense would speak of men's hearing of a distress which they had seen and felt, and in which they had been partakers? For it is said, not of him alone, but of him and his Disciples, that they were so crowded that they could not so much as eat. Nor can the participle ἀκούσαντες, in a consistency with the ordinary rules of construction, refer to any thing but the distress mentioned in the preceding verse."

late, the pronoun here has been invariably so understood by interpreters. Thus the Vulg. *Cum audissent sui, exierunt tenere eum*. It must have been *eam* if they had understood it of the crowd, *turba*, mentioned in the preceding sentence.—With this agree, in sense, all the other translations I know, ancient or modern, Oriental or European, Le Clerc alone excepted. The ancient Commentators, Greek and Latin, shew, not only that they understood the expression in the same way, but that they never heard of any other interpretation. Though, in matters of abstract reasoning, I am far from paying great deference to *names* and *authorities*, their judgment is often justly held decisive in matters purely grammatical."

21. ἔλεγον γὰρ ὅτι ἐξέστη. It shocks many persons to think that so harsh, so indecent a sentence, concerning our Lord, should have been pronounced by his relations. Several methods have accordingly been attempted for eluding this sentiment entirely, or at least affixing another meaning to the word ἐξέστη. Some translate, "he has fainted;" others, "he wondered;" others, "he has departed." That those opinions are not new, appears from Euthymius. They are, however, all equally harsh, and exposed to strong objections, which have been ably stated by Campbell, Kuinoel, and others. I am, after all, inclined to accede to the interpretation of the ancient Commentators, adopted also by Hammond, Doddridge, Rosenm. and Schleusner, "he is beside himself; i. e. as Doddridge translates, "he is transported too far." The word is used of vehement commotion. It is opposed in 2 Cor. 5, 15. to σαφρονεῖν. In just the same way is μαίνομαι used, for ἐνθουσιῶ. Schleusner would supply τοῦ νοῦ, or τοῦ φρονεῖν, and cites many examples. Several also are produced by Wetstein. The difference between the use of the sacred and profane writers is this. The Classical writers almost always use the *complete* phrase. As ἐξ. φρένων, in Eurip. Bacch. 848. Or. 1021. Po-

lyb. 15, 29, 7. Or with *γνώμης*, as Eurip. I. Aul. 136. Or with *νοῦ*, as Eurip. ap. Valck. Diatr. 13. *λ. νοῦ κείνος ἐξέστηκε τὰς γὰρ ἐν φύσει ὁρθῶς φρένας παρείσας κ. τ. λ.* Sometimes, however, though very rarely, the elliptical form is used; as in Xen. Cyr. 5, 2, 5. Eurip. Frag. Aug. 8, 1. *οἶνος ἐξέστησε με.* See the note on 2 Cor. 5, 13. To conclude, in the words of Campbell, p. 371: "According to the above interpretation, no signification is assigned to the words which it is not universally allowed they frequently bear; no force is put upon the construction, but every thing interpreted in the manner which would most readily occur to a reader of common understanding, who, without any preconceived opinion, entered on the study. On the contrary, there is none of the other interpretations which does not, (as has been shown,) offer some violence to the words, or to the syntax; in consequence of which, the sense extracted is far from being that which would most readily present itself to an unprejudiced reader. It hardly admits of a doubt, that the only thing which has hindered the universal concurrence of translators in the common version, is the unfavourable light it puts our Lord's relations in. But that their disposition was, at least, not always favourable to his claims, we have the best authority for asserting." See J. 7, 5. seqq. I must observe, however, that by taking *ἐξέστη* in the sense which I have adopted, the conduct of our Lord's relations will not appear in the unfavourable light in which it has been viewed by many ancient and some modern Commentators. To use the words of Doddridge, "they seem to have feared lest the present fervency of his spirit should be injurious to his health;" and not without reason, for, as Doddridge also observes, "it appears from Luke 6, 12. seqq. that he had sat up the preceding night, and eaten nothing this day, but spent the morning in giving a charge to his newly-chosen Apostles, and the advance of the day in preaching to a vast auditory, and working many miracles."

29. βλασφηημία εἰς τὸ Πνεῦμα. The word βλασφημέω signifies, properly, to use *ill-omened**, and, from the adjunct, *abusive* and *calumnious* expressions; chiefly towards *men*, sometimes towards *God*; which latter sense, however, is very rare in the *Classics*. The only example known to me, is that produced by Wets. from Plato de Rep. 2. εἰς θεοὺς βλασφημεῖν.

29. ἐνοχός ἐστιν αἰωνίου κρίσεως. Many Critics (as Grot. Griesbach, Rosenm. and Kuinoel) are of opinion that the true reading is ἀμαρτήματος, since it is supplied by the best MSS. is the more difficult reading, and is that from which the others might easily arise. Kuinoel rightly observes, that ἀμάρτημα in the Sept. answers to the Hebr. יְהוֹנָדָה and יָד, which not only denote *sin*, but the *punishment of sin*. Hence it is manifest that κρίσις and κόλασις are *glosses*. The sense is thus stated by Rosenm. “Non tantum hic punitur induratione, sæpe et poenis aspectabilius, quod Judæis contigit, sed et post hanc vitam suppliciiis æternis. See the note on Matth. 12, 32.

30. ὅτι ἔλεγον—ἔχει. These are the words of the *Evangelist*, (not of *Jesus*,) stating the *reason* why Christ used this threat, namely, because he saw that they acknowledged a divine power to be in him, *but*, through envy and hatred, were inventing base calumnies, by which to alienate his hearers; *perversely*, ascribing what was the *work of God*, to the *Devil*.

31. Our Evangelist omits Matth. 12, 33—37. because he had read passages similar to those in the Sermon on the Mount, (Matth. 7, 16—20.) which he thought proper not to insert. He omits also 38—45 vv. of Matth. 12. because that discourse referred chiefly to the inhabitants of Palestine, and especially the then hearers of our Lord in person. Besides, passages similar to those of Matth. v. 38,

* It is thus opposed to εὐφημέω.

39. recur in Matth. 16, 1—4. from which two passages Mark transferred them to his book, Ch. 8, 11, 12. (Rosenm.)

31. The *οὖν* has, like our *then*, the force of an epanalepsis. I must here notice a mistake of Dr. Whitby, where he says St. Chrysostom pronounces the Mother of Jesus guilty of vain glory and *madness*. Now surely Chrysostom by *ἄνοια* merely meant *folly*, a signification very frequent in the best Greek writers.

32. *εἶπον*. These words were not said by the by-standing crowd, but by those whom the relations of Christ had sent in order to fetch him. See Matth. 12, 17. seqq.

34. *περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους*. Most Commentators interpret thus: "When he had looked around at those who were sitting around." But De Dieu, in his Anim. 170. thinks that the *τοὺς περὶ αὐτὸν* are not to be construed with *καθημένους*, but taken absolutely for the disciples of Jesus. See the note on Ch. 4, 10. Vitringa infers from this passage, that disciples *sat* during the time of receiving instruction, and (as he thinks) on *lower seats*, or rather *mats*, at the feet of their Master, who was seated higher.

CHAP. IV.

VERSE 1. *καθῆσθαι ἐν τῇ θαλάσῃ*. He did not (says Faber) sit *in* the sea, but *by* the seaside. Matth. 13, 1. Therefore he would omit *ἐν*, or read *ἐν τῇ πρυμνῇ*, as ver. 38. Markland would point thus: *ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθῆσθαι, ἐν τῇ θαλάσῃ*, "so that he entered into the vessel on the sea, and sat down." But there is no occasion for the conjectures of Faber, nor even for the change of punctuation proposed by Markland. It is merely a brief, and therefore somewhat obscure, expression, which may be thus understood: "So that ascending into a boat, he went out a little way to sea, and

and there* sat and taught." The τὸ πλοῖον here should be rendered *the* ship, i. e. the one mentioned supra 3, 9.

7. καὶ καρπὸν οὐκ ἔδωκε, i. e. did not yield fruit. This was not necessary to be said of the former seed sown; but *here* it was with reason expressed, since the first growth justly afforded a hope of a prosperous increase. (Rosenm.)

9. ὁ ἔχων ἅτα. Euthymius paraphrases it: ὁ ἔχων ἅτα νοητὰ, εἰς τὸ συνίεναι, συνιέτω.

10. οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα. The best critics are agreed that this denotes (by a metaphor frequent in the Classical writers) the companions, and regular hearers of our Lord, meaning chiefly the seventy disciples.

11. Ὑμῖν δέδοται, Wetstein explains, "Vobis ob-
tigit."

11. τὰ πάντα γίνεται. Schmid, Beza, and Grotius, have observed that πάντα must here be taken determinatively to the subject-matter, (as in 2 Cor. 4, 15. Phil. 2, 21. Col. 3, 8.) all the preceding, the doctrine concerning the Kingdom of Heaven; i. e. (adds Grot.) such as related to *repentance*, not the *arcana* of the Divine dispensations, nor the event of predictions.

11. τοῖς ἔξω, i. e. persons not admitted to confidence, as being those who rarely attended on his preaching. Wetstein, and others, very aptly compare these to the *exoteric* disciples of the ancient philosophers; which is admirably illustrated in the following passages, cited by Wetstein. Cic. ad Attic. 4, 16. "Aristoteles in iis, quos ἐξωτερικὸὺς vocat." De finib. 5, 5. "Duo genera librorum sunt, unum populariter scriptum, quod ἐξωτερικὸν appellabant: alterum limatius, quod in Commentariis reliquerunt." A. Gell. 20, 5. "Huic disciplinæ, quam dixi ἀκροαματικὴν, tempus exercendæ dabat in Lyceo matutinum, nisi quorum ante ingenium, et eruditionis

* Euthymius observes that he sat thus that he might have them all in front of him, and none behind.

elementa, atque in discendo studium laboremque explorasset: Illas vero ἐξωτερικὰς auditiones eodem loco vesperi faciebat, easque vulgo juvenibus sine delectu præbebat—librosque suos, earum rerum omnium commentarios, seorsim, divisit, ut alii ἐξωτερικοί dicerentur, partim ἀκροαματικοί. Quos quum in vulgus ab eo edi rex Alexander cognovisset, literas ad eum misit—non eum rectè fecisse, quod disciplinas ἀκροαματικὰς, quibus ab eo ipse eruditus foret, libris foras editis invulgasset.” Aristot. Eudemior. 1, 8. καὶ ἐν τοῖς ἐξωτερικοῖς λόγοις, καὶ ἐν τοῖς κατὰ φιλοσοφίαν. And 2, 1. and de Rep. 3, 6. καὶ γὰρ ἐν τοῖς ἐξωτερικοῖς λόγοις διωριζόμεθα περὶ αὐτῶν πολλακίς. And 1. ἀλλὰ ταῦτα μὲν ἴσως ἐξωτερικωτέρας ἐστὶ σκέψεως. Jamblich. V. Pythag. C. 17. where, speaking of the Pythagorean discipline, he has these similar expressions: ἐντὸς σινδόνος ἐπήκουον— And Ch. 18. τοὺς εἰσὼ καὶ ἔξω διωρισμένους, οὐκ ἄλλους ἢ τοὺς εἰρημένους ὑπολαμβάνειν προσήκει. 1 Thess. 4, 11. 1 Cor. 5, 12, 13. Coloss. 4, 5. 1 Tim. 3, 7. Bemidbar, R. 14. quicunque legit versum, qui non est ex. 24. libris, est acsi legeret in libris extraneis—nec habet partem in mundo futuro.

12. ἵνα, for ὅτι. Kuinoel refers us to Matth. 13, 13. and compares 2 Macc. 6, 24. Luke 8, 10. Sap. 13, 9. Glass Ph. Sac. p. 544. See the note on Matth. 13, 13. Μήποτε, ut adeo non. Markland renders it ‘so that,’ because of the parallel passage of Matth. 13, 13. ὅτι βλέποντες οὐ βλέπουσι. The expression seems to be proverbial; and relates to those who might see, if they would use their faculties, that which they now overlook, through inattention and folly. It is used by the Greeks, as in Æschyl. Prometh. of the rude state of mankind before Prometh. taught them the arts of life: Οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, Κλύοντες οὐ ἤκουον, ἀλλ’ ὀνειράτων Ἀλίγκιοι μορφαῖσι, τὸν μακρὸν χρόνον Ἐφυρον εἰκὴ πάντα. So Demosth. contr. Aristogiton. Or. 1. § 123. τὸ τῆς παροιμίας, ὁρῶντες μὴ ὁρᾶν, καὶ ἀκούοντες μὴ ἀκουεῖν. Le Clerc. (ap. Elsly.)

15. *ἔκου*, wherein, in which. So the Latin, *ubi* for *in quo*.

19. αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι. Munth, Rosenm. and Kuinoel, take περὶ τὰ λοιπὰ for τῶν λοιπῶν. So Vatablus, "et cæterarum rerum cupiditates." Περὶ often makes a periphrasis, as does *causa*. They adduce Phil. 104. B. τὰ εἰκότα καὶ πιθανὰ οὐκ "χει περὶ ἀληθείας ἐπιστήμην. There is, however, somewhat of obscurity in the expression, which is, perhaps, occasioned by the guarded *modesty of the expression*; which I cannot find noticed by any other Commentator, but Grotius. Certainly, by the τὰ λοιπὰ, are to be understood gluttony, drunkenness and intemperance, and sensuality of *every* kind.

20. παραδέχονται. Wetstein adduces an example of παράδεχομαι, in this metaphorical sense, from Polybius.

21. The six following verses are taken from Luke. The preceding, which were derived from Matth. 13, 1—23. correspond to Luke 8, 1—15. Mark, therefore, had compared them with Matthew. But now, in the next following verse of Luke, i. e. 8, 16. he found a parable which united at once, both neatness and brevity, followed too, in vv. 17 and 18, by some gnomes, also very short, but deserving of notice. These three verses therefore, to which he had been as it were guided by Matthew, Mark inserted in his work.

21. μήτι ὁ λόγος ἔρχεται, is brought. The readings of some MSS. ἄπτεται and καίεται are glosses. In this sense ἔρχομαι often occurs, especially in the later Greek writers. Indeed, many examples of *verbs neuter put for passives*, from writers of all ages, are adduced by Kypke, Raphel, and Palaiet. A similar idiom is used in our own language, which however is confined to some particular words, as a letter, so ἔρχεται ἐπιστολῇ, in Greek.

21. ὑπὸ τὴν κλίνην. This must not be understood of the *lectus cubicularis*, bed, but of the *lectus tricliniarius*, or sofa, which, as Grotius observes, had such a

cavity as to admit of a *candelabrum* being put under it, and, it seems, any thing much larger : indeed, from the citations adduced by Wets. it appears to have been used by the ancients as a common hiding place, or lurking hole. Liban. Epist. 608. τοὺς δὲ ὑπὸ κλίνης κρυπτομένους. Basil. H. Lagicis habita : ἐὰν τὴν θύραν πατάξῃ τις, ὁ χρεωστὴς ὑπὸ τὴν κλίνην. Sueton. Calig. 51. "*Sub lectumque condere solebat.*" Plaut. Casina 3, 5, 31. "*Sub lectis latentes metu mussitant.*" Demosth. c. Androthion. ὑποδύοιτο ὑπὸ κλίνην. Lucian. Toxari. 28. ἦγον ἐπὶ τὴν οἰκίαν τοῦ Ἀντιφίλου, καὶ τὰ φάρια ἐξέφερον ὑπὸ κλίνῃ τινὶ ἐν σκοτεινῷ κείμενα.

22. οὐ γὰρ. Rosenm. remarks on the Hebrew custom of repeating the same sentiment with a change of words. I add, that the student may consult the Preface to Bp. Lowth's Isaiah, Blayney's Jeremiah, Newcome's Minor Prophets, and what is *instar omnium* (though with a quaint title). The Dissertation of Schoetgen *de Exergasia sacra*, in the second volume of his Hor. Heb.

22. οὐ γὰρ—ἐλθῇ. Rosenm. repeats τι after ἀπόκρυφον, and takes ἐγένετο for ἐστι. 'Ἀλλ' ἵνα, nisi ut, but what. He then lays down this as the sense. 'As in the experience of life even the most secret things at some time become known, so what is now hidden, will shortly be placed in the view of all.' This was *fulfilled* by the universal propagation of Christ's doctrine, shortly after his death. Or it may (he thinks) have *this* sense. There is no doctrine so obscurely and figuratively propounded by me, but what you (my disciples), will explain distinctly, and without the involvements of mystery and parable. In Phil. Jud. 941. τὰ ἀφανῆ, signify *obscure*.

24. βλέπετε τί ἀκούετε, take heed, mind what you hear. Kuinoel thus paraphrases the following words. "The more attentive you shall be in *hearing*, so much the greater progress will you daily make in the *knowledge* of my doctrine." Or it may be thus expressed : "Whatsoever may be the measure of your

attention such shall be the measure of your knowledge. So also Euthymius, Ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχὴν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις. Clericus, however, and some others apply it to the Apostles.

24. τοῖς ἀκούουσιν, to you who are attentive: as in many other passages; e. g. Matth. 18, 15, 16. The reading of some MSS. πιστεύουσιν is a gloss. Indeed, the words τοῖς ἀκούουσιν, seem not genuine.

26. Mark, studious of brevity, substitutes another parable, namely, of the sleeping husbandman, remarkable for its brevity and elegance, and more agreeable to the subject of the context, than the parable in Matth. (Rosenm.)

27. καὶ καθεύδῃ· καὶ ἐγείρηται νύκτα καὶ ἡμέραν. This is a proverbial expression for "he passes his days and nights." A very beautiful image of security and freedom from anxiety. So Ps. 3, 6. ἐκοιμήθην καὶ ὑπνωσα ἐξηγέρην.

27. ὥς οὐκ οἶδεν. Campbell renders this, "without his *minding* it." I should prefer, "*how* he knows not." There is an ellipsis of the other member of the ἀπόδοσις ὥτως, in such a manner as De Dieu and Kuinoel render *cum*, and compare Luke 4, 25. for in that place, there is the same ellipsis.

28. αὐτομάτῃ ἢ γῇ καρποφορεῖ. The word αὐτ. properly signifies *self-moved*. Examples, in abundance, are produced by Raphel, Kypke, Munth, Loesner and Wets., from which it appears to be often used of trees, fruits, and flowers.* The subject is elegantly illustrated by the following passages, cited by Wets. and Bulkley. Simplic. in Epict. C. 38. (cited by Bulkley.) ἀπὸ πυρὸς καλάμη, καὶ βοτάνη, καὶ ἄστυχος, καὶ πάλιν πυρός. Simplic. in Epict. p. 224. τὸ γὰρ σπέρμα φυτῶν καταβαλλόμενον ἐπὶ γῆν, τεγγόμενον ὕδατι, ῥίζας ἀφίησι καὶ βλαστούς, εἶτα καλάμην ἢ κλάδους

* So that I cannot approve of Doddridge's paraphrase, "by a most curious kind of mechanism produces." He is quite mistaken in saying, that in good authors it is *generally* applied to *artificial machines*.

τρέφει, καὶ τὰ ἐξῆς μέχρι τῆς ἀποδόσεως τοῦ καρποῦ καὶ πεπάνσεως. Cic. Maj. 15. Me quidem non fructus modo, sed etiam ipsius terræ vis ac natura dilectat, quæ cum gremio mollito ac subacto semen sparsum excepit, primum id occæcatum cohibet, ex quo occatio, quæ hoc efficit, nominata est; deinde tepefactum vapore et compressu suo diffundit, et elicit pubescentem ex eo viriditatem; quæ nixa fibris stirpium sensim adolescit, culmoque erecta geniculato vaginis jam quasi pubescens includitur, è quibus cum emergerit, fundit frugem spici ordine structam, et contra avium minorum morsus munitur vallo aristarum. (Wets.) καρποφορεῖ, for φέρει So Diod. Sic. 137. ἄμπελος—καρποφορεῖ τὸν οἶνον. It is frequently used in Phil. Jud. (Munthe and Loesner.)

29. ὅταν παραδῶ. Euthym. explains it ὅταν ὄριμος γένηται, which, though it is the right sense, does not unfold the metaphor. Kuinoel, not without reason, suspects that there was written in the Hebrew Archetype, □לפ, and he truly observes, that that word is rendered in the Sept. and Jos. 11, 19. Is. 38, 12. by παραδίδωμι. All this he had learnt from De Dieu and Hammond: the former of whom thus judiciously unfolds the origin of this metaphorical use. For (says he), to things which are delivered up, an end is put: as he who delivers up victory, puts an end to the war: and he who dispatches any business, delivers it up to himself, so that he is no longer occupied about it. So fruit may be said to yield itself, or deliver up its increase; when, having reached maturity, it ceases to grow, and has attained its completion. Hammond appositely compares the use of τελεσφορεῖν in Luke 8, 14. καὶ οὐ τελεσφοροῦσι, with which Schleusner compares Grepon. 10, 87. καὶ τελεσφορεῖν καὶ οὐκ ἀπορρίπτει τὸν καρπὸν. There is, obviously, an ellipsis of ἐαυτὸν. Wetstein has compared Virg. Georg. 1, 287. "multâ adeo gelidâ se nocte dederunt."

29. ἀποστέλλει τὸ δρέπανον. ἀποστέλλω is only properly said of persons: it is here used for ἐσβάλλω, or ἀποβάλλω. It may be rendered, "sends the reapers (into the field);" by a metaphor such as we read

in Joel 3, 13. Apoc. 14, 14, 15. (Bois.) I add a very similar passage of Liban. Or. 20. A. *περὶ τὸ λήϊον τὸ θέρος ἀναμείνας, οὕτω προσοίσει τὸ δρέπανον.* Herodot. 2, 14. *σπείρας τὴν ἀρουραν ἐσβάλλει ἐς αὐτὴν ὕς.* Liv. 2, 5. *desertam cum stramento segetem magna vis hominum immissa.* Indeed, our own language is susceptible of a similar idiom. These verses, 26, 27, 28, are thus pointed and explained by Markland. *ὡς εἰν ἄνθρωπος βάλλῃ τὸν σπóρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν καὶ ὁ σπόρος βλαστάνῃ, καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός· (αὐτομάτῃ γάρ—ἐν τῷ στόχῳ) ὅταν δὲ παραδῶ ὁ καρπός, &c.* Translate, “as if a man should cast the seed upon the land, and go to sleep; and the seed should rise night and day (i. e. continually), and should sprout, and be lengthened, he knows not how (for the earth spontaneously bringeth forth fruit, first a blade, then an ear, then full corn in the ear); but, after that the ripe fruit offers itself, immediately he sendeth forth the reaper, because the reaping time is come.” The like composition see in Matth. 17, 18. Joh. 7, 25, 26. Acts 2, 3, 4. By *καθεύδῃ* is meant, *does not concern himself further about it*, knowing that nature will do the business. So *dormio* among the Latins. Those who are offended at ὁ σπόρος being fetched from the following part, to be the nominative case to ἐγείρηται, are needlessly offended; this composition being very usual in the Scriptures, and in other writers. *Εγείρηται* is rightly said of corn. (Markland.)

32. *ἀναβαίνει.* Wets. compares Theophr. H. P. 8. 3. *ὁ δὲ δόλιχος, εἰν παρακαταπήξῃ τις ξύλω, μακρὰ ἀναβαίνει, καὶ γίνεταί καρπιμος.* Virg. Ecl. 5, 3, 9. *et spinis surgit paliurus acutis.*

33. *καθὼς ἡδύναντο.* I cannot approve of the interpretation of Grotius, “as they were *worthy* of hearing it.” I greatly prefer the exposition of Chrys. Theophyl. Brug. Pisc. Rosenm. and Kuinoel, “*prout erat capaces.*” Thus, adapting his instruction to the capacity of his hearers, and accommodating himself to their imbecility and prejudices. Compare Joh. 16, 11. 1 Cor.

3, 2. Heb. 5, 12. 12, 2. See Arrian. Ep. 1, 29. Jamb. V. P. 37. Pet. 4, 10. both cited by Wets.

34. This and the following verse are from Matth. 13, 34, 35. as there Matthew proceeds to add more parables. Mark, as if fatigued *, abandoned his guidance, and betook himself to Luke. (Rosenm.)

34. ἐπέλυε πάντα, explained, gave *solutions*. So it is used in Gen. 41, 12. of the interpretation of a dream. Many examples from the Greek Classics are adduced by Wetstein, Palaiet, and Loesner. Theophylact thus expounds πάντα "all things such as they were ignorant of, and asked him; not *absolutely* all things, even such as were plain and obvious." See the note on Matth. 12, 15.

35. In extracting from Luke, Mark had advanced as far as 8, 18; the narration, ver. 19—21. he omitted, because he had already inserted it in his *commentarii* (ch. 3, 31—35.) in the place and order that he had found it in Matthew. Therefore he returns to the verse immediately following (Luke 8, 22), and then proceeds.

36. παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. Upon the sense of this passage, there has been much discussion, which has partly arisen from the use of the idioms ὡς ἦν and ἐν τῷ πλοίῳ. Several modes of interpreting the passage have during the last century been proposed, only two of which deserve attention; 1. that of Grotius and Elsner, 2. that of Kypke. These, however, are harsh, and liable to objections. I am therefore inclined to agree with Rosenmüller and Kuinoel, in preferring the *old* interpretation: and shall first answer the objections of Elsner and Kypke, as they are summed up by Campbell, and then support and illustrate the common interpretation:

I. The words are not εἰς τὸ πλοῖον, but ἐν τῷ πλοίῳ. —Answ. But ἐν is very often used for εἰς, of which Kuinoel gives the following examples: 1, 16. Matth. 14, 3. 1 Cor. 15, 19. Esdr. 7, 10. Sir. 42, 12. Vorst.

* *Surely not*, rather mindful of the brevity which the purpose of his work required.

de Hebraism. p. 220. Perizon. ad Ael. H. V. 4, 18. Munth. on Luke 23, 42. Fischer. Animadv. ad Weller. vol. 3, p. 2, p. 141. seqq.

II. No example of *ὡς ἦν* in this acceptation has been found.—Answ. Kypke has himself produced two, one from Josephus, and the other from Ach. Tat. The *ἔχειν* and *εἶναι* are perpetually interchanged.

III. It does not suit the humble manner in which our Lord travelled.—Answ. *That* depends upon how we interpret *ὡς ἦν*. Now this formula does not denote, as Raphael and others explain it, “without any preparation;” nor, as Piscator renders it, “tired as he was.” But it is simply used for *εὖθως*, *quàm celerrimè*, as it is well rendered by Schleusner. It occurs in Thucyd. and the best Attic writers. This idiom I shall take some other opportunity of fully illustrating. Campbell objects to the circumlocutory expressions, which suppose (he says) such an ellipsis as he can find no example of. But the formula *ὡς ἦν*, or *ὡς εἶχεν*, is not a very elliptical one. How the ellipsis is to be supplied can only appear from a careful examination of the circumstances. Now *here* we may supply the words, “without giving him time for rest, or for refreshing himself after his labours.”

37. *λαίλαψ*. The E. V. and Campbell render, “a great storm of wind. So the Germ. *sturmwind*. It would be better rendered *a whirlwind, hurricane, turbo*; for the Lexx. explain it by *συστροφή*, and Arist. de Mundo, *λαίλαψ, πνεῦμα βίαιον, καὶ εἰλούμενον κάταθεν ἄνω*. It seems derived from *λαι*, *very*, and *λάπτω*, *to snatch, take off, carry away*. *Ἐπεβάλλεν*, rushed impetuously upon.

38. *ἐπὶ τῇ πρύμνῃ* which was the place of the pilot, or steersman, as Grot. remarks. There is no reason to suppose, with Michaelis, that Jesus was himself the steersman. There could be no need (thinks Kuinoel) of a steersman to a little fishing-bark such as could navigate the lake of Gennesareth. *There*, however, I can scarcely agree with him.

38. ἐπὶ τὸ προσκεφάλαιον, on a pillow. (E. T. and Campbell.) The article has a peculiar force, denoting a particular part of the furniture of the ship. It seems to have been a leather stuffed cushion. It is certain that προσκεφάλαιον not only denoted a *pillow* (for the head), but a *cushion* (to sit upon).

39. ἐπετίμησε—μεγάλη. See the note on Matth. 8, 26 & 27.

CHAP. V.

THE contents of this chapter are found partly in Matth. 8, 28. seqq. but partly in another place and order, and sometimes in fewer words. He who compares the three Evangelists will easily see that Mark derived all this matter not from Matthew, but from Luke. See Luke 8, 26—56. (Rosenm.)

VERSE 2. ἐξελθόντι αὐτῷ. We may here observe the redundancy of the pronoun. A pleonasm usual both in the ancient, and even the modern, languages.

2. ἄνθρωπος. It is the opinion of Wetstein, that Mark only speaks of *one*, because a mention of *two* would have added little to the power of the thing, and would have afforded occasion to dubious questions; since the mad and the blind do not usually associate. (Compare 10, 46.) This, however, seems a very precarious remark.

3. ἐν τοῖς μνημείοις. The best MSS. read μνήμασι. These sepulchral monuments were, according to the Oriental custom, erected singly in solitary places, or at least apart from the public roads. Such vaults, &c. would be no indifferent shelter for maniacs. Indeed, we find from D. Laert. 9, 38. ἐρημάξαν ἐνίοτε καὶ τοῖς τάφοις ἐνδιάτριβαν, that they formed no contemptible habitations, and were sometimes used as such.

3. 4. οὔτε ἀλύσεις—δαμάσαι. The sense is, that not even chains and fetters, such as had hitherto been made, were found strong enough to hold him. It seems that strait-waistcoats had not yet been in-

vented. But the reader may consult Beckman. Πεδάλ, properly, denotes fetters, and ἀλύσεις *manicæ*. handcuffs.

5. κατακόπτων ἑαυτὸν λίθοις. This is very wrongly rendered by some, "lapidibus offendi solitus." In fact, it is usual for maniacs to cut and tear their flesh with whatever they can lay their hands on. So Pausan. Lacon. (cited by Wetstein), says of one of these poor wretches, ἐτίτρωσκε αὐτὸς αὐτὸν, καὶ διεξήκει τὸ σῶμα ἅπαν, κόπτων τε καὶ λυμαινόμενος. To the circumstance of maniacs cutting and tearing their flesh there is an elegant allusion in Justin. 13, 6, 17. (cited by Wetstein): "Macedonia, in duas partes discurrentibus ducibus, in sua viscera armatur: ferrumque ab hostili bello in civilem sanguinem vertit, exemplo furentium manus et membra sua ipsa cæsura." It is said κατ. ἑαυτ. λίθοις, because *knives*, &c. he would of course be debarred from using. To maniacs, however, as well as to all who know not the use of iron, sharp stones usually supply its place. So Arrian. Indic. 24, 9. τὰ δὲ ἄλλα τοῖς λίθοισι τοῖσιν ὀξέσιν ἔκοπτον, σίδηρος γὰρ αὐτοῖς οὐκ ἦν. This, indeed, is general among the American Indians.

7. ὀρκίζω σε τὸν Θεόν, I *conjure* thee. Ὀρκίζω here, and in some other places, does not imply the exaction of an oath; but only signifies *religionem injicio*, i. e. *obsecro*, I *entreat* you. (Rosenm.) See the note on Matth. 26, 62. and also Grot. ap. Elsley.

7. μὴ με βασανίσῃς, i. e. by compelling me to depart from the man. On βασανίζω, and the expression μέγιστον Θεόν, see Hamm. Whitby, Doddr. and Grot. ap. Elsly. See also Wets.

9. τὶ σοι ὄνομα; *Names* are only in use amongst creatures who have the gift of speech. Yet good and bad spirits, have names in Scripture; as given by men, or assumed by the spirits, to accommodate themselves to men. (Le Clerc.) Dr. More and Leigh think that Christ did not ask as being ignorant, but that from the answer of the demoniac the multitude of demons with which he was possessed might

appear, and thus the extreme urgency of the case might be made evident, and the dignity of the miracle, and the power of the worker, be thus elevated. Rosenmuller, however, thinks that Jesus addressed the *man* and not the *devils*, and merely meant to ask the *demoniac his name*. Both he and Kuinoel agree that the demoniac did not know his name. To this purpose Wetstein has cited two passages from Plaut. Captiv. 3, 4, 15. Hic homo rabiosus habitus est in Aulide. 28. Suum ipse interdum ignorat nomen, neque scit, qui fiet. And Æn. 4, 469. Kuinoel thinks that he answered suitably to the *fixed idea* which occupied his mind (see the Commentators on Matth. 8, 28); and thus answered λεγέων, by which he meant to say that he was the commander of the legion of devils, i. e. Satan. For the Jews (who derived from the Romans the word legion) not only used it of a considerable number, but of *one* the chief of many. See Buxt. Lex. Talm. in v. Kuinoel thinks it not necessary to recede from the more usual signification (a *great number*), on account of what follows.

12. Πέμψον ἡμᾶς εἰς τοὺς χοίρους. Markland would render it, "to, or toward the swine," for otherwise there would be no necessity for adding, "that we may enter into them." Rosenmuller, too, seems to coincide with him in opinion. But circumstances are sometimes added for the purpose of explanation, which are not strictly necessary. See Homberg, in loc.

13. ἐπνίγοντο. The E. V. renders *choked*, Dodridge *suffocated*. I should prefer *drowned*. In fact, our word *drown* comes from the Sax. *druncnian*. Parkhurst compares Jos. B. 4. 7, 5. Though *here* (from the immense number) many were doubtless strangled and squeezed to death. Wetstein appositely cites Plut. 2, 559. B. καθάπερ ἀκόλουθοι πνιγμένοις ἐπιχειροῦντες βοηθεῖν, περιτλεκόμενοι καὶ συγκαταδύοντες.

14. ἐξήλθον ἰδεῖν τί ἐστι τὸ γεγώς. Wolf and Wet-

stein compare Palaephet. 32. εθαύμαζον τί ἂν εἴη τὰ γεγονός.

15. τὸν δαιμονιζόμενον. Markland conjectures δει-
δαιμονίσμενον, or δαιμονισθέντα, on account of the ἐσ-
χηκότα following. But no change is necessary. The
participle present stands also for the imperfect,
though this is not a frequent use.

15. ἱπιατισμένον. A very rare word, which also oc-
curs in Luke 8, 35.

15. ἐφοβήθησαν. They thought that the presence
of Jesus would occasion some *greater* calamity. The
present they accounted a punishment inflicted for
their sins, by the Messenger of God. See 1 Reg. 17;
18. (Doddr. and Kuin.)

18. ἵνα ἢ μετ' αὐτοῦ, become his follower and disci-
ple. See Matth. 4, 29, 30. The man too might be
afraid (as Theophylact suggests, with the approbation
of Grotius), lest on the departure of Jesus, he should
again fall under the power of the devils. But Christ
wished to evince, that, whether present or absent,
he can protect those who trust in him.

19. ἀνάγγειλον. Among the Jews, Christ forbid
his works to be told, in order (says Maldonati) to
avoid the envy of the Pharisees. (Matth. 8, 4.)
Here, among Gentiles, who kept swine, he permitted
it. (Wetstein.) Christ wished some report of his
works to extend even to the Gentiles; thereby to
prepare their minds for the admission of the divine
doctrine which was to be announced to them. (Mal-
don. Rosenm. and Kuin.) Hedinger and Koecher
think this was done in order that it might reach the
ears of the Nazarenes, and put them to shame for
their ill-treatment of Jesus.

22. ἀρχισυναγώγων. Hammond has here a very
copious and instructive annotation, to which I can
only refer the reader.

23. ἐσχάτως ἔχει, is in great danger. The phrase
ἐσχάτως ἔχειν, εἶναι, διακείσθαι, and ἐσχατος, used of
disorders, occurs in the best writers. See Wets.
Els. Heup. Kypke, and Munth. So the Latin, "*in*

ultimis esse," which occurs in Petronius; and Apul. Met. 1. (cited by Wets.) "*ultimò affectus*;" as we should say, "at the last gasp."

23. ἐλθὼν ἐπιθῆς α. τ. χ. Ἐλθὼν is pleonastic, according to the Hebrew idiom. Ἴνα ἐπιθῆς is well explained by Kypke for the imperative ἐπιθέε. See Matth. 9, 18. It is not necessary, with Beza and Rosenmuller, to subaud δέομαι σοῦ, or παρακαλῶ σε.

23. καὶ ζήσεται, "she shall *continue alive*." This sense is well illustrated by Kypke.

25. οὔσα ἐν ῥύσει αἵματος. This use of ἐν seems to savour of Latinism. Thus Wets. cites from Cic. Tusc. 3, 4. "Qui in morbo sunt." Kuinoel cites from Levit. 12, 7. 20, 18. πηγὴ τοῦ αἵματος, where the Hebrew is מַיִם מִן הַבְּרִיחַ. The Hebr. מִן הַבְּרִיחַ signifies not only a well, but also a fountain, and, metaphorically, an efflux. See J. Damasc. de Idol. l. 3. p. 788. s. f. ἔπειδε δὴ τῶν πόλεως, &c. Mark has πηγὴν. Thus artificial *issues* are by physicians called fontinells. (Hammond.)

26. καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν. Triller cites Cels. 7. Pref. "diu a medicis vexatos." Reichard (ap. Kuin.) refers this to the ignorance of the physicians, and thinks they had prescribed medicines productive of more torture than the disorder itself. Lightfoot says, that various were the medicines recommended in such a case by the Jewish physicians. That they did harm rather than good, Grotius thinks not strange. For it can hardly be supposed, but that medicines which produce no *benefit* must be *injurious* to languid bodies, such as those must be, whose blood is not properly converted to juices. Wetstein thinks that is said, either because they terrified the woman by superstitious remedies, or prescribed bitter potions, &c. There is a sort of *paronomasia* in πόλλα and πολλῶν, and to this purpose Wetstein cites the following passages. Plin. H. N. 29, 5. speaking of a monumental inscription: Turba medicorum me perdidit. Menand. πολλῶν ἱατρῶν εἰσοδος μ' ἀπώλεσε. Petron. 42. "At plures medici illum perdiderunt." It

is archly observed by Æsop. Fab. 31. ἄνθρωπος τις πένης νοσῶν, καὶ κακῶς διακείμενος, ἐπεὶ δὲ ἀπελπίσθη παρὰ τῶν ἰατρῶν, διὰ τὸ μηδὲν ἔχειν δοῦναι αὐτοῖς. See also Fab. *μς.* and De Furia. in loc.

29. ἔγνω τ. σ. There is (as Rosenm. observes) a great emphasis in these words. For, *naturally*, no one recovers suddenly from an inveterate malady, but there will long remain vestiges of the disorder.

30. εὐθέως—ἐπιγνοὺς—δύναμιν ἐξελθοῦσαν. On this passage there has been much discussion. Some (says Rosenm.) take the words, as if the power of healing was diffused over the whole of Christ's body, so that it would be little more than a *salutare pharmacum*. Le Clerc thought that from this expression, if much urged, it might be collected that Christ cured the disorder by an *effluvia*, which he truly accounts unintelligible. In this (continues he) many advert to what is called *magnetism*. But he justly observes that nothing of this sort can be applicable to Christ, who healed at one touch, &c. I add, that the healing power in Christ did not depend upon the *touch*; since it was often effected without that, and even when at a distance. Besides, can magnetism raise the dead? At the same time, it is possible that the woman fancied that this sanative faculty might reside in the body of Jesus, and proceed from thence on the touch, as a sort of *emanation*. Rosenm. also well remarks, that the words are not to be explained in a physical sense; but imply only that Jesus knew that he had worked some miracle. Grotius, Whitby, and others, puzzle themselves, to very little purpose, in explaining this passage, which, the more it is pressed, the less intelligible it becomes. The truth is, that it is a *popular* mode of speaking, and, therefore, not to be referred to philosophical principles. It simply denotes, that Christ knew that a miracle had been performed by his power and efficacy. Thus there is no occasion to resort to the desperate method proposed by Paulus, i. e. to *cut out* the

words. The story of the statues, said by all the Ecclesiastical Historians, and J. Damasc. and J. Malela, to have afterwards been erected by the woman, is, now, almost universally rejected. This may, in some measure, be attributed to the arguments produced by Whitby; which, however, are to me not convincing. Nothing can be inferred from the silence of the Evangelists, who omit to mention many things of greater importance, nor from that of Justin Martyr, Origen, Irenæus and Tertullian. How could a woman (he asks), who had spent all that she had, be able to erect two such costly statues, as were sufficient to exhaust the fortunes even of wealthy persons. I answer, we are not told that the woman erected them *immediately* upon her cure, and *afterwards* she might (by some means) acquire property sufficient to thus evince her gratitude; for we have no proof that they were so *very costly* as Whitby represents, i. e. sufficient to exhaust the fortunes even of wealthy persons. His argument, that the unbelieving Jews or Gentiles would have destroyed them before the time of Eusebius, is extremely precarious. As to the story of the miraculously salutiferous herb growing at the feet of the statue of Jesus, I abandon it to the mercy of the critics. I admit that it savours much of Monkish superstition, and is utterly incredible. But I would not *therefore* disbelieve the *story itself*, on which the fiction was *engrafted*.

33. *πᾶσαν τῆς ἀλήθειαν*. The Hebrew *אמת*, the Greek *ἀλήθεια*, and the Latin *veritas*, are all used (as the philologists tell us) to denote *ipsam rei naturam et rationem*. This idiom has been illustrated by Raphel, Schwartz, Hackspan, and especially Wets. who produces numerous examples, of which it will be sufficient to select one or two. Hom. Od. λ. 506. *πᾶσαν ἀληθεῖην μυθήσομαι*. And Il. 407. *ἄγε δὴ μοι πᾶσαν ἀλήθειαν κατέλεξα*.

34. *ὑπάγε εἰς εἰρήνην*. A literal translation of the Hebr. *לך לسلامה*, which has been thus rendered by the Sept. in 1 Sam. 1, 17. 2 Sam. 15. but in Jud. 18,

6. and Exod. 4, 18. agreeably to the Greek idiom, ἐν εἰρήνῃ. (Kuin.)

35. ἀπὸ τοῦ ἀρχισυναγῶγου, (i. e. τίνες,) from the house of. Examples are produced from Joh. 18, 20. Ter. Ph. 4, 6, 5. Heaut. 2, 2, 6. Hec. 5, 1, 8. See Glass. Phil. Sacr. p. 1470.

38. ἀλαλάζοντας. From ἀλάλα, a shout; and to this source we may refer the English *halloo*. The original Hebrew word, הִלָּל, seems to be an *onomatopoeiemenon*. The word ἀλαλάζω is properly said of the shout uttered by soldiers before the battle, for the purpose of terrifying the enemy, and exciting the courage of their comrades. See Xen. Ages. 2, 10. H. Gr. 4, 3, 10. Not unfrequently, however, the word was used of any shout, or vociferation, whether expressive of joy, or sorrow. See Spanh. on Julian. Cæs. p. 233, seqq. Hutchinson on Xen. Cyr. 3, 2, 9. So Ἀλαλάζειν, in the sense of *lamentare*, in Eurip. Electr. 843. ἡσπαιρεν, ἡλάλαξε. And Jer. 25, 34. ἀλαλάξετε ποιμένες. And 47, 2. καὶ ἀλαλάξουσιν πάντες. Therefore there was no occasion for Beza to propose changing ἀλαλάζειν to ὀλολύζειν. It is remarked by G. Ashby (from Chandler and Husselquist) that the Asiatic women have the same shrill voice both for sorrow and joy.

40. ἐκβαλὼν πάντας, παραλαμβάνει τὸν πατέρα. We may observe that he retained just *so many* as were sufficient to prove the reality of the cure; to have permitted the presence of *more*, might have savoured of ostentation. Παραλαμβάνει signifies *assumit*, takes to him (as witnesses).

42. ἐξέστησαν ἐ. μ. They were exceedingly astonished. The word is well illustrated by Rosenm. from Phil. p. 515. ἔκστασις ἐστὶ ἡ σφόδρα κατέκληξις ἐπὶ τοῖς ἐξαπινάως καὶ ἀπροσδοκῆτως συμβαίνειν εἰσθέειν.

43. διεστείλατο αὐτοῖς, charged them, i. e. the parents, (see Luke 8, 56.) whom he ordered to give food to the maid, that it might be apparent that she had not only returned to life, but was also restored to perfect health. Jesus did not, however, impose

perpetual silence on the parents, for the thing could not be kept secret, since many had heard the father supplicating Jesus, and had heard the tidings of the death of his daughter, and the hired mourners had attended at the very bed on which the maid lay; (Matth. 9, 23.) but he only forbade them to immediately divulge the circumstance, in order that he might avoid the multitude of people that would gather together at the house, and not afford any occasion for political commotion. (Kuinoel.)

CHAP. VI.

VERSE 1. The six first verses of this Chapter are taken from Matth. 13, 53—58. We before remarked, on Ch. 3, 4. that Mark, finding more parables in Matth. 13. than he could adopt, had recourse to Luke. But since he had especially chosen Matthew as his guide, in committing to paper the *memorabilia Christi*, he now returns to that Evangelist, indeed to the very place where those parables are concluded, i. e. at Matth. 13, 53, 54. Meanwhile he does not entirely neglect *Luke*, but diligently compares him with Matthew. Hence some portions are taken from one, and some from the other. (Rosenm.)

5. οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι. There has been not a little discussion on the sense of this passage. Some Commentators (and among the rest Kuinoel) adopt the interpretation first (I believe) proposed by Hornius, and take ἠδύνατο ποιῆσαι for οὐκ ἐποίησε, as in Matth. 12, 58. Others, however, (more rightly,) take ἠδύνατο for *voluit*. In the Greek, δύνασθαι is sometimes put for θέλειν, as *posse* for *velle* in the Latin; and in our own language, *shall* and *will*, and *should* and *would*, are, in certain idioms, interchanged. Others again (as Le Clerc), pressing more closely on the *proper* signification of δύνασθαι, explain thus: "He could not, consistently with the rules on which he acted in performing miracles, work them then. For (as Whitby observes) Christ

still requiring faith in the patient, where this was wanting, they wanted that condition which only made it fit that he should do the miracles." Thus, as Hierocles says, in *Aurea Carmina*, v. 8. (cited by Le Clerc,) τῇ τῆς προαιρέσεως οὐ τῆς φύσεως μέτρῳ τὴν δύναμιν κανονίζει. So the Greeks use δύνασθαι and ἀδυνατεῖν for our making our reason a law to us; which does not permit us to act improperly. The passage is thus explained by Euthymius: Πῶς οὖν εἶπεν, ὅτι οὐκ ἠδύνατο; διότι ἀδυναμίαν ὀνομάζειν εἰσάγαμεν, οὐ μόνον τὴν ἑλλειψιν τῆς δυνάμεως· ἀλλὰ καὶ τὸν ἐμποδισμὸν τῆς οἰας δὴ τίνος αἰτίας, ὥσπερ καὶ νῦν; ἐνεπόδιζε γὰρ αὐτῷ ἡ ἀπιστία τῶν εὐεργετουμένων, οὐκ ἠδύνατο οὖν, ἀντὶ τοῦ, ἐνεποδίζετο· καὶ οὐκ ἔδει βιαίως εὐεργετεῖν αὐτοὺς. Thus Dr. Bentley, at Boyle's Lectures, Sermon 6. observes, that "our Lord could do no mighty works in a country of unbelievers, because it was not fit and reasonable that he should." The circumstances of the case are thus judiciously stated by Kuinoel: "Mark shows what a powerful effect the doctrine and language of Christ had on the minds of his adversaries; for they were *first* struck with wonder; *then*, however, growing more composed, were actuated by envy, and, in order to bring Christ into contempt, they said, with a malicious smile, πόθεν τοῦτω ταῦτα, κ. τ. λ. Luke, on the other hand, first shows what an effect the doctrine and language of Christ had on the minds of all his hearers, and then recounts what was said by those that envied him.

6. ἐθαύμαζε. Whitby compares the case of the centurion, Matth. 8, 10. It was certainly (observes he) in their *power*, as in the centurion's, to believe or not; and faith was not produced by an omnipotent act of God on those who believe, or Christ would not have had in either case any ground of expressing his admiration. But I conceive that there is here expressed not so much *admiration* as *indignation*, in which sense it is used in the best Greek writers, ex. gr. Thucyd. 6, 36. The word is

explained by Reisk in his Index Demosth. "Cum admiratione et indignatione interrogare."

7. ἀποστέλλειν δύο δύο. An idiom formed upon the genius of the Hebrew language, in which the distributives are wanting.

8. εἰ μὴ ῥάβδον μόνον. Matthew says, μὴδε ῥάβδον, which Grotius explains of the staff with which they were walking; and that no other should be packed up to supply its place. Wetstein understands it as if one staff only were to be taken for two persons. Le Clerc explains it thus: "You need not provide staves on purpose; but those who usually bear them may take them." But this is very harsh and far-fetched. Bowyer better interprets it: "Go as ye are; take no other coat, shoes, or staff." In fact, it merely denotes, "makes no anxious provision beyond the usual requisites for a journey."

13. ἡλειφον ἐλαίῳ. In the countries of the South and East, the oil is very mild, and was used by the ancients (especially by Jews) for the cure of various disorders. So Cels. de Med. 2, 14. Galen, Comm. 4. in Hippocrates. Cæl. Aurel. See Hieros. Berach, f. 3, 1. and Schabb, f. 14, 3. Wets. on Luke 10, 34. Light. H. H. on Matth. 6, 17. and this passage. See also Jos. Bell. C. ult. Many Interpreters maintain that the oil here mentioned was used as a *medicine*, with which the Apostle cured the sick. So Kuinoel, Schutz, Michaelis, Paulus, Pott on James 5, 15. and (as it seems) Wetstein. I rather agree with the older Commentators and Rosenm. that the healing was miraculous, and that the anointing was only a *symbolical action*, typical of the relief and joy imparted by Divine assistance. The first Christians, (says Grotius,) who were accustomed to practise, in visible signs, the allegorical allusions in the Scriptures, used oil in their rites; as at baptism, and on the imposition of hands which succeeded it. Thus St. Paul, 2 Cor. 1, 21. and 1 Joh. 2, 20, 27. speaking of the unction of faith, or of the spirit. The Christians used oil in the ordination of

priests (says Tertullian), and in re-admission of heretics. As the art of medicine (observes Willan ap. Elsley) was practised among the Jews by the priests and prophets, its remedies became partly sacred; and unction in dangerous cases became a religious ceremony, with imposition of hands, and prayers for the sick. See Deyling. Obs. P. 3. n. 48. and Wolf in loc.

16. ἐν ἐγὼ ἀπεκεφάλισα Ἰωάννην. It must be observed that the noun follows the case of the relative, and the accusative is put for the nominative. See Matth 21, 42. Acts 21, 16. (Kuini.) who cites Plaut. Amph. 4, 1, 1. Terent. Andr. Prolog. Wets. cites Plaut. Poen. 3, 3, 31. Liv. 9, 2. "Quem ceperant exules montem, herbidus aquosusque est."

19. ἐνείχεν αὐτῷ, was angry with him. So Hesych. ὀργιζέτο. So Herodot. 6, 119. 8, 27. where see Wesselling. See Wets. who compares Luke 11, 53.

20. συνετήρει αὐτόν. The E. V. renders, "observed him." Whitby, "observed him, and regarded his sayings." And so Lamy and Grotius: yet Wets. and Koecher have truly observed, that for this sense there seems no sufficient authority. Grot. thinks it it may be taken in the pluperfect. But this would be somewhat harsh. Rosenm. renders, "*colebat eum*," citing (from De Rhoer) D. Laert. Examples from the Hellenistic writers would be more apposite. I assent to Hamm. Le Clerc, Campbell, Kuinoel, R. Baxter, and Schleusner, that it signifies, "and kept him close," i. e. from the resentment of Herodias.

20. ἀκούσας αὐτοῦ, πολλὰ ἐποίησεν, καὶ ἡδέως αὐτοῦ ἤκουε. There seems here a tautology, hysteronproteron, or synchysis. This, however, Campbell will not admit. He regards ἀκούσας αὐτοῦ as only explanatory of πολλὰ ἐποίησεν. An observation, perhaps, of no great solidity. Be that as it may, the following passage of Just. 15. 3. will be found apposite. "Tuno Lysimachus audire Callisthenem (philosophum) et præcepta ab eo virtutis accipere solitus est." It is not to be doubted (says Grot.) but the holy man,

and one so well affected to his country, gave him wise counsel even in things political, and respecting the public welfare.

21. γενομένης ἡμέρας εὐκαίρου. Most Commentators render it, "tempore opportuno," i. e. for slaying John; which seems absurd. Rosenm. therefore (not without reason) prefers the exposition of Kuinoel, who explains ἡμέρας εὐχαίρ. by a holiday. Glass interprets it σχολείζουσα, dies ferialis. Εὐκαιρεῖν, in the Macedonian and Alexandrian dialect, denoted *to be at leisure*; and so Glass explains εὐκαίρῳ, *vaco*. Phryn. εὐκαιρεῖν, εὐ σχολῆς ἔχειν. The credit of the interpretation is, however, not due to *Kuinoel*, but to that learned and conscientious interpreter, Dr. Hammond.

21. τοῖς μεγιστᾶσιν. This word seems to have been derived from the Persians* by the Macedonians, and by them introduced into Greece. It has no analogy nor Greek termination, neither is there any example of a word so formed. It is terminated after the Persian model and sound. (Salmas.) See the examples in Wets. and Kypke.

25. ἐξ αὐτῆς, scil. ὥρας, *immediately*. This is rare in the best Classical writers. Wetstein has produced many examples from Philo Jud. Polybius, &c. Or it may signify *speedily*, (as Rosenm. suggests,) since, if deferred till the morrow, Herod might have repented of his promise.

26. ἀπερῆσαι, i. e. to set her at nought, by not fulfilling the promise made to her. In this sense ἀτιμάζειν is preferred by the Classical writers. It is used either absolutely or with an accusative, sometimes alone: more rarely joined with εἰς. See Kyp.

27. σπεκουλάτωρα. It signifies properly a sentinel. Now as these sentinels *kept guard* at the palaces of kings and the residences of Roman governors, so they were employed in *other* offices besides guarding, and usually performed that of execu-

* Among whom it denotes *magnates*. See Jos. A. 11, 3, 2, 6, 17. Suet. Cal. 5. Senec. Ep. 21.

tioners, for which office there was as yet no particular persons appointed.

29. καὶ οἱ μαθηταὶ αὐτοῦ. Michaelis compares the relations of the Evangelists and of Josephus, which differ chiefly on the motives assigned to Herod. Josephus attributes the execution of the Baptist to the fear that his authority with the people might lead to a rebellion. Exclusive of inspiration, the consistency, the nearness of time to the event related, being contemporary, and, as it were, on the spot, a brother of St. Peter, the friend of Mark, having been, amongst others, John's disciple, the minuteness, the impartiality, and moderation, in showing how Herod was surprised into consent, would, between two Greek or Roman historians, give the preference to the Evangelists. Josephus was born some years after John was beheaded, and was neither known to his disciples, nor interested to inquire minutely into the subject. (Michaelis ap. Els.)

31. ὑμεῖς αὐτοί, you alone. Of this use of the pronoun see Palaiet and Schl. Lex.

31. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, i. e. of those who came to implore the aid of Christ, and of those who were departing, after having obtained their wishes.

31. οὐδὲ φαγεῖν ἡκαίρουν. The word εὐκ. (from εὐκαιρος) in the sense explained ver. 21. signifies to be at leisure, as here and in 1 Cor. 16, 12. It is accounted a mean word by the grammarians, but it is used by Polybius, Lucian, Plutarch, and Philo. See Wets. "We may learn from this passage (says Euthymius) that ministers ought not continually to devote themselves to public instruction, but, at proper times, to cultivate *retirement*, and withdraw their minds ἀπὸ τῆς ἔξω περιφορᾶς." An extremely true, but scarcely apposite remark.

83. This verse, which in the common editions is very corrupt and interpolated, is thus skilfully emended by Griesbach. Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ καὶ πέρη ἀπὸ πασῶν τῶν πόλεων

συνέδραμον, καὶ ἦλθον ἐκεῖ. It is thus rendered by Schott. "At quum discedentes eos vidissent, agnovissentque multi, pedestri itinere ex omnibus urbibus eo congregati sunt. Vater has thus edited the passage. Καὶ εἶδον αὐτοὺς ὑπάγοντας [οἱ ὄχλοι], καὶ ἐπέγνωσαν [αὐτὸν] πολλοὶ καὶ περὶ αὐτὸν πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. Markland thought that αὐτὸν ought to be translated *it*, i. e. *the place*.

35. ἤδη ὥρας πολλῆς γενομένης, i. e. the time of day being *high in number*, as was the case till 6 o'clock in the evening. Wetstein compares D. Hal. A. 2, 54. διέμενον ἄχρι πολλῆς ὥρας, and Cic. ad Att. 13, 9. "Multus sermo ad *multum diem*." Cæs. de B. G. 1, 22. multo die. Virg. Georg. 4, 180. "*multa nocte*." Kypke gives many examples from D. Hal. and Tacit. Ann. 2, 65.

37. ἀπέλθοντες ἀγοράσωμεν—φαγεῖν. Here is an interrogation conjoined with wonder and indignation: as when we indignantly deny that we will do any thing. (Rosenm.) Simon thought there was an admixture of *irony*; this, however, is a figure seldom used by the Apostles, and of which there seems to be no trace *here* discoverable.

37. ἀγοράσωμεν διακοσίων δηνარიῶν δ. Grotius, Doddridge, Markland, Rosenm. and Kuinoel, think, that by *this sum* being particularly mentioned, it was the whole stock contained in the bag, which was destined for the reception of what was contributed by his friends, for the use of himself and the twelve. See Joh. 6, 7. This indeed seems probable enough: though we learn from Lightfoot, that it was a common expression, to denote a *considerable* sum.

39. συμπόσια σ. by companies. The word συμπόσιον, properly, denotes *compotatio*. (Sir. 31, 36.) Secondly, *convivium*. For, in almost all languages, the *whole* of any thing is signified by the words which express its most *excellent part*. So Cic. ad Fam. 9, 24. Græci συμπόσια αὐτὸν σύνδειπνα, id est *compotationes* αὐτὸν *convivialiones*, nos *convivia*, quod tum maximè simul vivitur. See also, Cat. M. 13. (Kuini.) The word has

been illustrated from the Jewish customs, by Buxtorf, Lex. Talm. and Schoet. H. H. The noun is put twice, to denote distribution: an inartificial method, adopted after the model of the Hebrew language, which is destitute of distributive adjectives. So Exod. 8, 10. they collected frogs **הַמַּיִם הַמַּיִם** heaps heaps, i. e. by heaps. The idiom is literally rendered by the Sept. *συνήγαγον αὐτοῖς θημανίας θημανίας* (Rosenm.) Wetstein, profiting by a remark of Casaubon, Exerc. Antib. p. 305. observes, that Mark adds *χλωρῶ*, because *χόρτος*, properly signifies hay, or dry grass; and compares Apoc. 8, 7. Es. 15, 6. 37, 23. But to this observation, I can hardly assent. *Χόρτος* does not, *properly*, signify *hay*, and has very rarely that sense; it is, indeed, a word of very extensive signification, and denotes *herbage* of every kind, both grass and corn. See Wets. upon Matth. 6, 30. In the parallel passage of John, it is said, that there was much grass in the place, and that it should be green is not surprising, since (as Doddridge observes), it was before the passover, but not near the feast of pentecost, when even the corn harvest was concluded.

40. *πρασιά*, is properly, a bed, or plot in a garden. So Theophyl. on this passage: *πρασιαὶ λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φανεύονται διάφορα πολλὰς λέχαι.* (Kuin.) It is of uncertain derivation. Hesychius tells us that it is *quasi παρασία*, a border. Examples of the word are given from Dioscor. 4, 17. Galen de Usu Part. 9. Theophrast. H. Plant. 4, 4. Liban. p. 717. Plut. p. 340. D. It here signifies squares, or *squadrons*. The *αἶα* denotes distribution into equal parts.

44. On the distribution of the multitude, Wetstein has the following remarks. "The number of the guests may easily be attained if we suppose that they were so arranged, that there might be an hundred in rank or depth, and fifty in front or file. Every two hundred sat with their faces towards each other: thus, the twelve Apostles, at one going, or returning through these rows, served four thousand eight hundred men; and there remained but the two mid-

dle rows, which, perhaps, Christ served himself. And in this manner the whole business might be completed in a very short time, without any confusion." (Wets.) This had been before satisfactorily shown by Mr. Pierce, in his Fifth Dissertation to the Hebrews. Dr. Doddridge observes, that this was the shortest and exactest way of ranging them, and that it reconciles Mark's account above, with Luke's, who only speaks of their sitting down by *fifties*. "Thus disposed (he adds), they would wait more patiently, till they were served in their turns; the *number* would appear at once, and they would see that Christ knew it." The last observation, however, may seem doubtful. The above method seems to have been adopted to show the Apostles, and especially the multitude, their own number. In a mode not very dissimilar, Thucydides 5, 68. computes the number of the Lacedemonian army. Λόχοι μὲν γὰρ ἐμάχοντο ἑπτὰ, ἐν δὲ ἐκάστῳ λόχῳ πεντηκοστὺς ἦσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστῷ ἐνωμοταὶ τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο μὲν οὐ πάντες ὁμοίως, ἀλλ' ὡς λοχαγὸς ἕκαστος ἐβούλετο, ἐπὶ πάν δὲ κατέστησαν ἐπὶ ὀκτώ. The arrangement of the multitude on this memorable occasion being thus, as I conceive, truly stated by Pierce and Wetstein, the censure couched in the following words of Dr. Campbell, seems peculiarly rash and inapplicable. "That the whole people made one compact body, an hundred men in front, and fifty deep (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συμπόσι* and *πρασιαί*, and by Luke, who calls them *κλισιαί*. The whole passage from this verse to chap. 8, 21. is taken from Matth. 14, 22.—16, 12.

46. ἀποταξάμενος αὐτοῖς, i. e. ὀχλῷ, by the figure *προσποιημένον*. The formula ἀποτάσσεσθαι τινί, which occurs in Luke 9, 61. Act. 18, 18, 22. 2 Cor. 2, 13. Jos. Ant. 8, 13, 7. in the Macedonian dialect, answers to ἀσπάζεσθαι, which, in the Attic dialect, was used of those who so depart from any place, as to

salute and bid it farewell. So Xen. Cy. 6, 4, 4. An. 7, 1, 6. (Fisch. Prol.)

48. ἐν τῷ ἐλαύνειν, scil. ναῦν. The word ἐλαύνειν, properly signifies to push; shove; and when applied in a nautical acceptation, to row, in which, I think, κώπην is properly understood. Ελαύνειν κώπην, is sometimes found, as we say to shove, push an oar. I consider ἐλαύνειν ναῦν, as the less *proper* signification. It is more frequently used, (like our row,) without any addition.

51. λίαν ἐκ περισσοῦ—ἐθαύμαζον, q. d. so far were they from ceasing to wonder, when they knew it was not a spectre; that they were more amazed than before, when they saw the winds and sea obey his power. (Rosenm.)

52. οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, for they were not yet become wiser. See infra 8, 17. Matth. 16, 8. Mark 8, 17. Συνίημι is, by the Alexandrians, put for ὡς, Jos. 1, 7. 1 Sam. 18, 14. Krebs observes, that the ἐπὶ τοῖς ἄρτοις is briefly said for ἐπὶ τῷ θαύματι τοῖς ἄρτοις γενομένῳ, and he takes the ἐπὶ for *post*; and cites Jos. Ant. 5, 1, 26. ποιήσετε σωφρονήσαντες καὶ ἐπὶ νεαροῖς μετατιθέμενοι ἀμαρτήμασι. And, if ἐπὶ has that sense, this must be granted. But I prefer taking it in the sense of *per*, denoting the efficient cause, *by*; as in Matth. 4, 4. Luke 4. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται. So Schleusner. The sense of Mark (who added this *de suo*), is thus detailed by Kuinoel. "When Jesus had entered into the ship, the winds and waves were suddenly stilled; insomuch that the Disciples were filled with amazement. But if they had been rendered wiser by the recent miracle of the loaves, if they had attended to, and considered *that* miracle, this quieting of the tempest would not have happened so contrary to their expectations. (Grot. and Kuin.)

52. καρδία—πεπωρωμένη. The word π. properly, signifies *callō obducere*; and, in the passive, denotes the being overlaid with any hard or dense substance; as *callus*, or fat, or even what are called scales, which,

grow over the eyes in blindness, but most frequently the *second*; both in a physical sense, as in Ælian, V. H. 9, 15. διὰ τῆς πεπωρωμένης σαρκὸς pinguefactam, and Athen. 549. B. ὑπὸ τῆς πεπωρωμένης ἐκ τοῦ σπέντος σαρκὸς κ. τ. λ. and in a metaphorical sense, as in the present passage; and 8, 17. Jo. 12, 40. Rom. 11, 7. 2 Cor. 13, 14. So παχύνεσθαι, in Matth. 13, 15. from the Hebrew כָּשָׁה of Is. 6, 10. (where see the note.) It therefore here denotes dulness, and stupidity of mind.

53. προσωρμίσθησαν, subaud ἐκεῖ. The verb π. properly signifies to bring a ship into a station, or port, (ὄρμος,) and sometimes only a road, or anchorage; but often, as here, it denotes only to draw a ship on shore, which was all that was usually done, in navigating small barks, by the ancients. The word is used either with the dative, or accusative with a preposition.

54. ἐπιγινώσκοντες αὐτόν, i. e. recognizing him, subaud οἱ ἄνδρες. On this elliptical idiom I have before treated, Matth. uses the complete phrase, οἱ ἄνδρες τοῦ εἰσίου.

55. περιδραμόντες ὅλης, running about, *discurrentes*. The word is used in Jer. 5, 1. Amos. 8, 12. Aristoph. Ran. 195. Athen. 208. cited by Wetstein.

56. ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ. Koecher and Schleusner render ὅπου by *quoniam*, but I am induced rather to argue with Kuinoel, in thinking the word *redundant*, in the Hebrew manner; as כִּי after וַיֵּן, in Jos. 22, 19. Gen. 13, 3. 31, 13. 1 Sam. 9, 10. in which last passage, the Sept. have πόλις ἃ ἦν ἐκεῖ. Though those translators have more frequently followed the genius of the *Greek* language, by *omitting* it.

56. ἐτίθειν τοὺς ἀσθενούντας. This was indeed an unequivocal proof of their entire faith in the power of Christ; though, it was a sort of custom with some antient nations, to lay sick persons in the market place, or on the roads, in order to receive the benefit of the counsel and suggestions of those who had been

ill, and had recovered from any disorder. Thus Herodot. 1, 197. Δεύτερος δὲ σοφὴν ὅδε ἄλλος σφι νόμος κατέστηκεν τοὺς κάμνοντας εἰς ἀγορὴν ἐκφορέουσι· οὐ γὰρ δὴ χρέωνται ἱητροῖσι· προσιόντας δὲ τὸν κάμνοντα συμβουλεύουσι περὶ τῆς νόσου· and Strabo, 234. A. of the Iberi: τοὺς ἀρρώστους, ὥσπερ οἱ Αἰγύπτιοι τὰ παλαιὰ, προτιθέουσιν εἰς τοὺς ὁδοὺς, τοῖς πεπειραμένοις τοῦ πάθους, ὑποθήκης χάριν. Compare Acts 5, 15. From this custom, indeed, Max. Tyr. Diss. 40. p. 477. Davis. traces the origin of the medical art. See Dought. Anal. Sacr. where may be seen the above cited passages, and more, for which I must refer my reader to the work itself.

56. ἵνα καὶ τοῦ κρασπέδου τ. 1. α. ἄψωνται. This was a mark of the most profound respect, similar to that in Athen. p. 212. where it is said of a certain demagogue, ἐκάστου σκεύδοντος καὶ προσάψασθαι τῆς ἐσθῆτος καὶ denotes saltem, on which see Hoogev. de Part. Gr. to whose examples I add Schol. in Soph. Elect. 411. συμπράξατε ἡμῖν καὶ νῦν—ἐπικαλεῖται τοὺς Θεούς· εἰ μὴ πρότερον καὶ νῦν, παριστάται.

CHAP. VII.

VERSE 2. κοιναῖς χερσὶ, τ. ἕ. ἀνίπτοις, ἕ. ἄ. Kuster thinks the words τ. ἄν, a mere gloss, but without reason. They seem, indeed, to be an *explanation* of the preceding; though Schulz (referring to Hasei Bibl.) maintains that it is *not* so. *All* the other Commentators, however, regard it in that light, and such doubtless the Evangelist meant it to be. It is a *popular* way of explaining κοιναῖς χερσὶ. Though, in strictness, κων. χ. does not denote hands unwashed, in the sense of *dirty*, for the hands might be *clean*, and yet *κοιναι*, impure, because not washed according to the ritual and form *just before* the meal. The pollution (says Kypke) was not physical but legal. This sense of κ. is Hellenistic, and evidently formed from the Hebr. כָּזָב, which is often so rendered by the Sept. and in this sense it sometimes occurs in Josephus.

It denotes what is legally or ritually impure, as being forbidden by the law of Moses, or by the traditions of the Elders.

3. πάντες οἱ Φαρισαῖοι, i. e. in a manner all; for the Sadducees were comparatively few. On this sense of πᾶς see Schl. Lex. So that there was no occasion for Markland to conjecture (just after) οἱ κρατοῦντες, or to take κρατοῦντες for οἱ κρατοῦντες.

3. ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐ. There has been much discussion upon the word πυγμῇ (see Koecher and Wolf), the sense of which it is not easy to ascertain. The Vulgate, and most ancient versions, as also the E. T. render *sæpe, often*. But there is no authority for this version, which is moreover liable to many objections. These are stated by Campbell, whom see. Besides, it seems to have arisen from a confounding of the word (as Erasmus conjectured) with πυκνῇ. Kuinoel adopts the opinion of those who think that πυγμῇ may signify *sedulo, accuratè*. But this is destitute of authority, and seems frigid. Theophylact, Euthymius, and others, explain, "*up to the elbow*;" but πυγμῇ merely denotes the contracted *hand*, the *double fist* (*pugnus*), which ends at the wrist. Hence there is more probability in the opinion of Hammond, Lightfoot, and Schoettgen, who explain, "*up to the wrist*;" and this is countenanced by many Rabbinical passages. Others maintain, that one hand, doubled and closed, was rubbed and washed by the other; and Michaelis says that this mode is still retained by the Jews and Mahometans. But of this Wetstein observes, that there seems no vestige in the Jewish writings, and that in this sense Mark would have written πυγμῇν νίψωνται. I would observe, that so the Evangelist may have written. The ι adscript and the ν are often interchanged; and the ν might easily be absorbed in the ι following. I am, however, inclined to accede to the opinion of Wetstein, Pearce, Campbell, and Weston, that by πυγμῇ is meant a handful (of water), such as the palm of the hand contracted

will contain. The philosopher (observes Weston) is said to have thrown away his *cup* when he found he could drink out of the *palm of his hand*, “*cavis palmis.*” See Senec. ep. 119. “*Utrum sit aureum poculum, an manus concava, nihil refert?*” Thus (says Campbell) *foot*, *cubit*, and *span*, in all languages, denote a *measure of length*. That a certain measure, or weight, of water, was defined by the Rabbis, is clear from the passages produced by Pococke in *Portam Mosis*, 361—5. referred to by Wetstein, and by the Rabbinical passages which he himself cites. This washing, however, extended only *up to the wrists*.

4. ἀπὸ ἀγορᾶς. Supply ἔλθοντες, or γινόμενοι, or ὄντες. Krebs, indeed, objects to this mode, as needing confirmation. But *this* it has already received, from the citations produced by Wetstein, Elsner, Munthe, and Kypke. Besides other passages there is a very apposite one adduced by Loesner from Sirac. 34, 27. βαπτίζόμενος ἀπὸ νεκροῦ, i. e. after returning *a mortuo curando*. He then proposes the following interpretation (which I am surprised that Kuinoel should approve): “They do not eat of articles from the *forum*, till they have been previously washed and purged with water.” This is very harsh. For though the ἀγορὰ does sometimes in Classical Greek denote the *things sold* in the market, yet that sense is chiefly if not entirely, confined to some particular phrases, very different from this. See Lex. Xen. That ἀγορὰ signifies not only the *market-place*, but also public *streets* and *ways*, has been shown by Fisch. Prol. 277.

4. βαπτισμοὺς ποτηρίων, καὶ ξεστῶν. These words of measure have been copiously illustrated by Wets. It may be sufficient for the student to consult Schl. Lex. Campbell renders βαπτισμοὺς, not *washings*, but *baptisms*. For (says he) it was not an ordinary washing for cleanliness, but a religious ceremony. That, however, may be questioned. It seems to have been a washing practised from cleanliness, enjoined by their religion. But surely, every thing done under the idea of religious obligation is not therefore a re-

ligious ceremony. Nor was this cleanliness confined to the Jews, but extended to the Egyptians, and to most Oriental nations.

4. χαλκίων. This is *cautiously* said. *Earthen* vessels are not mentioned; for *those*, if supposed to be polluted, were *broken*. (Rosenm. and Kuin.) There is a passage to our present purpose in Herodot. 2, 87. (de Ægyptiis), ἐκ χαλκίων ποτηρίων πίνουσι, διασμέωντες ἀνὰ πᾶσαν ἡμέραν. Vide et seqq. The *ancients* *universally* appear to have been very attentive to this sort of cleanliness. So in a very humorous passage of Crates ap. Athen. 267. x. where every utensil is ordered to perform its office, αὐτομάτως, ἔγχει κύαθε που σὸ ἢ κύλιξ λίαν νίβουσα σεαυτήν. Here Casaubon ingeniously conjectures λινίξου συ σεαυτήν. But his emendation may be improved, by simply writing λινίξου σεαυτήν.

4. καὶ κλινῶν, i. e. *triclinia*, which were something like our *sophas*. How the impurity which required this purging might be contracted, we are told in a Rabbinical work called Celim (16, 1), cited by Weststein and Rosenmuller: Omne instrumentum bipartitum est mundum, exceptâ mensâ duplicatâ. Instrumenta lignea quandonam immunditiem contrahunt? lectus et sponda, ex quo fricuerit eâ pelle piscis: quod si ita perfecerit, ut fricare non velit, statim pollutioni obnoxia sunt. 18, 5. Lectus, cui innixus est, seminifluus—immundus est—(add from Rosenm.) in quam vel sederet, vel steterat, vel se reclinaverat aut profluviosa, aut menstruosa, aut puerpera, aut leprosus—immundus erat.

9. καλῶς ἀθετεῖτε τὴν ἐκπολὴν τ. Θ. There is much discrepancy in the interpretations of Commentators on this passage. I cannot approve of Hammond's method, who takes the words interrogatively, nor of that of Pearce and others, who separate the *καλῶς* from *ἀθετεῖτε*. I rather accede to the interpretation of Glass, Campb. Wakef. Rosenm. and Kuinoel, who take *καλῶς* *per antiphrasin* ironically. Still I cannot approve of Campbell's translation, "ye judge well in

annulling." In our own language we use a similar word, with a similar antiphrasis; but in phraseology too *familiar* to be suitable to any *translation*, though it would be the most literal. Under these circumstances I would adopt the *prudent* version of Doddridge, "you *fairly* make void the commandments." For in the word *fairly* there is a similar antiphrasis.

11—13. ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν (ᾧ ἐστι, δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ἀφελήθῃς, καὶ οὐκέτι ἀφ' ἐρε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ. Upon this disputed passage Dr. Campbell has a very long and able annotation, in which he has elaborately treated on the subject of *corban*, and has, I think, satisfactorily proved our common version to be erroneous. I shall select his most important observations, and then subjoin his translation, which represents the true sense of this difficult verse.

"For the illustration of this passage let us first attend to the phrase, *it is corban*. As *corban* in the original is not accompanied with the substantive verb, it suits better the import of the passage to supply it in the imperative, *be it*, than in the indicative, *it is*. Whatever the man meant to do, it is evident that, by the form of words specified, the thing was done, and he was bound. The expression, therefore, ought not to imply that the obligation had been contracted before. Beza, who has been followed by most modern translators, erred in inserting the verb *est*. He ought either, with the Vulgate, to have left the ellipsis unsupplied, or to have said *sit*, or *esto*. Κορβάν is a Syriac word, which this Evangelist, who did not write in a country where that language was spoken; has explained by the Greek word δῶρον, and signifies here *a gift made to God, or a thing devoted*.

"That the doctrine of the Pharisees extended farther than to release the child from the duty of supporting his parents; nay, that it extended so far as to bring him under an obligation not to support them, is still more evident from what is told by St. Mark, "*Ye suffer him no more to do ought for his*

father or his mother. This plainly expresses, not that he is at liberty to do nothing for them, if he chuse to do nothing, but that he must never after do aught for them, if he would. A man is free, who may do, or not do, as he pleases. This was not the case. The same act which superseded the obligation of the commandment brought him under a counter obligation, which, according to Pharisaical doctrine, he was less at liberty to infringe than ever he had been with regard to the former. For my part, I agree with those who think that by the expression which I have rendered, *be it devoted, whatever of mine shall profit thee*, the son did not directly give, or mean to give any thing to God; he only precluded himself from giving any relief to his parents. For if he should afterwards repent of his rashness, and supply them with any thing, he had by (what I may call) eventually devoting it to God, given, according to the Pharisaic doctrine, the sacred treasury a title to reclaim it. Grotius is of opinion, that this chance of eventual profit to the treasury, whereof the priests, and the leading men of the Pharisees had the management, contributed not a little to the establishment of such impious maxims. The words therefore, *be it corban*, or *devoted*, involve an imprecation against himself, if he shall ever bestow any thing to relieve the necessities of his parents. By saying so, it was not understood that he devoted any thing to God, but that he bound himself never to relieve his parents. Thus also, if after binding himself never to drink wine, he was induced to drink it, he became both sacrilegious and perjured; sacrilegious, because the wine was no sooner tasted by him than it was sacred; perjured, because he had broken his vow; for such declarations were of the nature of vows. It appears from Maimonides, that the term came at length to denote any thing prohibited. To say, it is *corban* to me, is to say, I dare not use it; to me it is all one, as though it were consecrated to God.

15. οὐδέν ἐστιν ἕωθεν—δύναται αὐτὸν κοινῶσαι.

These legal defilements were instituted by God for peculiar purposes, and are arbitrary. They had in part prevailed amongst the Egyptians, Gen. 43, 32. They were now soon to be abolished. Christ here places them in their true light to the Jews. (Le Clerc. ap. Els.)

18. *εἰσπορευόμενον*. By a similar periphrasis, Xen. Cyr. 1, 6, 17. calls food and drink *τὰ εἰσίσοντα*, as they are also called by Aristot. Hist. Animi. "Though it is very true, (observes Doddr.) that a man may bring guilt upon himself by eating what is pernicious to his health, or by excess in the quantity of food and liquor; and a Jew might have done it, by presumptuously eating what was forbidden by the Mosaic law, which still continued in force; yet in all these instances, the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts."

19. *καθαρίζον*. There is no slight variation in the reading of the MSS. and no little diversity in the interpretations of the Commentators. Those of Bp. Pearce and Michaelis are utterly destitute of authority; and require *καθαρίζοντα* to be read. Their interpretations have been already refuted by Campbell, Schulz, and Storr. What then is the construction of *καθαρίζον*? Campbell says it agrees with *πάν*, which is to be repeated *ἀπὸ κοινοῦ*, but this cannot be admitted. I rather assent to Kuinoel, Rosenmuller, and others, who take it for *ὁ ἔστι καθαρίζον*, i. e. *ὁ καθαρίζει*. They interpret also *καθαρίζω* simply *remove*. But it may more closely be interpreted, *purify by removal*. It is thus a kind of nominative absolute: though differing from the Classical use, where it is very rare to find a *participle active* so employed. Schleusner (in his Lex.) translates, "ubi homines se expurgant ex omnibus cibis."

22. *πλεωξίας*. Wetstein explains, "injusta rei faciendæ artificia, studium habendi et circumventio." Campbell translates, "insatiable desires." I should prefer *over-reaching*.

22. *πονηρίας*, malevolentia. Campbell thinks it is used for vice in general.

22. *ὀφθαλμὸς πονηρὸς*. There has been some difference of opinion on the sense of this word. But I am inclined to believe that it means *envy*. See the note on Matth. 20, 15. To which I add, that it occurs in a physical sense in Sirach, and also Theophyl. 225. E.

22. *ἀσέλγεια γ*. Campbell renders, "immodesty," which is too mild a term. It is explained by Wetstein, *protervia*, *petulantia*, *muthwille*. Schleusner translates, "indomita libido." Kuinoel, however, thinks it denotes *insolentia*, injuria quævis insignior, quæ famæ, fortunæ, corpori aliorum maligno animo infertur;" and compares 3 Macc. 2, 26. Polyb. 5, 28. 8, 9. He also refers to Raphel. Obs. Polyb. and Munth. on this passage. Ἀφροσύνη is usually rendered *amentia*, but by Schott and Kuinoel *scelerata*. Kuinoel attempts to prove this from some Hebrew words to which it corresponds in the Sept. But this sort of proof is not very satisfactory. Some vices are noted by terms not dissimilar to the present *per Euphemismum*. But this principle will not apply here. I acquiesce in the sense *folly*, as contrary to σοφροσύνη, or sober-mindedness: though I cannot admit (with Doddridge) that it includes many immoralities not touched on in the preceding enumeration. See more in Hammond ap. Elzey; also, Henman and others ap. Koecher. Owen observes, that in enumerating the things that defile a man, Matthew mentions *seven*, Mark *thirteen*: which, he says, may be accounted for from a comparison of the current vices of the Jews with those of the Romans. But *neither* Evangelist, I conceive, professes to give a *complete list* of vices.

26. Ἑλληνίς. This denotes the religion, not the country, and by this name are called all such as are idolators; though they may not be of *Grecian* origin, but Syrians, Parthians, Medes, Arabs, Indians, or Ethiopians. For those that did not profess Ju-

daism, were called by the Jews Ἕλληνες, and the whole world was divided by them into Ἕλληνες and Ἰουδαῖοι. Therefore in the Scriptures Ἕλην and Ἰθναὺς are synonymous terms. See Acts 14, 1, 5. (Salmas. ap. Wets.) Thus Christ showed that he was the Saviour, not only of the Jews, but of the whole human race, by curing both an idolatrous woman, and just after that (ver. 32.) a deaf and dumb man, namely an atheist, who, as he was incapable of receiving instruction, could not be reckoned in the number either of Jews or Gentiles. (Wets.)

32. κωφὸν μεγάλον. The best Commentators agree that it signifies, not *one dumb from his birth*, but *one who had become so by accident*. For otherwise he could not have spoken, unless we suppose the faculty of speech imparted by a direct miracle. This, indeed, I should not hesitate to suppose, were it necessary; but it is not. The word signifies one who has an impediment in his speech: now this might have arisen from what is called a *hoar*, or ulcer, producing a swelling; or from the tongue being bound by some membrane having become rigid. We say *tongue-tied*. Similar expressions occur in the Classical writers. Plutarch and Alexander Aph. (cited by Wets.) join the words κωφὸς and ἄλαλος.

33. ἔβαλε τοὺς δακτύλους. It has been inquired why Jesus did not heal him *at a word*, without using so many *ambages*. For it is clear that the emission of his fingers, and the spittle of his tongue, contributed nothing to the healing. To this it may be answered, Jesus wished to show that he was a personage by whose mighty power the passage of the ears could be opened, and the bond of the tongue loosed. But to declare this there was no need of external signs; for it was manifest to the senses, that a man who had been deaf and tongue-tied suddenly recovered the faculty of hearing and speaking. Christ seems to have done what he did with this intent, namely, that he might refute the calumny of those who had said that he wrought miracles by the

aid of Beelzebub. All might thus see that he who in the sight of the multitude, without the use of any incantation or medicaments, and in sole reliance on the assistance of the Almighty, by one word only, ἐφφαθά, had healed the man, must be the farthest removed from all communication with the Prince of Demons. (Rosenm.) These remedies evidently could not, by their natural efficacy, avail to produce so wonderful an effect. But Jesus accommodated himself to the weakness of those who might not indeed doubt his power, but fancied some internal sign was requisite to healing. (Compare 5, 23, 28. and the note on Matth. 8, 3.) Jesus meant, therefore, by this *symbolical action*, to support and strengthen the faith of the sick man, and of those who had brought him, and withal to make manifest, that this salutiferous power came from *himself*, and that healing would certainly follow. (Kuin.) Christ often uses visible signs of the virtue he would exert. As the ears of the deaf appear closed, he applies his fingers, to intimate that he would open them. As the tongue of the dumb seems to be tied, or, (through drought,) to cleave to the palate, he moistens it, to intimate he would loose and give free motion to it. (Grotius ap. Elsley.) Jesus withdrew him from the crowd to avoid attention, ἵνα μὴ δοῖη θεατρίζειν τὰ θαύματα, says Euthymius: also, that, withdrawing him from the crowd, he might render the mode of cure more distinctly visible. The ἐστέναξε signifies, "he breathed forth mental prayer to God, not expressed in words."

35. ὁ δεσμός τῆς γλώσσης. So Hesiod, cited by Secler. ap. Koecher. It frequently occurs elsewhere in this sense. Schleusner without reason interprets this word metaphorically, referring to Irm. in Herod. 1, 8, 6. If I mistake not, the word must *here* be interpreted *physically*. In the disorder here meant there is a *real bond*, the tongue being tied with a ligature of flesh. The phrase may be farther illustrated by the following passages of the Classics. Justin 13, 7,

"Cui nomen *Batto* propter linguæ obligationem fuit." And just after: "Battus, linguæ nodis solutus, loqui primum cœpit." Artem. 1, 32. τὸ δὲ μὴ δύνασθαι φθέγγεσθαι ἢ τὴν γλώτταν δεδεμένην ἔχειν. Pilostr. Vit. Soph. 21, 2. p. 515. πεπεδημένος τὴν γλώτταν καὶ βούν ἀφονίας ἐπ' αὐτὴν βεβλημένος. The βούς ἐπὶ γλώττης was the name given to the *ligature* or *lump*, from its *form*. So the Scholiast on Pind. Pyth. 15. (de *Batto*.) ἐδυστύχησε τὴν φωνήν, καὶ ἐκ Θεοῦ, τις λύσις εἴη, κ. τ. λ.

36. On the pleonasm μάλλον περισσότερον see Matth. Gr. Gr. § 458. and Palaiet in h. l.

CHAP. VIII.

VERSE 2. σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, i. e. διὰ, propter; q. d. "My compassion is excited by," &c. On the verb see Matth. 9, 36.

4. πόθεν δυνήσεται τις, one. So the Fr. on. Ὁδὲ ἐπ' ἐρημίας. So Plato, Com. Ap. Athen. p. 5. B. ἐγὼ δ' ὦν ἐνθαδ' ἐν ἐρημίᾳ.

11. ἤρξαντο συζητεῖν αὐτῷ. The word properly signifies *vicissim interrogare*; and because the ancient mode of disputation was by question and answer, hence it denoted to *hold disputation*. (Rosenm. and Kuin.) Hence Aristotle enumerates among the sophisms, πλείω ἐρωτήματα.

12. ἀναστενάξας τῷ πνεύματι αὐτοῦ. The Latin poets say, *suspiria duxit ab imo pectore*. (Rosenm.) Kuinoel, however, regards the words as a Hebrew pleonasm. Τί is for διὰ τί.

12. εἰ δοθήσεται. The εἰ is used like the Hebrew **אם** for *si*, *if*. For the Hebrews, in denying any thing with an oath, used **אם**, in affirming **אם לא**, in which formulas there are omitted *non vivam*, *non ero potens Iova*, and such like, to be supplied according to the dignity of the speaker. *Ei* may, therefore, be very well rendered, *no! never!* The Syr. has **אם לא**, non. See Whitby ap. Elsley.

15. βλέπετε—Ἡραΐδου. Matthew (16, 6.) names

the Pharisees and Sadducees, without making mention of Herod. Mark, who omits the Sadducees, and names Herod, had doubtless in mind, *besides* Herod, his *courtiers and adherents*, the Herodians. It is therefore enquired, why Mark subjoins Herod and the Herodians to the Pharisees? Bengel has well observed, that these had the leaven of hypocrisy. Herod (who is called fox by Luke 18, 31.) hoped that Jesus, when brought captive to him, would exhibit a miracle. (Rosenm.)

17. ὧπα νοεῖτε, οὐδὲ συνίετε; Wets. cites Cic. de N. D. 3, 24. "Quæ autem in his vis Deorum insit, tum intelligam cum cognoro."

19. ἄρτους ἐκλάσα, broke and distributed. For in the verb κλάω is inherent a notion of *distribution*; as in 1 Cor. 11, 24. So Is. 58, 7. Ez. 18, 7. Thus we say, "I have not *broken* bread," for *eat* it. (Kuin.) There is also an allusion to the thin and brittle loaves of the Jews, which (as I before observed) were broken, like biscuit, not cut.

22. This story Mark has *alone* noticed. It seems doubtless to have been worth recording, on account of the singular circumstances conjoined with it, which are similar to those found in 7, 31.

23. πύσας εἰς τὰ ὄμματα. See the note on 7, 34. Something similar is narrated of Vespasian, by Suet. Vit. Vesp. 7. (cited by Wolf.) "Ex plebe Alexandrinâ, quidam oculorum tabe notus, genus ejus advolvitur, remedium cæcitatæ exposcens gemitu, precabaturque Principem, ut genas et oculorum orbes dignaretur respergere oris excremento. Igitur Vespasianus cuncta fortunæ suæ patere ratus, nec quicquam ultra incredibila, læto ipse vultu, erectâ, quæ astabat, multitudine, jussa exsequitur: statim cæco relaxit dies." The Commentators have observed, that the whole of that affair was *made up*, and that the spectators were deceived by a collusive fraud of Vespasian and his friends with the priests. See the Commentators ap. Wolf.

24. ἀναβλέψας. Ἀναβλέπω in the N. Test. with or

without *εἰς ὥραν*, when spoken of those who are not blind, signifies to *look up*. Matth. 14, 19. Mark 6, 41. 7, 34, Luke 9, 16. 19, 5.; or simply to *behold*; as Luke 21, 1. Mark 12, 41. But it is generally used of blind persons, and then signifies, as here, recovering the sight. See Matth. 11, 5. 20, 34. Mark 10, 51. Luke 7, 22. 18, 41. John 9, 11. 15, 18. Acts 9, 12, 18. 22, 13. Luke 4, 18. (Elsley.) It here merely denotes looking up, and trying whether he had really recovered his sight, and could see. From these circumstances, it is plain that he had not been blind from his birth. This, indeed, would appear from the word *ἀναβλέψας*.

24. *βλέπω τοὺς ἀνθρώπους. — ὡς δένδρα—περιπατοῦντας*. This is (says Cocquius, in his *Phytolog. Sacr.* cited by Wolf) an elegant description of cured blindness, which, as Plato says, *τῆς αἰσθήσεως σημεῖα παραλλάττει*. It seems to be denoted that the blind mind could perceive persons *in motion*, but not distinguish their *form*; q. d. "I see men walking, but tall as trees." (Rosenm.) Clericus conjectures *περιπατοῦντα*, "I see men like walking trees." But there is no need to resort to conjecture. Hammond paraphrases, "I cannot distinguish them from trees, but that they walk." But perhaps it is not well judged to be too anxious about justifying the exact propriety of the expressions, which seem to partake of the incoherency so natural to a man struck with surprise at recovered sight, and labouring under the dazzling and deceiving effects thence resulting. The same principle ought to be resorted to in interpreting the words of Peter at the Transfiguration of Christ. (Matth. 17, 4.) "Lord, it is good for us to be here. Let us make three tabernacles." This is, indeed, manifest from Mark 9, 6. *ὡ γὰρ ᾑδεὶς τε λαλήσαι, ἦσαν γὰρ ἐκφόβοι*. I would adopt the translation of Campbell: "I see men, whom I distinguish from trees only by their walking."

26. *εἰς τὸν οἶκον αὐτοῦ*, which it seems, from what follows, was in the *country*. Jesus not only forbids

him to tell it to any one in *the town*, but even to any one *from* the town, whom he should meet. (Rosenm.)

30. *περὶ αὐτοῦ*, i. e. as being Christ. For he wished the Apostles to give him no higher appellation, than a teacher of the truth, and a prophet of righteousness. His Messiahship he declared to few, not wishing that to be published until after his resurrection. (Rosenm.) Wetstein here bids us notice, that Mark, the amanuensis of Peter, omits what was here uttered in praise of Peter, and which is narrated by Matthew. This Grotius attributes to the interference of Peter, who seems to have modestly suppressed the recital of the splendid promise made to him by Christ, though he most distinctly relates the circumstances of his *fall*, in his instructions to St. Mark on these subjects.

31. *ἀποδοκιμασθῆναι*, be rejected. An allusion to Ps. 108, 22. of which Christ and the Apostles frequently make mention. (Rosenm.)

31. *μετὰ τρεῖς ἡμέρας* ἄ. i. e. within three days, on the third day. Thus also the profane writers use the *μετὰ*, reckoning the *commenced* and *current* year, or day, for a *complete* one; as has been pointed out by Heupel, Fischer, Krebs, Loesner, and others. So 1 Macc. 1, 29. *μετὰ δύο ἔτη*, on the following year. (Rosenm. and Kuinoel.)

35. *ὅς δ' ἂν ἀπολήσῃ τὴν ψυχὴν*. This is not a Hebraism; it occurs in the best Greek writers; ex. gr. Herodot. 1, 112, 116. *καὶ ὁ περιέων οὐκ ἀπολέει τὴν ψυχὴν*.

37. *τί δώσει ἄνθρωπος*. Campbell has well translated, "What will a man *not* give;" and justly remarks, that the emphasis is in our language better expressed by the insertion of the negative; which, however strange it may appear, more exactly hits the sense than a literal version.

37. *ἀντάλλαγμα*. E. V. exchange. But I should prefer *ransom*, with Campbell, who truly observes: "We ransom what by law, war, or accident, is for-

feited, and in the power of another, though we may still be in possession : but we always exchange what we have for what we have not. If a man's life be actually taken, it is too late for bartering."

CHAP. IX.

SEE the notes on Matth. 16, 28. and 17, 1, et seqq. and on Luke 28, et seqq.

Verse 6. οὐ γὰρ ᾗδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. So Spenser's Faërie Queene, book 7, cant. 7.

"As those three sacred Saints, tho' else most wise,
Yet on Mount Thabor quite their wits forgat,
When they their glorious Lord, in strange disguise,
Transfigured saw; his garments so did daze their eyes."

7. υἱός μου ὁ ἀγαπητός. Matthew, ch. 17, 5. and Peter, 2 Ep. 1, 17. have added, ἐν ᾧ εὐδόκησα. Bp. Pearce observes, that the omission of these material words by St. Mark, renders it probable that he did not write his Gospel by the direction, nor usher it into the world with the approbation, of St. Peter, notwithstanding the ancients say he did. But Dr. Owen, with reason, doubts the validity of this argument. "For though (says he) St. Mark has not the words ἐν ᾧ εὐδόκησα in *this* place, yet he has them where they seem of equal importance, in ch. 1, 11."

8. ἐξάπινα. This word, which is somewhat rare, (though it has been produced by Kypke from Jambl. and Ps. 1. and occurs not unfrequently in the Sept.) has the same sense as ἐξαπίνης and ἐξαίφνης.

10. τὸν λόγον ἐκράτησαν. This passage is variously rendered. I am inclined to prefer the version of Schott, "Quod monitum illi menti recondebant." So Rosenm. "Animo retinuerunt rem." This is confirmed by a similar passage of Luke 2, 19. where it is said of Mary, πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

10. συζητοῦντες, τί ἐστὶ τὸ ἐκ ν. ἀ. As they were imbued with the Pharisaical opinions, about the tempo-

ral dominion of the Messiah, and the coming of Elias; they could not comprehend what Christ has said, speaking of his death, and singular and peculiar resurrection on the third day. See Le Clerc ap. Elsley.

11. ὅτι λέγουσιν οἱ Γραμματεῖς, *why* say the scribes? &c. Ὅτι is here put for διότι. This is by Grotius thought an Hebraism. But Krebs observes that ὅτι in this sense occurs both in Josephus and other Classical writers, as Aristophanes and Lucian. So also Raphael, Palaiet, and Krebs, on ver. 28. (Rosenm. and Kuin.) Mr. Markland would write, ὅτι, and refers to Hutch. on Xen. Anab. 2. p. 143. 8vo. edit. Is. 58; 3. 1 Chron. 17, 6. and on ver. 28.

12. Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα. These words have exercised the ingenuity of the Commentators, whose various opinions are diligently detailed by Wolf and Koecher. I am inclined to accede to that of Grot. Rosenm. and Kuinoel, which is confirmed by Euthymius. The sense may thus be expressed: "So then Elias cometh, and restoreth all things. καὶ πῶς, *but* how then has it been prophesied that Christ must suffer, and be put to death?" I do not, however, assent to Kuinoel, that Jesus quotes the words of the Jewish Doctors ironically. Irony is a figure *very rarely* employed by our Lord, and here has no place. It is as much as to say, "Well, taking for granted what you say;" a figure of speech called the *concessio*, χάρισις, on which I have before remarked. Bishop Marsh would read καὶ καθὼς, which he has supported with his usual ability. And so reads and explains Dr. Campbell. "This clause (says he) is very generally understood by interpreters as relating to the *coming*, not to the *sufferings* of the Baptist. I have, therefore, for the sake of perspicuity, transposed it." I cannot, however, approve of the *transposition* proposed by the above learned critics, since on other occasions we may observe that the style of this Evangelist is irregular, and sometimes at variance with the received rules of composition. These, and such like anoma-

lies are by the critics dignified by the names *synchysis*, *hysteronproteron*, and other grammatical figures.

14. ἐλθὼν πρὸς τοὺς μαθητὰς, returning to the disciples, i. e. the rest of them, who had not accompanied him to the mount. The doctors were disputing with and insulting over them, because they were not able to cure an epileptic person. See Matth. 17, 16. (Rosenm. from Euthym.)

15. ἐξεθαμβήθη. The sudden and unexpected, but opportune, approach, of Christ, was the cause of this astonishment, conjoined with reverence and admiration. (Kuin.) Vater rightly observes, that the ἐθαμβήθη must not be too much pressed. Euthymius accounts for this in two ways, as follows: Ἐξεθαμβήθη, ἢ διὰ τὸ καίριον τῆς ἐπιδημίας, ὅσα προεγνωκότος τὴν ἐπιθεσιν τῶν γραμματέων, καὶ διὰ τοῦτο ταχέως ἐπιστάντος πρὸς ἐπικουρίαν τῶν μαθητῶν. Ἡ δὲ διὰ τὴν φαιδρότητα τῆς μορφῆς αὐτοῦ· καὶ γὰρ εἰκὸς ἐφέλκεσθαι τίνα χάριν ἐκ τῆς μεταμορφώσεως.

16. ἐπηρώτησε—αὐτοὺς. Rosenmuller and Kuinoel prefer this to the Vulg. τοὺς γραμματεῖς. Christ interrogated not only the Jurisconsults, but also his Disciples.

18. ῥήσσει αὐτόν, dashes him on the ground. By this verb the Sept. express ὤω, at other times by καταβαλλεῖν. Hesychius explains ῥῆξαι by καταβαλεῖν. Artemid. On. 1, 62. says of a wrestler prostrating his adversary on the ground, ῥῆξαι τὸν ἀντίπαλον, and 5, 78. ῥῆξαι τε καὶ κατεάξει τὸ κεράμιον. Other examples are produced by Alberti, Hammond, Loesner, and Segaar. (Kuin.) Euthymius explains ῥήσσει by καταβαλλεῖ εἰς γῆν.

18. τρίξει τοὺς ὀδόντας, gnashes with his teeth; or rather (with Campbell) *grinds* with his teeth. A word formed from the sound, says Euthymius. Wetstein cites Schol. Aristop. ad Aves, 1520. ἢ τῶν ἀποθησκόντων τρισμὸς τοῖς ὀδοῦσι γινόμενος. To which I add, Theophyl. Simoc. 91. c. χαλεπαίνων καὶ τετριγῶς τοὺς ὀδόντας. Aristoph. Ran. 927. μὴ πριέ τοὺς

ὀδόντας. Βρυχεῖν τοὺς ὀδόντας occurs in the O. T. and in Acts 7, 54.

18. καὶ ῥηραίνεται, pines away. See Wakefield on Soph. Phil. 954. who, among other passages, cites Alciphron 3, 3. ἥδ' ἂν φθάνοιμι λίμῳ κατασκληῆναι.

20. καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν. Kuinoel commends this remark of Griesbach. "When the poor wretch surveyed the countenance of Jesus, (indignant, and, as it were, threatening,) terrified at the aspect of so august a personage, he felt a considerable accession to his disorder, and was shaken with such vehement convulsions that he fell down headlong (ἰδὼν is for ἰδοντα, by a common idiom). This, however, is founded on the hypothesis that he was only an *epileptic*, not a *demoniac*. Euthymius, adopting the common hypothesis, gives another turn to the sentence. Bengel and Raphel agree in ascribing ἰδὼν to the *man*, not the *demon*.

22. ἀλλ' εἴ τι δύνασαι. Kuinoel justly reprehends Homberg, Palairat, and others, ap. Wolf and Koehler, who contend that the words do not intimate doubt, but are a formula often used by the Greeks in direct prayers and entreaties to those of whose power and good will towards them they are fully assured. The phrase, indeed, as it occurs in the Classical writers, does not always imply *doubt*, but is sometimes only equivalent to κατὰ δύναμιν, "*to the utmost of ones power*." Wetstein cites Hom. Il. α. 393. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔηος Ἑλθοῦς Ὀυλυμπόνδε Δία λίσσαι εἰ πότε δῆ τι ἦ ἔπεισθαι κραδίην Δίος ἥε καὶ ἔγω. Sophocl. Ajac. 329. ἀλλ' ὦ φίλοι—ἀρήξατ' εἰσελθόντες, εἰ δύνασθε τι. So also Thucyd. 6, 25. Dio Chrys. 61. p. 81. D. ἐκείνης δεομένης τοῦ πατρὸς εἴ τι δύναιτο βοηθεῖν. Xen. H. Græc. 7. Herodot. 8, 57. Heliodor. 1, 9, & 10, 19. But to that mode of explanation (as Kuinoel remarks) the following words of Christ are quite repugnant, in which he stimulates the father of the patient to a complete faith; and even the words of the father himself (ver. 21.) who acknowledges his

fluctuating mind. Dr. Doddridge observes, that “perhaps, observing the fit grow more violent on his approaching Jesus, his faith might begin to fail. This was a very natural manner of speaking, and yet strongly pathetic, and obliquely interesting the honour of Christ in the issue of the affair.”

23. Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι—πιστεύοντι. On this verse there is much variety of reading, and much diversity of interpretation. The limited plan of this work will not permit me to state all the hypotheses. It has been well observed by Kuinoel, that the variety of reading has been occasioned by the wish of the grammarians to clear up the obscurity of the passage. L. Capell and Knatch. conjecture, Τί, εἰ δύνασαι, πιστεῦσαι, “What sayest thou, if thou canst? Believe, and all things are possible.” But πιστεύω does not occur, in the *middle* form, in the *Scriptures*. I should prefer Markland’s conjecture, Τί, εἰ δύνασαι; δύνασαι πιστεῦσαι; But this is not confirmed by any one MS. and the whole air of the sentence to me savours not of the usual dignified simplicity of Christ’s phraseology. Camerarius would take this as an *interrogation*; as in Luke 14, 3. But *there* a λέγων is interposed between the εἶπε and the εἰ, which makes it another construction. Beza and De Dieu would take τὸ for τοῦτο. But this is inadmissible, and is deservedly rejected by Markland and Kuinoel. After all, the present reading must undoubtedly be retained, and the best mode of interpretation seems to be that supported by Krebs, Loesner, Rosenm. and Kuinoel, who observes that the neuter τὸ is accustomed, both in the sacred and profane writers, to be *prefixed* to any kind of sentence, and therefore denotes a *sentence following*. So Polyæn. 3, 9, 11. Philo, 399. n. Aristot. Pac. 695, &c. The sense is: “If thou canst believe that all things are possible to be done for him that believeth, βοηθήσω σοι, or εὖ ἔχει. Or, perhaps, we may regard the τὸ as referring to the *whole sentence*, εἰ δύνασαι πιστεῦειν. The sense

thus arising will be this. *As the father had said* εἰ δύνασαι, *so did Christ address to him the* εἰ δύνασαι πιστεύσαι. And perhaps this was a usual formula with Jesus. Then there will be no absolute necessity for supplying any thing ; though it might be thus done. "Canst thou believe ; if so, it is well : all things are possible, are in my power, to be done for him that believeth." Τῷ πιστεύοντι is a *dativus commodi*, as Kuinoel well observes. So Campbell renders *for him*. It may be proper to notice the *modesty of the manner*. Jesus does not say, "only do *you* believe, and *I* have all the power you can desire to help you." But he omits the words *by me*. What Jesus assents *generally*, is meant to be applied *particularly*, and especially to *the present case*. A similar instance of delicacy, I have on a former occasion noted, on the words, "There is something here greater than the Temple."

24. βοηθεῖ μου τῇ ἀπιστίᾳ. Campbell's translation, "supply thou the defects of my faith," is rather a paraphrase than a version. He however rightly observes, that ἀπιστία, here signifies a deficient faith, not a total *want of faith*. Grotius thinks that the man did not ask an immediate and miraculous increase of faith. Piscator wrongly paraphrases, "my faith is very weak, and seems rather to deserve the name of incredulity." Kuinoel however translates, "altâ voce inter lacrymas dicebat pater : confido, opitulare mihi cui fiducia deerat."* But this is not a very suitable sense, and, I think, cannot be well elicited from the words as they now stand, which form a *sententia acuta*, in which the sense of πιστεύω, is not to have too much stress laid upon it. It may be thus expressed ; "I have a faith, but it is infirm ; supply its deficiency, and regard it as complete, and heal my son accordingly." It is a *popular* way of speaking, and must be interpreted as such.

* The substantive has the force of an adjective ; as in Luke I, 49. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

25. ἐπετίμησε. Campbell has an excellent annotation, in which he animadverts on the versions ; “*increpavit, objurgavit, comminatus*, menaced,” &c. and he demonstrates that the word ἐπιτιμάω in the Scriptures, denotes *reproving, rebuking*. He observes, that the Evangelists often give us the words of the ἐπιτίμησις used by Christ. But where, says he, do we discover aught of menace ? That would ill suit the meekness and dignity of Christ. The only term used for threat, in the sacred writers, is ἀπειλή, and ἀπειλείν.

25. ἐγώ. This is by Wetstein and others taken *emphatically*, q. d. “I, who am the Master, and endued with far greater authority than my Disciples.” Καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Unless he had added this, there might have been room left for suspicion ; as if the paroxysm had ceased of its own accord, but would return again, on the completion of the month. (Wets.)

26. The history of this paroxysm is narrated, for *this* purpose, namely, that the patient might not be said to have been cured before he came to Christ. (Wets.)

29. τοῦτο τὸ γένος——νηστεία. Dr. Campbell has successfully proved that γένος must refer, not to *faith*, but to *demon*. He also truly observes, that by *this kind*, is not meant this kind of demons, *but this kind or order of beings*. He has correctly rendered ἐξελθεῖν *dislodge* ; and judiciously observes, that by the declaration, *this kind cannot be dislodged, unless by prayer and fasting*, we are not by any means to understand, that a certain time was to be spent in prayer and fasting before the expulsion of every demon, but, that the power of expelling was not otherwise to be obtained. *Quod est causa causæ*, say dialecticians *est etiam causa causati*. This is conformably to the idioms which obtain in every tongue. It was evidently concerning the *power of expelling*, that the Disciples put the question, *why could not we?* Now, to the attainment of that power, fasting and prayer were necessary, because they were necessary

for the attainment of that faith with which it was invariably accompanied."

36. ἐναγκαλισάμενος, took him in his arms. The word is copiously illustrated by Kypke, to whom however I cannot quite assent, when he takes the word for *amanter amplexus est*, and not literally *in ulnis amplexus*. See Koecher, and the passages cited by Wetstein.

37. ἐν τῶν τοιούτων παιδίων. See the note on Matth. 18, 5.

38. ἐν τῷ ὀνόματί σου, "relying on thy assistance." For the formula of the exorcism was, "In the name of Jesus of Nazareth depart from him;" so also in healing. (Rosenm.)

39. δυνήσεται. The word must here be understood *morally*, i. e. *scarcely* will any be found; it cannot be that, &c. (Rosenm.) Ταχὺ, facile, ῥαδίως.

41. See the note on Matth. 10, 42.

42. Campbell well translates, "whose son *should* he be."

44—48. The words are taken from Is. 66, 24. where the subject is the punishment to be inflicted on the incorrigible in this life, in order to describe (as is usual with the Jewish writers), the judgment of another world. See Sirach 7, 17. Judith 16, 17. Οὐαὶ ἔθνεσιν ἐπανισταμένοις τῷ γένει μου· κύριος παντοκράτωρ ἐκδικήσκει οὐτοὺς ἐν ἡμέρᾳ κρίσεως, δοῦναι πῦρ καὶ σκῶληκας εἰς σάρκας αὐτῶν, καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος, and the Rabbinical citations in Wetstein, from whom the above is derived. The place of the damned is compared to a field where carcasses are thrown out, and are gnawed by worms, or burnt with fire. Such was their Gehenna, or the valley of Hinnom, near Jerusalem; odious by the former sacrifices there to Moloch, and afterwards desecrated by Josiah, by being made a common burying place; and Le Clerc and some others think there is an allusion to the two sorts of funeral rites, burning and burying. "Hence (says Bp. Lowth), the worms which preyed on the carcasses, and the fire

fire which consumed the victims. From these sensible images, continues he, our Saviour described *hell*, as by the sensible images of reclining on Abraham's bosom, &c. he described Heaven." See Whitby, and Mr. Elsley. Kuinoel refers to Jos. Ant. 18, 2. B. 1, 2, 12. Plato, in his Phædo, 62. tells us, it was the opinion of Socrates, that as there was an eternity of happiness for the good and virtuous in a future state, so there was a variety of punishments, proportioned to the different degrees of crime in the present; but that the *very depraved* were tortured for *ever* in the burning lake of tartarus. That the Jews, especially the Pharisees, had the belief of *eternal* punishment in a future life is clear, both from the Old Testament, and also from Josephus and Philo; the latter of whom, p. 713. has the forcible denunciation that the wicked man is to live for ever dying, and to live for ever in pain. From which we see that the eternity of punishments denounced against impenitent sinners by Christ, could not appear as a *novelty* to the ancient world.

49. πᾶς γὰρ πρὶ ἀλισθήσεται. An exceedingly obscure passage, which has exercised the ingenuity of many learned men. (Kuinoel.) For the various opinions (many indeed absurd enough), I must refer my readers to Pole, Wolf, and Koecher. I shall content myself with stating those which seem to me to have somewhat of probability, namely, those of Wetstein, Rosenm. and Kuinoel. The words of Wetstein are these: "Qui jacturam membri facit, illud abscindendo et in ignem projiciendo h. e. qui ea, quibus se super alios effere posset, pro stercore habet Phil. 3, 8. potius, quàm ut alios offendat, et ipse a doctrinâ Christi recedat; ille salutem suam redimit, evadit damno manus, pedis, vel oculi; hæc constans modestia ipsi vicem præstat, ignis metalla purgantis, vel salis carnes a putredine et vermibus servantis, et ad sacrificium sanctificantis. Levit. 2, 13. Avoda Sara 5, 12. Si quis utensilia emat ab Idolatrâ, ea quæ ablutione mundari possunt, abluenda sunt—quæ igne pur-

gantur, candentia facienda sunt, verum et craticulum omnino igne mundari necesse est." תַּחַשׁ קָל. (Wets.) Rosenm. takes πῶς for *quōvis*, and subauds αὐτῶν, i. e. every one of those concerning whom Christ had thus far treated, namely those who indulge in vicious affections. πῶρ is the *fire of hell*, an accustomed image of eternal punishments, and ἀλίζεσθαι πυρὶ, is as it were to be sprinkled with salt, i. e. burnt, tortured, &c. He then explains the words καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται, "but every victim will be, must be, pickled with salt;" i. e. every man consecrated to God, ought to be prepared by the salt of true wisdom for eternal felicity. *Salt* in the Classical Writers often denotes *wisdom*. In this passage the doctrine of Christ is so called, as being the most consummate wisdom: πᾶσα θυσία will, by metonymy, bear the sense every *man*, who is consecrated to God, as a victim. Rom. 12, 1. Kuinoel thinks that the verse has no connexion with the preceding; nay that it contains a dict brought forward by Jesus at some other time, and he thus lays down the sense. "Every one of you ought to be as it were salted, emended and prepared by calamities and vexations (in order that he may obtain salvation), as all sacrifices must be pickled and prepared, in order to be accepted with God." I must observe that there seems something precarious in the above interpretation, especially as it is founded on the dangerous principle, that the passage is *here out of place*. If so, I do not see how we can ever hope to arrive at its true sense, because we can never have the benefit of *any context*. Rosenm. also states a new, and what he terms an ingenious interpretation of Schott. This however, to me, seems not to have sufficient probability to deserve being detailed to my readers. Markland offers the following interpretation, which is perhaps as probable as any.

I would point πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία, &c. and translate, *for every one shall be salted with fire, as every sacrifice shall be salted*

with salt. This seems to have been spoken to the Apostles (ver. 35.) and in them to all Christians. It may give a reason why they should part with an offending *eye, hand, or foot*, because every one of them was to be endued with the *Holy Spirit*, and consequently could not be an acceptable sacrifice to God, if they retained any *favourite vice*, signified by the *eye, hand, and foot*: such was the love of money in Judas. "*For every one of you* (says he), *will be seasoned with fire* (i. e. the Holy Ghost, Matth. 3, 11. Acts 3, 3.) *as in the old law the precept was, every sacrifice shall be seasoned with salt.* Whence we may gather, that the *salt* with which every sacrifice under the Old Covenant was commanded be salted or seasoned, was an emblem or type of the *Holy Spirit* in the Christian sacrifice, without which Spirit no sacrifice can be acceptable to God. The sense seems to be, "As every sacrifice was to be seasoned with *salt* under the Old Covenant; so, in the New, every Christian shall have a portion of the *Holy Spirit*; which will enable him, if he be not wanting to himself, to mortify every corrupt appetite and affection, to part with an offending *eye, hand, or foot.*" Καὶ for *as*, is very usual. See the note on Matth. 22, 21. On occasion of *salt* being mentioned, St. Mark goes on to another saying of our Saviour concerning *salt*, though spoken perhaps at a very different time; ἔχετε ἐν ἑαυτοῖς ἅλας, *have salt in yourselves*, which seems to be of uncertain signification. It is likely that the Heathens had their notion of the *sanctity of salt* from Leviticus, 2, 13. (Markland.)

Rosenm. details a new, and what he terms an ingenious interpretation of Schott. This however, to me seems not to have sufficient probability to deserve laying before my readers. Indeed, I cannot accede to any interpretation I have yet seen. All are liable to objections. I may use the words of that ancient dict cited in Porson's Append. ad Toup. Emend. in Suid. "Me quod *fugiam*, habere, quod *sequar*, non

habere, omnibusque fere in rebus, citius quid *non sit*, quàm quid *sit*, dicturum.

50. καλὸν τὸ ἅλας. On the mention of salt, Mark is induced to subjoin this saying of Christ, which, by the way, is another *sententia* similar to that in Matth. 5, 13. where see the note.

50. ἔχετε ἐν ἑαυτοῖς ἅλας. Here again ἅλας denotes wisdom. ἔχετε is for κατέχετε, *retain* true wisdom. Kuinoel, however, explains salt as a symbol of constancy and true friendship. So Phil. σύμβολον γνησίου φιλίας. And so Ttetztes, on Lycophron 135. ἅλα δὲ ἐτίθουν οἱ παλαιοὶ ἐπὶ ταῖς τῶν ξένων καταρχαῖς, συμβολικῶς ἐπευχόμενοι—παγῆναι καὶ τούτους εἰς μίαν ὁμονοίαν καὶ φιλίαν. He cites Plut. 685. c. and 697. d. The sense of the passage (withdrawing the imagery) is, in the opinion of Kuinoel, the following. "If you, who are Apostles and future teachers of my doctrine, affect vain honours, and are studious not of moderation, but of ambition, and fall into altercations, and therefore are not examples of wisdom to others, who will correct and amend you? You must be studious of wisdom, imitate and exemplify my doctrine by your life and deeds, and thus also cultivate peace." Mr. Weston (ap. Bowyer, 162.) offers the following paraphrase and illustration of the passage. "Keep yourselves from corruption; and, as you have salt, have fire also, and burn out the offending parts, that the whole may be consumed." Æschylus, in speaking of the punishment of a man whose crimes were unexpiated, says, that he "lived a man forbid;" he could approach no altar, be received in no house, and sit at no table; at length he dies, hated and despised by all, ill seasoned for all-corrupting death.

Mr. Weston's citation from Æschyl. Choeph. 294. is nothing to the purpose, κακῶς ταριχεύθεντα παμφάρτῳ μύρῳ. Ταρ. is there used in a figurative sense, namely, *dried up, withered into wrinkles*, as in an embalmed corpse. Κακῶς may mean *miserably, very much*: or it may refer to the still more haggard

appearance which a mummy would present, if the operation of embalming were *ill done*. Even the Scholiast might have taught Mr. W. better, who cites Sophron. τὸ γῆρας ἄμε μαραῖνον ταριχεύει. The following interpretation, being on the authority of Euthymius, deserves attention. Ἀλας ἀγάπης, συνέχον καὶ συσφίγγον εἰς ὁμόνοιαν. In illustration of the exposition *purification*, I add, that a similar metaphor occurs in Lysippus ap. Pollux 7, 41. ὁ δὲ ἀναγναψας καὶ θείσας τὰς ἀλλοτριὰς ἐπινοίας, aliorum expurgans sententias.

CHAP. X.

VERSE 1. Καθεῖθεν ἀναστὰς. A Hebraism, says Wetstein, citing 1 Reg. 24, 1. And so Beza. But Kypke renders, "inde discedens;" as Mark 7, 24. and subjoins several examples from the Classical writers. I add, that in this sense, it often occurs in Thucydides and other Attic writers.

1. ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας δ. τ. π. τ. Ι. Jesus (says Kuinoel), had repaired from Galilee to Jerusalem, to celebrate the ἑγκαίνια, and when the Jews there plotted against him (see John 10, 22, 40.) he retired to that part of Judea which was called Peræa.

5. ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην, he commanded that previously to divorcing your wives, you should give them a writing of divorcement. Ἐντολὴ signifies any laws, chiefly *permissive* ones. One must, however, principally understand the command, concerning the writing the bill of divorce.

11. ἐπ' αὐτήν. There are those who interpret this of the *former wife*, against whom the husband may properly be said to commit adultery; which, he cannot strictly be said to do, if he marry another, whether virgin or widow, but only if he espouse one also repudiated by another. This interpretation lies open to the objection, that at this rate, the same sentiment will be inculcated twice, in ver. 11 and 12. Others un-

derstand it of the *former wife*, to whom, by unjust repudiation, the husband affords a cause of committing adultery, or of embracing second and adulterous nuptials. But those interpretations do not clear up *this* difficulty, namely, what the words *et duxerit aliam* have to do with the subject? Since the repudiated woman is equally in danger of adultery, whether the husband who has repudiated her marries another, or not. This occurred to me as a difficulty in Matth. 19, 9. Now, however, δευτέρως φρόντισι, I am of opinion that these words are *not superfluous*, but *so* cohere with the preceding, as to signify, that the unjust repudiation of the divorced wife gives cause to adultery, and that the second marriage affords cause for repudiation. For if any one, for instance, on meeting with another woman who pleased him more, had, in order to possess her, written a bill of divorce to his first wife, and had thereby conceded to any who might wish it the power of marrying her, what else were this but to give her up to be defiled by adulterers, and basely pander to the lust of others; which, by the laws of Rome, was a crime put on the same footing with whoredom and adultery. (Wets.)

12. ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα. There is here a great variety in the reading of the MSS. The Western recension has, εἰ γυνὴ ἐξέλθῃ ἀπὸ τοῦ ἀνδρός but this plainly arose from a desire to soften the fancied harshness. Retaining, however, the common reading, the most celebrated Commentators are yet at issue on the *sense* of the words. Hammond, Clericus, Wolf, Wetstein, Doddridge, and Rosenmuller, maintain that the Jewish wives had not the power of repudiating their husbands. The wife (says Campbell) could do nothing by herself. When the *husband* thought fit to dissolve the marriage, *her consent* was not necessary. The bill of divorce which she received was to serve as evidence for her, that she had not deserted her husband, but was dismissed by him, and consequently free:" and therefore Clericus and Wolf would take καὶ for ὡς, *as if*, in the

following sense: "he who, divorcing his wife, marries another, is an adulterer, in the same manner as a woman divorcing her husband," &c. There seems, however, something precarious in this interpretation, resting, as it does, on a sense of *καί* which is rare, and perhaps never occurs in this construction. Hammond, Wetstein, and Rosenmuller, attempt to remove the difficulty by rendering ἀπολύση, *si deseruerit*; and on this subject Wetstein has the following remarks:

"Though there was not the same liberty of divorce permitted to the Jewish wives, as to the husbands, Matthew speaks nine times of a husband divorcing his wife, but of a wife divorcing her husband not once. So Joseph. Ant. 15, 7, 10. 18, 5, 4, Jebamoth 14, 1. Dixit R. Jochanan f. Nuri, quamobrem uxor, quæ facta fuerit surda, exit, et vir qui factus fuerit, non educet? Responderunt illi: Vir qui repudiat non est similis uxori repudiatae, quia uxor exit nolens volens, vir autem non nisi volens educit." That the wife *could* in some cases divorce the husband, appears from Cetuboth, 7, 9. "Si in viro natae fuerint maculae, non cogunt eum, ut dimittat uxorem. Dixit Rabban Simeon f. Gamalielis: de quo dicta sunt hæc verba? de maculis parvis; sed si maculae magnæ sunt, cogunt eum, ut dimittat. And 7, 10. Hi sunt, quos cogunt ad dimittendum uxores: qui percussus est ulcere, cui fuerit polypus, stercus colloquentem, conflantem æs, coriarium, sive ejusmodi fuerint antequam duxerint, sive postquam duxerint; et de his omnibus dixit R. Meir, etsi pactus fuerit cum eâ, illa tamen poterit dicere, putabam me eum ferre posse, sed jam non possum. Verum sapientes dixerunt: illa feret nolens, excepto percusso ulcere, quia tabescit caro illius. In some measure, also, the condition of the wife was better than that of the husband: for he who had defiled a virgin was bound to marry her, nor was it in his power even to repudiate her (see Deut. 22, 29.); and he who had falsely accused a wife of corrupted virginity, could not repu-

diate her (Deut. 22, 19). Which privilege of the wife is by Jos. Ant. 4, 8, 23. thus restricted: Κριθεῖσα μὲν ἡ κόρη μὴ ἀδικεῖν, συνοικεῖτω τῷ κατηγορήσαντι, μηδεμίαν ἐξουσίαν ἔχοντος ἐκείνου ἀπαπέμπεσθαι αὐτήν, πλὴν εἰ μὴ μεγάλας αἰτίας αὐτῷ παρασχοί, καὶ πρὸς αὐτὸ οὐδ' ἀντειπεῖν δυναθεῖη. But by Philo is given to a falsely accused wife the liberty of putting away her husband. De Leg. Spec. t. 2. p. 313, 17. Yet that the rights of the husband were superior to those of the wife is manifest from this, namely, that by the law and custom of the Jews the wife was in the hands, and under the power of the husband. Moreover, a wife having an illicit connection with a *bachelor*, was guilty of adultery, and punishable with death. Not so the husband who had connection with an *unmarried* woman; which law also was in force among the early Christians, as we find from Basil. Canon. 21." (Wets.)

On this subject Kuinoel offers the following observations: "As far as regards the words καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλω, μοιχᾶται, the word μοιχᾶται may be referred to the wife, namely, *that wife commits adultery*, or else to the person whom, on repudiating her husband, she married; since the verb μοιχᾶσθαι is commonly used of the man who commits adultery. See the note on Matth. 5, 32. Thomas Mag. μοιχᾶται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή· and this method seems agreeable to the style of Mark. This being admitted, the words under our consideration in some measure correspond to those of Matth. 19, 9. καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται· and Christ, even in the passage of Mark, did not speak of a wife committing adultery, but wished to show *how any one might fall* into the crime of adultery. (See the note on Matth. 5, 32.) He taught that the crime of adultery is incurred by him who repudiates his wife and marries another; and also by him who marries one repudiated by her husband, or who has herself repudiated her husband. (Kuinoel.) Wetstein and Rosenmuller maintain that the

words καὶ ἐὰν γυνή—μοιχᾶται are not the words of Christ, but an inference of Mark's from what Christ had said of the husband divorcing the wives, namely, that it would then be more wicked if the wife were to desert her husband. But this is very harsh, and perhaps inadmissible. It seems safer to take the words in their plain and manifest sense, namely, of the wife repudiating her husband; especially as Koecher and Kuinoel think that this *right* has been proved by Danzius, in a Dissertation entitled, *Uxor maritum repudians*. And so Bereschith R. 18. (cited by Wetstein): Filiis Noachi non sunt repudia. R. Juda f. Simonis et R. Chanin nomine R. Jochananis dixit: non est illis repudium, sed repudiant se communi consensu. Dixit R. Jochanan: imò uxor expellit illum, et dat illi repudium. See also Selden de J. N. et G. 5, 7. p. 790. and his *Uxor. Hebr.* 3, c. 18, p. 809. seqq. We may admit that it was very *unusual* among the Jews: yet instances did sometimes occur, and especially from an increased communication with the Romans (among whom it was common), it was likely to grow more into use; Christ might therefore deem it seasonable thus to check it; and Mark, as writing for the Gentile Christians, would think it very suitable to *them*; though Matthew, writing for the *Jews*, seems, by omitting it, to have thought it unnecessary for them. In illustration of the shameful frequency of divorce among the Romans, Wetstein cites Seneca de Benefic. 3, 16. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles feminæ non consulum numero, sed maritorum, annos suos computant, et exeunt matrimonii causâ, nubunt repudii? Juvenal, 6, 226. Ornatas paullo ante fores, pendentia linquit Vela domus, et adhuc virides in limine ramos: Si crescit numerus, sic fiunt octo mariti Quinque per autumnos. Martial 6, 7. Similar to this beautiful turn of Juvenal is that of our great dramatic bard: "Within a month, a little month, or ere those shoes were old,

with which she followed my poor father's body, she hasted to incestuous sheets."

19. *μὴ ἀποστερήσης*. The word *ἀποστερέω* has an extensive meaning, signifying, to deprive any one of his property, whether we retain it, or merely fraudulently deprive him of it. Hence it is used generally of rapacious, fraudulent, and unjust conduct, not only by taking what is not one's own, but by denying to others what they may justly claim, as of wages, debt, &c. and it is sometimes used generally of injurious treatment of any kind, and differs but little from *ἀδικεῖν*, with which it is united as synonymous, in 1 Cor. 6, 8. (Rosenm. and Kuinoel.) The Jews were not accustomed, in ordinary discourse, or in the commonly published books, to recite the precepts of the Decalogue in the *very words* in which they were expressed, but in *other* words, or in another order. Nay, from Jos. Ant. 3, 5, 4. it appears that they scarcely thought it *lawful* to do so, at least to Gentiles. See Rom. 13, 9. The tenth commandment Matthew thus expresses: Thou shalt love thy neighbour as thyself. Mark: *μὴ ἀποστερήσης*, "do not act fraudulently by him." So Jos. Maccab. 3. Tranchuma. p. 167. 2. (Wets.)

21. *ἠγάπησεν αὐτὸν*, i. e. "commended him, was pleased with his answer." Casaubon explains, "probo quod ais, laudoque," or, "factum benè." And so De Dieu, Krebs, and Elsner. In this sense of the word Kuinoel refers to Sept. in 2 Chron. 18, 2. Ps. 78, 36. Cant. 1, 4. Nor is it unknown to the Classics. Rosenmuller refers to Reiske's index to Demosth. and Kuinoel cites Alciph. Ep. 3, 26. *ἐφίλησε τὴν φιλεργίαν*. There is, however, this objection, (which I find occurred to Wolf); the sense of acquiescing in, or being content with, is always said with the accusative of the *thing*, not of the *person*, as here; though, (if I mistake not, there is a similar idiom in our own language,) for if taken of the *person*, it cannot be true. Christ did *not entirely approve of him*. It seems safer, therefore, to have re-

course to some other interpretation, and here we have an ample choice. I will only observe, that of those which have been produced, some are fanciful, and that which refers the words to an expression of approbation by *gesture*, (as Lightfoot and Heupelius,) *subrisit*, is devoid both of authority and probability. The *safest* opinion seems to be that of Hackspan, Fessel, Wolf, and others, *blanditus est ei*.

22. *στυγνάσας*. This word (which is rare) is derived from *στύγνος*, and that from *στύγος*, which seems deducible from *στύω*, *στύζω*, *στύφω*, *denſe*. Hence we may see the *ratio metaphoriæ* by which *στύγος* comes to mean *hatred*. It is used, properly, of a dense, *turbid* atmosphere, and metaphorically of sadness expressed by the countenance. Or from *στύζω*, *στύφω*, *astringo*, *constringo*, *contraho*. It denotes *contraction*, whether as applied to the human countenance furrowed by sorrow, detestation, &c. Of the first there are examples in Eurip. Hipp. 280. *στυγνὴν ὄφρυν*. Alc. 173. *στυγνὸν ὄφρύων νέφος*. Whence Horace seems to have taken the well-known phrase, *deme supercilio nubem*. D. Laert. 7, 1, 18. αὐτὸν δὲ στύγνον τε εἶναι, καὶ τὸ πρόσωπον συνεσπασμένον. Eurip. Hipp. 290. *στυγνὴν ὄφρυν λύσασα*. Eustoth. de Ismenia, p. 98. *συνέχει τὴν ὄφρυν, στυγνάζει τὸ πρόσωπον*. In the second sense it occurs in Matth. 16, 3. Eurip. Alc. 777. *στυγνῷ πρόσωπῳ καὶ ξυνωφρυωμένῳ*. Aristoph. Nub. 582. *τὰς ὄφρυνς συνήγομεν*. Schol. *συννέφειαν ἐπειήσαμεν, καὶ ἐχαλεπήνομεν ἢ ἐστυγνάζομεν*. Sophl. 17, 5. *νύξ στυγνὴ*. Polyb. 4, 21. *ἡ τις ἀνοτηρία*——*διὰ τὴν τοῦ περιέχοντος ψυχρότητα καὶ στυγνότητα*. So Horat. Ep. 13, 1. *Horrida tempestas cælum contrexerit*. So Shakspeare, Rich. 3. cited by Parkhurst: "The sky doth frown, and *lowre* upon our army." It occurs in the Sept. thrice, and answers to the Hebr. *סדו*, *stupere*: and therefore Kuinoel would here interpret *sommotus*. But the common interpretation is the true one, which is also confirmed by Matth. 19, 22. *ἀπῆλθε λυπούμενος* and Luke 18, 24. *περίλυπος ἐγένετο*. Also by the imitation (for such it is) of

Nicetas, cited by Schl. Lex. οἱ δὲ καταφύοντες καὶ στυγνάζοντες ἐβίωσκον. For most of the above examples I am indebted to Kypke and Wetstein.

24. τοὺς πεποϊότας ἐπὶ τοῖς χρήμασιν. This is more distinctly expressed than in Matth. 11, 23. οἱ τὰ χρήματα ἔχοντες, an addition necessary to shew that the way of salvation was open to all, both to the honourable women, and to those of Cæsar's household, and to the *rich in general*: and many such there must have been, in a city the mistress of the world. See 1 Tim. 6, 17. (Wets.)

25. διὰ τῆς τρυμαλιᾶς τ. ρ. ε. i. e. *foramen*; from τρύω, *tero*, to bore. It is used in the Sept. for a fissure of rock. Hesychius explains τρυμαλιαὶ by τρύπαι. It occurs also in the Classical writers: and to this purpose Schleusner cites Plut. de Ed. 2, 16, 17. I add Sotad. ap. Athen. 621. A. εἰς οὐκ ὁσίην τρυμαλίην τό κέντρον αἰθεῖς. τρ. is a verbal of a very rare form. Another example is ἀρμαλιά. The termination has somewhat of a diminutive force.

26. καὶ τίς δύναται σωθῆναι. In vain does Grotius account this a Hebraism. It occurs in the best Greek writers, of which examples are given by Blacknall, Wollius, Raphel, Krebs, Palairer, Elsner, Bos, Loes, Segaar, and others, and may be rendered "*ecquis tandem*," "*and who then?*" It is frequently (observes Kuinoel) prefixed to interrogatives accompanied with an expression of wonder." It is, however, proper to notice, that by *τις* is meant *τις πλούσιος*. See the note on Matth. 19, 24.

30. εἰάν μὴ λάβῃ—μετὰ διωγμῶν. There are, says Dr. Campbell, two difficulties in these words, of which I have not seen a satisfactory solution. The first is, in the promise, that a man shall receive, in this world, *a hundred fold, houses, and brothers*. The second is in the limitation, *with persecutions*. As to the first, there is no difficulty in the promise, as expressed by the Evangelists Matthew and Luke. To say barely, that men shall receive a hundred fold for all their losses, does not imply that the compensation

shall be in kind. Nor do I find any difficulty in the declaration, that thus far their recompense shall be in this world. James (1, 2.) advises his Christian brethren, to *count it all joy when they fall in divers temptations*. Paul (2 Cor. 7, 4.) says, concerning himself, that he was *exceedingly joyful in all his tribulations*. The same principle which serves to explain these passages serves to explain the promise of a present recompense as expressed by Matthew and Luke. The Christian's faith, hope, and peace, and joy in the Holy Ghost, were more than sufficient to counterbalance all his losses. But if the mention of *houses and brothers* adds nothing to the meaning of those Evangelists, to what purpose was it mentioned by Mark? Instead of enlightening, it could only mislead, and make a retribution in kind to be expected in the present life. Some things are mentioned, v. 29, of which a man can have only one; these are, *father and mother*. In v. 30. we have *mothers*, but not *fathers*. *Wife* is mentioned, v. 22, but not *wives*, v. 30. Hence that profane sneer of Julian, who asked whether the Christian was to get a hundred wives. These differences and omissions also contribute to render the passage suspected. According to rule, if one was repeated, all should have been repeated; and the construction required the plural number in them all. Bishop Pearce suspects an interpolation, occasioned by some marginal correction, or gloss, which must have been afterwards taken in the text. If the text has been in this way corrupted, the corruption must have been very early, since the repetition, in v. 30. though with some variety, is found in all the ancient MSS. versions and commentaries extant. As to the other question about the qualifying words, *μετὰ διωγμῶν*, a promise, according to the letter, regarding things merely temporal, to be accompanied *with persecutions*, Wetstein considered as illusory. The more a man has, in that situation, his distress is the greater. I own that, to me, all things do not appear so plain, even after the alteration pro-

posed by Wetstein. If this promise of temporal prosperity be understood as made to individuals, how is it fulfilled to the martyrs, and to all those who continue to be persecuted to the end of their lives? Though there be, therefore, some difficulty in reconciling the words, *with persecutions*, with what is apparently a promise of secular enjoyments, it is still preferable to the other reading, both because the correction is a mere guess, and because it is less reconcileable than this, to the state of the Church militant, in any period we are yet acquainted with. For it will ever hold, that all that will live godly in Christ Jesus shall, in some shape or other, suffer persecution."

After carefully weighing all that has been written on this controverted passage, it appears to me that it would be great temerity to *cut out* the sentence, as Pearce, Owen, and others, would do, and to which Campbell seems half inclined: and why? because he does not see how it can be reconciled to the truth of the fact. But that the Apostles and first preachers of the word had a compensation even *in kind* for what they lost and gave up, is, I think, capable of proof. I will not, however, enlarge upon what will, on reflection, be readily admitted, especially as the reader may see something to that purpose in Theophylact. On this recompense, both corporeal and spiritual, see the note on Matthew 19, 29. founded on Euthymius, Theophylact, L. Brug, Grotius, and Wetstein. As to the disputed reading, *μετὰ διωγμῶν*, Campbell has shown that the conjecture of Heinsius and Wetstein does not offer a sense so free from difficulty as many suppose. The following remark of Wetstein, however ingenious, is here quite inapplicable: "Qui promittit bona plurima *μετὰ διωγμῶν* cum imminetibus undiquaque periculis et adversis, quid aliud facit, quàm quòd fecit Dionysius, qui Damoclem in aureo quidem lecto collocavit, mensamque exquisissimis epulis instruxit, in medio autem hoc apparatu gladium ancipitem è setâ equinâ aptum demitti jus-

sit, ut impenderet illius beati cervicibus? Qui ita dat, quo dat plura, eo majorem metum atque sollicitudinem incutit, qui hominem tranquillum et felicem esse non patitur." Many Critics, and especially the more recent ones, (as Rosenm. and Kuinoel,) interpret *μετὰ* by *post*. But this is a sense comparatively rare, and not supported by any Scriptural authority; neither do I see that that sense is *easier*. The version of Schl. Lex. *propter persecutiones relictos*, cannot be fairly elicited from the words as they now stand; and that they are not to be tampered with, every sober-minded critic will admit. I would retain the present reading; and I finally acquiesce in the interpretation, *etiam in mediis persecutionibus et calamitatibus*, which has been satisfactorily established by Campbell, ubi supra. There may, indeed, yet appear some difficulty in the passage: but, if that were much *greater*, I would not consent to abandon and cut it out. In such a case, we should rather commend it to the labours of our *successors*. How many passages are there of which, two centuries ago, no tolerable account had been given, which now, by the successful labours of many generations of philologists and theologians, have been completely illustrated. Finally, in investigating the sense of St. Mark, we should ever bear in mind the irregularity of structure, and peculiar phraseology, so characteristic of that Evangelist. Whenever, therefore, we can be enabled, by examining the context, and comparing the parallel passages of the other Evangelists, to come at the *probable sense*, we must not be moved by petty objections on the score of grammatical propriety.

32. On this and the following verses consult the note on Matth. 20, et seqq. The meaning of the words ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἑταίροισιν αὐτοῦ, ἀκολουθεῖντες ἐφεβοῦντο, has been, I think, little understood. They seem to me to refer to a sort of *undefinable awe* which the Apostles began, they scarcely knew why, to feel for Jesus, the dignity of whose

character they now daily estimated more and more highly: and no wonder, since his mighty miracles, and the air of majesty and authority which he now assumed, was well calculated to inspire it. This seems a far better account than that commonly offered, namely, that which attributes their present feeling to fear for Christ's person, and their own, at Jerusalem. Still more do I disapprove of that of Heuman (ap. Kuinoel), which is yet more frigid, and depends upon taking *καὶ* for *nam*. I have, indeed, observed that when violence is to be done to the sense of any passage, it frequently happens that some petty particle is made the tool and instrument of mischief. But surely the sense so *wrung* from any words, is no more to be depended upon, than the confession of a wretch under torture.

42. *οἱ δοκοῦντες*. Most Commentators account this a pleonasm, (for *οἱ ἀρχόντες*, Matth. 20, 25.) of which examples are produced by many Philologists. So Kypke compares Jos. Ant. 19, 6, 3. *δοκοῦντες αὐτῶν ἐξέχειν*. But it may be doubted whether *δοκοῦντες* is really pleonastic there. Indeed, the laying down such a principle in *this* passage of the N. T. and many others in the Scriptures, and Classical writers, is little more than decently evading a difficulty. I rather commend those who, with whatever success, endeavour to *explain the idiom*; as has been done by Gataker in Cinno, and Kypke; though they both seem to regard it as pleonastic. Beza and Casaubon have, I think, *most* successfully hit on the true sense, where the former renders *qui censentur imperare*, the latter, *qui habentur, agnoscuntur pro principibus gentium*. This idiom has much perplexed the editors and critics on several Classical authors, from which I have collected the following examples. Thucyd. 146, 5. *ξύμερος δοκῶν εἶναι*. Pausan. 1, 25, 4. *εἶναι δοκῶν πολέμων ἔμπειρος*. D. Hal. 1, 324, 26. & 368, 35. & 393, 42. Xen. Hist. 3, 1, 8, 4, 8, 31. 5, 2, 28. & 3, 22. Cyrop. 7, 1, 31. Diod. Sic. 4, 38, 9. et sæpius. Dion. Hal. 246. Philostr. Vit. Apoll.

8, 27. Vit. Soph. 18. Aristot. Eth. L. 10, 2. Lycurg. Contra Leocrat. p. 103. Suidas in *μονοθένης*. Aristoph. Thesmoph. 549. Diodor. Sic. L. 19, 59. T. 8, 329. Aristoph. 14, 85. Eurip. Troad 395. Jambl. in Vit. Pyth. § 180. D. Hal. 653. Herodian 1, 8, 2. Xen. Hist. 1, 1, 31. & 3, 1, 8. Eurip. Med. 295. Eurip. Hec. 292. So also St. Paul Ep. to the Galatians, 2, 2. *κατ' ἴδιαν δὲ τοῖς δακτύσι*. See Schl. Lex. The examples, however, produced by that lexicographer do not prove his point; and as to his *sixth signification, in summa dignitate constitutus sum*, it is wholly *fictitious*. That sense results from *εἶναι τι* or *ἐξέχειν*, and similar words, *expressed or understood*. See the examples of Kypke; who, however, takes *δοκῶντες* in the common sense *seem*, as opposed to *be*, and explains, "Those who seem to reign with absolute dominion, are in reality the slaves of their own passions;" citing a passage of Simplic. p. 283. where *δοκεῖν* does *seem* to bear that sense: also Suet. Claud. 25. Plut. 1, 1047. c. But this, however true as to *that* passage, does not seem to be the sense *here* intended.

43. The *κατὰ* in the verb *κατακυριεύω* and *κατεξουσιάζω* is intensive. *Οἱ μεγάλοι αὐτῶν*, the great ones, *magnates*. See the note on the parallel passage of Matthew.

46. *Βαρεμίαος*, the son of a well-known person of the name of Timæus. For *ܒ* in Syriac denotes *son*. Other examples of this sort of *patronymic* occur in the names Bartholomeus, Barnabus, Barsesus, Bariona. I need scarcely remind the reader how frequently they occur in Homer and the early Greek writers. Wetstein compares Thucyd. 1, 23. (error for 1, 29.) *Ἰσαρχίδας ὁ Ἰσαρχοῦ*. And 108. *Τολμίδου τοῦ Τολμαίου*. To the Northern nations they have been always familiar, and are recognized under the terminations *son*, *fitz*, *vitch*, &c.

46. *ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν*. The preposition *παρὰ* often denotes accession or addition. Here it is slightly intensive. The *πρὸς* has the same force

as προσκαλείσθαι, πρόσσος, &c. There is also an ellipsis either of βίον, which is supplied by Euripides, or some similar word, as ζῆν and βιοτεύειν. But it sometimes occurs *absolutely*, as here, and in Job 27, 14. In the Classical writers this is less frequent: though we have in Xenoph. Σ. 8, 23. ὥσπερ πτωχὸς — ἀεὶ προσαιτῶν. Plut. 2, 294. A. (cited by Wets.) προαίτης ὢν. On the ἐκάθητο παρὰ τὴν ὁδόν, Wets. compares Martial 4, 30. "Raptis luminibus repente cæcus Bajonos, sedet ad lacus rogator."

50. ἀποβαλὼν τὸ ἱμάτιον, i. e. in joy, and to reach Jesus the quicker. Wetstein compares Hom. II. β. 183. βῆ δὲ θεεῖν, ἀπὸ δὲ χλαῖναν βάλε, where Eusthath. explains, διὰ τὸ εὐπερίσταλτον, ἵνα ἐν τῷ θεεῖν ῥᾶον τρέχη. The ἱμάτιον was the cloak, or surtout.

51. Ῥαββονί. This, say the Rabbins, implies more than Rabbi, similar to the Italian augmentatives terminating in *one*.

52. Ὑπαγε, scil. εἰς εἰρήνην, quod est voto annuentis. (Wets.) There is the same ellipsis in 7, 29. The complete phrase, which is a formula of conceding any request, occurs in Mark 5, 34. So 1 Sam. 1, 17. 20, 42. לֹא כֹחַ לִי. It seems, however, to exert little or no force in James 2, 16. ὑπάγετε ἐν εἰρήνῃ. See Grot. on Matt. 8, 13.

CHAP. XI.

VERSE 2. εὐρήσετε πῶλον, a colt. Mark, (says Wets.) making no mention of the *ass*, called the beast πῶλον, which may signify a colt of a horse or an ass: and *this*, (he thinks,) lest the ears of the Romans should be offended. So (he adds) Josephus in his Antiquities often substitutes horses for asses, *dignitatis gratia*; ex. gr. 4, 20. 2 Sam. 19, 26. 2 Reg. 2, 40. & 4. 22, 24. Jud. 10, 4. & 12, 14. So the Alexandrian Interpreters, on Exod. 4, 20. for asses have τὰ ὑποζύγια, whence the Jews remark that it was one of the 18 words changed by Ptolemy's Interpreters. However, in Joseph. 15, 18. they have

δου (where Theodotion has ὑποζύγιου), and in Jud. 19. four times. I cannot, however, think that the motive here adverted to would be likely to influence St. Mark.

2. ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάβικε. Grotius and Wetstein remark, that animals not broken in for human use were thought sacred, both by the Jews and Heathens: and refers to Deut. 21, 3. 1 Sam. 6, 7. Eurip. Phœniss. 644. of a victim: τετρασκελὴς μῶσχος, ἀδάμαστον πέσημα. Chæremon, speaking of the victims prohibited in Egypt: τὰ δεδαμασμένα ὧς ἤδη καθιωσιωμένα τοῖς πόνοις. Wetstein also cites Seneca, Œdipo 721. Ovid. Met. 3, 12. "Bos tibi, Phœbus ait, solis occurret in agris Nullum passa jugum, curvique immunis aratri." Hom. Il. §. 94. Hor. Epod. 9, 22. Whitby observes that the Jews themselves applied Zech. 9, 9. to the Messiah.

4. ἐπὶ τοῦ ἀμφοῦδου. This word properly signifies δίοδος, a passage, but in the N. T. denotes a street. This, in the fragments of ancient versions of the O. T. answers to שׁוּן.

7. ἐπέβαλον—τὰ ἱμάτια. In illustration of this, Wetstein cites Aristot. πλείστα τῶν ἱματίων ἐπιβαλλόμενοι. I add, Thucyd. 2, 49. ἱματίων καὶ συνδόνων ἐπιβολὰς, which seems to have been imitated from Josephus. Hence may be emended Ælian, V. H. L. 11, 4. καὶ τὴν εἰς αὐτὸν τῶν τριχῶν ἐπιβολὴν οὐκ ἠγνόουν. And Irenæus contra Hæres. L. 1. C. 2. ἀγνοῦντες αὐτὸς διὰ τὴν ἔξωθεν τῆς προβατείου δορῆς ἐπιβούλην: where read ἐπιβόλην. Jos. 324. δυστριγῆς ὑπὸ τῆς ἐπιβολῆς ἐκ πολλῶν ἱματίων γενομένης ἀναθερμαίνεσθαι. Polyæn. c. 2, 27, 1. χλανίδα ἐπιβαλὼν ἀνωθεν.

8. στοιβάδας ἔκοπτον. The word properly denotes something strewed on the ground, whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees; of *all* which examples may be seen in Wetstein's note. *Here*, however, from a comparison with Matth. 21, 8. it should seem to denote *frondes*, the leafy twigs of trees, such as were used for low couches, or beds on the ground.

with which she followed my poor father's body, she hasted to incestuous sheets."

19. *μὴ ἀποστερήσης*. The word *ἀποστερέω* has an extensive meaning, signifying, to deprive any one of his property, whether we retain it, or merely fraudulently deprive him of it. Hence it is used generally of rapacious, fraudulent, and unjust conduct, not only by taking what is not one's own, but by denying to others what they may justly claim, as of wages, debt, &c. and it is sometimes used generally of injurious treatment of any kind, and differs but little from *ἀδικεῖν*, with which it is united as synonymous, in 1 Cor. 6, 8. (Rosenm. and Kuinoel.) The Jews were not accustomed, in ordinary discourse, or in the commonly published books, to recite the precepts of the Decalogue in the *very words* in which they were expressed, but in *other* words, or in another order. Nay, from Jos. Ant. 3, 5, 4. it appears that they scarcely thought it *lawful* to do so, at least to Gentiles. See Rom. 13, 9. The tenth commandment Matthew thus expresses: Thou shalt love thy neighbour as thyself. Mark: *μὴ ἀποστερήσης*, "do not act fraudulently by him." So Jos. Maccab. 3. Tranchuma. p. 167. 2. (Wets.)

21. *ἠγάπησεν αὐτόν*, i. e. "commended him, was pleased with his answer." Casaubon explains, "probo quod ais, laudoque," or, "factum benè." And so De Dieu, Krebs, and Elsner. In this sense of the word Kuinoel refers to Sept. in 2 Chron. 18, 2. Ps. 78, 36. Cant. 1, 4. Nor is it unknown to the Classics. Rosenmuller refers to Reiske's index to Demosth. and Kuinoel cites Alciph. Ep. 3, 26. *ἐφίλησε τὴν φιλεργίαν*. There is, however, this objection, (which I find occurred to Wolf); the sense of acquiescing in, or being content with, is always said with the accusative of the *thing*, not of the *person*, as here; though, (if I mistake not, there is a similar idiom in our own language,) for if taken of the *person*, it cannot be true. Christ did *not entirely approve of him*. It seems safer, therefore, to have re-

course to some other interpretation, and here we have an ample choice. I will only observe, that of those which have been produced, some are fanciful, and that which refers the words to an expression of approbation by *gesture*, (as Lightfoot and Heupelius,) *subrisit*, is devoid both of authority and probability. The *safest* opinion seems to be that of Hackspan, Fessel, Wolf, and others, *blanditus est ei*.

22. *στυγνάσας*. This word (which is rare) is derived from *στύγνος*, and that from *στύγος*, which seems deducible from *στώω*, *στύζω*, *στύφω*, *dense*. Hence we may see the *ratio metaphoræ* by which *στύγος* comes to mean *hatred*. It is used, properly, of a dense, *turbid* atmosphere, and metaphorically of sadness expressed by the countenance. Or from *στύζω*, *στύφω*, *astringo*, *constringo*, *contraho*. It denotes *contraction*, whether as applied to the human countenance furrowed by sorrow, detestation, &c. Of the first there are examples in Eurip. Hipp. 280. *στυγνὴν ὄφρυν*. Alc. 173. *στυγνὸν ὄφρύων νέφος*. Whence Horace seems to have taken the well-known phrase, *deme supercilio nubem*. D. Laert. 7, 1, 18. *αὐτὸν δὲ στύγνον τε εἶναι, καὶ τὸ πρόσωπον συνεσπασμένον*. Eurip. Hipp. 290. *στυγνὴν ὄφρυν λύσασα*. Eustoth. de Ismenia, p. 98. *συνέχει τὴν ὄφρυν, στυγνάζει τὸ πρόσωπον*. In the second sense it occurs in Matth. 16, 8. Eurip. Alc. 777. *στυγνῷ πρόσωπῳ καὶ ξυνωφρυωμένῳ*. Aristoph. Nub. 582. *τὰς ὄφρυσ συνήγομεν*. Schol. *συννέφεϊαν ἐπειήσαμεν, καὶ ἐχαλεπήνομεν ἢ ἐστυγνάζομεν*. Sophl. 17, 5. *νύξ στυγνὴ*. Polyb. 4, 21. *ἡ τις ἀνοτηρία—διὰ τὴν τοῦ περιέχοντος ψυχρότητα καὶ στυγνότητα*. So Horat. Ep. 13, 1. *Horrida tempestas cælum contrexit*. So Shakspeare, Rich. 3. cited by Parkhurst: "The sky doth frown, and *lowre* upon our army." It occurs in the Sept. thrice, and answers to the Hebr. *סמם*, *stupere*: and therefore Kuinoel would here interpret *sommotus*. But the common interpretation is the true one, which is also confirmed by Matth. 19, 22. *ἀπῆλθε λυπούμενος* and Luke 18, 24. *περίλυπος ἐγένετο*. Also by the imitation (for such it is) of

Nicetas, cited by Schl. Lex. οἱ δὲ καταφύοντες καὶ στυγνάζοντες ἐβίωσκον. For most of the above examples I am indebted to Kypke and Wetstein.

24. τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν. This is more distinctly expressed than in Matth. 11, 23. οἱ τὰ χρήματα ἔχοντες, an addition necessary to shew that the way of salvation was open to all, both to the honourable women, and to those of Cæsar's household, and to the *rich in general*: and many such there must have been, in a city the mistress of the world. See 1 Tim. 6, 17. (Wets.)

25. διὰ τῆς τρυμαλιᾶς τ. ρ. ε. i. e. *foramen*; from τρύω, *tereo*, to bore. It is used in the Sept. for a fissure of rock. Hesychius explains τρυμαλιαὶ by τρύπαι. It occurs also in the Classical writers: and to this purpose Schleusner cites Plut. de Ed. 2, 16, 17. I add Sotad. ap. Athen. 621. A. εἰς οὐκ ὁσίην τρυμαλίην τό κέντρον αἰθεῖς. τρ. is a verbal of a very rare form. Another example is ἀρμαλιὰ. The termination has somewhat of a diminutive force.

26. καὶ τίς δύναται σωθῆναι. In vain does Grotius account this a Hebraism. It occurs in the best Greek writers, of which examples are given by Blacknall, Wollius, Raphel, Krebs, Palairer, Elsner, Bos, Loes, Segaar, and others, and may be rendered "*ecquis tandem*," "*and who then?*" It is frequently (observes Kuinoel) prefixed to interrogatives accompanied with an expression of wonder." It is, however, proper to notice, that by *τις* is meant *τις πλούσιος*. See the note on Matth. 19, 24.

30. εἰάν μὴ λάβῃ—μετὰ διαγμῶν. There are, says Dr. Campbell, two difficulties in these words, of which I have not seen a satisfactory solution. The first is, in the promise, that a man shall receive, in this world, *a hundred fold, houses, and brothers*. The second is in the limitation, *with persecutions*. As to the first, there is no difficulty in the promise, as expressed by the Evangelists Matthew and Luke. To say barely, that men shall receive a hundred fold for all their losses, does not imply that the compensation

shall be in kind. Nor do I find any difficulty in the declaration, that thus far their recompense shall be in this world. James (1, 2.) advises his Christian brethren, to *count it all joy when they fall in divers temptations*. Paul (2 Cor. 7, 4.) says, concerning himself, that he was *exceedingly joyful in all his tribulations*. The same principle which serves to explain these passages serves to explain the promise of a present recompense as expressed by Matthew and Luke. The Christian's faith, hope, and peace, and joy in the Holy Ghost, were more than sufficient to counterbalance all his losses. But if the mention of *houses and brothers* adds nothing to the meaning of those Evangelists, to what purpose was it mentioned by Mark? Instead of enlightening, it could only mislead, and make a retribution in kind to be expected in the present life. Some things are mentioned, v. 29, of which a man can have only one; these are, *father and mother*. In v. 30. we have *mothers*, but not *fathers*. *Wife* is mentioned, v. 22, but not *wives*, v. 30. Hence that profane sneer of Julian, who asked whether the Christian was to get a hundred wives. These differences and omissions also contribute to render the passage suspected. According to rule, if one was repeated, all should have been repeated; and the construction required the plural number in them all. Bishop Pearce suspects an interpolation, occasioned by some marginal correction, or gloss, which must have been afterwards taken in the text. If the text has been in this way corrupted, the corruption must have been very early, since the repetition, in v. 30. though with some variety, is found in all the ancient MSS. versions and commentaries extant. As to the other question about the qualifying words, *μετὰ διωγμῶν*, a promise, according to the letter, regarding things merely temporal, to be accompanied *with persecutions*, Wetstein considered as illusory. The more a man has, in that situation, his distress is the greater. I own that, to me, all things do not appear so plain, even after the alteration pro-

posed by Wetstein. If this promise of temporal prosperity be understood as made to individuals, how is it fulfilled to the martyrs, and to all those who continue to be persecuted to the end of their lives? Though there be, therefore, some difficulty in reconciling the words, *with persecutions*, with what is apparently a promise of secular enjoyments, it is still preferable to the other reading, both because the correction is a mere guess, and because it is less reconcileable than this, to the state of the Church militant, in any period we are yet acquainted with. For it will ever hold, that all that will live godly in Christ Jesus shall, in some shape or other, suffer persecution."

After carefully weighing all that has been written on this controverted passage, it appears to me that it would be great temerity to *cut out* the sentence, as Pearce, Owen, and others, would do, and to which Campbell seems half inclined: and why? because he does not see how it can be reconciled to the truth of the fact. But that the Apostles and first preachers of the word had a compensation even *in kind* for what they lost and gave up, is, I think, capable of proof. I will not, however, enlarge upon what will, on reflection, be readily admitted, especially as the reader may see something to that purpose in Theophylact. On this recompense, both corporeal and spiritual, see the note on Matthew 19, 29. founded on Euthymius, Theophylact, L. Brug, Grotius, and Wetstein. As to the disputed reading, *μετὰ διωγμῶν*, Campbell has shown that the conjecture of Heinsius and Wetstein does not offer a sense so free from difficulty as many suppose. The following remark of Wetstein, however ingenious, is here quite inapplicable: "*Qui promittit bona plurima μετὰ διωγμῶν cum imminetibus undiquaque periculis et adversis, quid aliud facit, quàm quòd fecit Dionysius, qui Damoclem in aureo quidem lecto collocavit, mensamque exquisitis epulis instruxit, in medio autem hoc apparatu gladium ancipitem è setâ equinâ aptum demitti jus-*

sit, ut impenderet illius beati cervicibus? Qui ita dat, quo dat plura, eo majorem metum atque sollicitudinem incutit, qui hominem tranquillum et felicem esse non patitur." Many Critics, and especially the more recent ones, (as Rosenm. and Kuinoel,) interpret *μετὰ* by *post*. But this is a sense comparatively rare, and not supported by any Scriptural authority; neither do I see that that sense is *easier*. The version of Schl. Lex. *propter persecutiones relictos*, cannot be fairly elicited from the words as they now stand; and that they are not to be tampered with, every sober-minded critic will admit. I would retain the present reading; and I finally acquiesce in the interpretation, *etiam in mediis persecutionibus et calamitatibus*, which has been satisfactorily established by Campbell, *ubi supra*. There may, indeed, yet appear some difficulty in the passage: but, if that were much *greater*, I would not consent to abandon and cut it out. In such a case, we should rather commend it to the labours of our *successors*. How many passages are there of which, two centuries ago, no tolerable account had been given, which now, by the successful labours of many generations of philologists and theologians, have been completely illustrated. Finally, in investigating the sense of St. Mark, we should ever bear in mind the irregularity of structure, and peculiar phraseology, so characteristic of that Evangelist. Whenever, therefore, we can be enabled, by examining the context, and comparing the parallel passages of the other Evangelists, to come at the *probable sense*, we must not be moved by petty objections on the score of grammatical propriety.

32. On this and the following verses consult the note on Matth. 20, et seqq. The meaning of the words ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἑθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, has been, I think, little understood. They seem to me to refer to a sort of *undefinable awe* which the Apostles began, they scarcely knew why, to feel for Jesus, the dignity of whose

character they now daily estimated more and more highly: and no wonder, since his mighty miracles, and the air of majesty and authority which he now assumed, was well calculated to inspire it. This seems a far better account than that commonly offered, namely, that which attributes their present feeling to fear for Christ's person, and their own, at Jerusalem. Still more do I disapprove of that of Heuman (ap. Kuinoel), which is yet more frigid, and depends upon taking *καὶ* for *nam*. I have, indeed, observed that when violence is to be done to the sense of any passage, it frequently happens that some petty particle is made the tool and instrument of mischief. But surely the sense so *wrung* from any words, is no more to be depended upon, than the confession of a wretch under torture.

42. οἱ δοκοῦντες. Most Commentators account this a pleonasm, (for οἱ ἄρχοντες, Matth. 20, 25.) of which examples are produced by many Philologists. So Kypke compares Jos. Ant. 19, 6, 3. δοκοῦντες αὐτῶν ἐξέχειν. But it may be doubted whether δοκοῦντες is really pleonastic there. Indeed, the laying down such a principle in *this* passage of the N. T. and many others in the Scriptures, and Classical writers, is little more than decently evading a difficulty. I rather commend those who, with whatever success, endeavour to *explain the idiom*; as has been done by Gataker in Cinno, and Kypke; though they both seem to regard it as pleonastic. Beza and Casaubon have, I think, *most* successfully hit on the true sense, where the former renders *qui censentur imperare*, the latter, *qui habentur, agnoscuntur pro principibus gentium*. This idiom has much perplexed the editors and critics on several Classical authors, from which I have collected the following examples. Thucyd. 146, 5. ξύντος δοκῶν εἶναι. Pausan. 1, 25, 4. εἶναι δοκῶν πολέμων ἔμπειρος. D. Hal. 1, 324, 26. & 368, 35. & 393, 42. Xen. Hist. 3, 1, 8, 4, 8, 31. 5, 2, 28. & 3, 22. Cyrop. 7, 1, 31. Diod. Sic. 4, 38, 9. et sæpissimè. Dion. Hal. 246. Philostr. Vit. Apoll.

8, 27. Vit. Soph. 18. Aristot. Eth. L. 10, 2. Lycurg. Contra Leocrat. p. 103. Suidas in *μονοθένης*. Aristoph. Thesmoph. 549. Diodor. Sic. L. 19, 59. T. 8, 329. Aristoph. 14, 85. Eurip. Troad 395. Jambl. in Vit. Pyth. § 180. D. Hal. 653. Herodian 1, 8, 2. Xen. Hist. 1, 1, 31. & 3, 1, 8. Eurip. Med. 295. Eurip. Hec. 292. So also St. Paul Ep. to the Galatians, 2, 2. *κατ' ἰδίαν δὲ τοῖς δοκούσι*. See Schl. Lex. The examples, however, produced by that lexicographer do not prove his point; and as to his *sixth signification, in summa dignitate constitutus sum*, it is wholly *fictitious*. That sense results from *εἶναι τι* or *ἐξέχειν*, and similar words, *expressed or understood*. See the examples of Kypke; who, however, takes *δοκῶντες* in the common sense *seem*, as opposed to *be*, and explains, "Those who seem to reign with absolute dominion, are in reality the slaves of their own passions;" citing a passage of Simplic. p. 283. where *δοκεῖν* does *seem* to bear that sense: also Suet. Claud. 25. Plut. 1, 1047. c. But this, however true as to *that* passage, does not seem to be the sense *here* intended.

43. The *κατὰ* in the verb *κατακυριεύω* and *κατεξουσιάζω* is intensive. *Οἱ μεγάλοι αὐτῶν*, the great ones, *magnates*. See the note on the parallel passage of Matthew.

46. *Βαρεμίαος*, the son of a well-known person of the name of Timæus. For ܒܝ in Syriac denotes *son*. Other examples of this sort of *patronymic* occur in the names Bartholomeus, Barnabus, Barsesus, Bariona. I need scarcely remind the reader how frequently they occur in Homer and the early Greek writers. Wetstein compares Thucyd. 1, 23. (error for 1, 29.) *Ἰσαρχίδας ὁ Ἰσαρχοῦ*. And 108. *Τολμίδου τοῦ Τολμαίου*. To the Northern nations they have been always familiar, and are recognized under the terminations *son, fitz, vitch, &c.*

46. *ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν*. The preposition *παρὰ* often denotes accession or addition. Here it is slightly intensive. The *πρὸς* has the same force

as προσκαλεῖσθαι, πρόσδοσ, &c. There is also an ellipsis either of βίον, which is supplied by Euripides, or some similar word, as ζῆν and βιοτεύειν. But it sometimes occurs *absolutely*, as here, and in Job 27, 14. In the Classical writers this is less frequent: though we have in Xenoph. Σ. 8, 23. ὥσπερ πτωχὸς — ἀεὶ προσαιτῶν. Plut. 2, 294. A. (cited by Wets.) προαίτης ὢν. On the ἐκάθητο παρὰ τὴν ὁδόν, Wets. compares Martial 4, 30. "Raptis luminibus repente cæcus Bajonos, sedet ad lacus rogator."

50. ἀποβαλὼν τὸ ἱμάτιον, i. e. in joy, and to reach Jesus the quicker. Wetstein compares Hom. II. β. 183. βῆ δὲ θεεῖν, ἀπὸ δὲ χλαῖναν βάλε, where Eusthath. explains, διὰ τὸ εὐπερισταλτον, ἵνα ἐν τῷ θεεῖν ῥᾶον τρεχη. The ἱμάτιον was the cloak, or surtout.

51. 'Ραββονί. This, say the Rabbins, implies more than Rabbi, similar to the Italian augmentatives terminating in *one*.

52. Ὑπαγε, scil. εἰς εἰρήνην, quod est voto annuentis. (Wets.) There is the same ellipsis in 7, 29. The complete phrase, which is a formula of conceding any request, occurs in Mark 5, 34. So 1 Sam. 1, 17. 20, 42. כִּי לֹא עָשִׂיתִי. It seems, however, to exert little or no force in James 2, 16. ὑπάγετε ἐν εἰρήνῃ. See Grot. on Matt. 8, 13.

CHAP. XI.

VERSE 2. εὐφράσσετε πῶλον, a colt. Mark, (says Wets.) making no mention of the *ass*, called the beast πῶλον, which may signify a colt of a horse or an ass: and *this*, (he thinks,) lest the ears of the Romans should be offended. So (he adds) Josephus in his Antiquities often substitutes horses for asses, *dignitatis gratiâ*; ex. gr. 4, 20. 2 Sam. 19, 26. 2 Reg. 2, 40. & 4. 22, 24. Jud. 10, 4. & 12, 14. So the Alexandrian Interpreters, on Exod. 4, 20. for asses have τὰ ὑποζύγια, whence the Jews remark that it was one of the 18 words changed by Ptolemy's Interpreters. However, in Joseph. 15, 18. they have

δου (where Theodotion has ὑποζύγιου), and in Jud. 19. four times. I cannot, however, think that the motive here adverted to would be likely to influence St. Mark.

2. ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάβικε. Grotius and Wetstein remark, that animals not broken in for human use were thought sacred, both by the Jews and Heathens: and refers to Deut. 21, 3. 1 Sam. 6, 7. Eurip. Phœniss. 644. of a victim: τετρασκελὴς μὸσχος, ἀδάμαστον πέσημα. Chæremon, speaking of the victims prohibited in Egypt: τὰ δεδαμασμένα ὥς ἤδη καθιωσιωμένα τοῖς πόνοις. Wetstein also cites Seneca, Œdipo 721. Ovid. Met. 3, 12. "Bos tibi, Phœbus ait, solis occurret in agris Nullum passa jugum, curvique immunis aratri." Hom. Il. §. 94. Hor. Epod. 9, 22. Whitby observes that the Jews themselves applied Zech. 9, 9. to the Messiah.

4. ἐπὶ τοῦ ἀμφοδίου. This word properly signifies δῖος, a passage, but in the N. T. denotes a street. This, in the fragments of ancient versions of the O. T. answers to שׁוּן.

7. ἐπέβαλον—τὰ ἱμάτια. In illustration of this, Wetstein cites Aristot. πλείστα τῶν ἱματίων ἐπιβαλλόμενοι. I add, Thucyd. 2, 49. ἱματίων καὶ συνδόνων ἐπιβολὰς, which seems to have been imitated from Josephus. Hence may be emended Ælian, V. H. L. 11, 4. καὶ τὴν εἰς αὐτὸν τῶν τριχῶν ἐπιβολὴν οὐκ ἠγνόουν. And Irenæus contra Hæres. L. 1. C. 2. ἀγνοῦντες αὐτὸς διὰ τὴν ἔξωθεν τῆς προβατείου δορῆς ἐπιβούλην: where read ἐπιβόλην. Jos. 324. δυστριγὴς ὑπὸ τῆς ἐπιβολῆς ἐκ πολλῶν ἱματίων γενομένης ἀναθερμαίνεσθαι. Polyæn. c. 2, 27, 1. χλανίδα ἐπιβαλὼν ἀνωθεν.

8. στοιβάδας ἐκοπτον. The word properly denotes something strewed on the ground, whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees; of all which examples may be seen in Wetstein's note. Here, however, from a comparison with Matth. 21, 8. it should seem to denote frondes, the leafy twigs of trees, such as were used for low couches, or beds on the ground.

10. ἐν ὀνόματι Κυρίου. These words (which interrupt the construction) are omitted in many good MSS. of different recensions, and in the opinion of almost all the Critics are to be expunged. They are not found in Griesbach's text, and in Vater's are included between brackets.

10. τοῦ πατρὸς ἡμῶν Δαβίδ. This name (says a Rabbinical writer cited by Wets.) they confined to the three *patriarchs*, as *μητέρα* to the four *mothers*. The Kingdom of David Whitby rightly explains by *the Kingdom which God is to erect according to his promise to David*. The common people (observes Kuinoel) hoped, and expected, that the Messiah would be a king, like David, whose throne he would restore, and raise to a greater pitch of grandeur, and would bless the people with the most exalted earthly felicity. See Matth. 3, 2. Hence may be understood those exclamations of the people, who *then* accounted Jesus as the Messiah.

11. περιβλεψάμενος. He looked round, says Euthymius, as *master of such a house*, and was silent, to give time for reformation; but coming afterwards, he deals more harshly with them, as incorrigible.

11. What we read from verse 11 to 27, occurs in Matth. 21, 10—23. but in a different order. For according to Matthew, Christ cast out the buyers and sellers, who profaned the temple, on *the same day* as that on which he made his entry into Jerusalem. But according to Mark, Christ drove out this profane multitude on *the day after* that entry. Moreover, according to Matthew, Christ cursed the fig-tree on the day following that on which he had expelled the profaners of the temple; and immediately, we are told, the fig-tree withered. On the contrary, according to Mark, Christ cursed the fig-tree early on the day on which he afterwards punished the profanation of the temple. But we are told that on the day after the disciples observed the tree dried up; which circumstance afforded our Lord an opportunity of treating on the efficacy of

faith. Perhaps Mark intentionally receded from Matthew, because he had obtained from some *other* source more accurate information of that affair, than could be derived ^{from} *him*. Hence he was enabled in ver. 11—14. and 20—26. to narrate more copiously what Matthew had only briefly mentioned, and in ver. 16 might add some circumstances omitted by Matthew. See ver. 11, 12, 15, 19, 20, 27. But although, in treating *this* part of the history, Mark has employed more care and accuracy, yet Matthew is not thereby convicted of mistake or ignorance; for that Evangelist no where expressly asserts that Christ cast out the profane multitude *on the same day* as that on which he made his entry into the city. He seems to have wished not to break up, and relate by piecemeal, the story of the fig-tree. But Mark purposely deferred a little the mention of the cursing, until he could also relate its effect. (Rosenm.) who refers to Griesbach's Dissert. "Quâ Marci Evangelium totum e Matth. et Lucæ commentariis decerptum esse monstratur."

13. ἦλθεν—καίρως σόκων. There has been scarcely any passage in the New Testament that has given rise to more discussion than this, which has been termed an *absurditas insolubilis*, and on which Schoettgen remarks: "Hæc hactenus interpretare aut conciliare non possum. Malo eum hac ignorantem profiteri quàm nugas effutiendo me aliis deridiculum exhibere." Schleusner, in his Lex. seems to suspect *καίρως* to be corrupt. It will be impossible for me to detail all the hypotheses that have been devised; for which I must refer the reader to Witsii in Melettemata, Wolf's Curæ, and Koecher's Analecta. I can only state the most important and probable ones. And first, I must premise that the conjectures of Toup and Heinsius deserve no attention. The former would *cancel* the words *καὶ ἔλθων ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα*. But however perplexing may be the words as they now stand, yet *without them* the sentence would not be satisfactory,

and there is no *authority* whatever for their *omission*. As to Heinsius's conjecture, it has been solidly refuted by Hammond, who concludes with these vigorous animadversions: "This is most unreasonable, when the words, as they stand, are regularly a reason of what went next before, to change them, upon conjecture or phantasy, into the direct contrary, and then affix them as a reason of what is farther off, and with which they do not connect, but might with as much reason be farther severed, and connected with any other (yet remoter) passage, to which a fresh conjecture should accommodate them." As to Abresch's method of interpretation, which assigns this as the sense, namely, "for that was not a good fig country," such a signification of *καιρὸς* has never yet been produced from any Greek author. Rosenmuller truly observes, that if this signification *could* be proved, it would be too artificial, and would be repugnant to the sense of the passage. The interpretation proposed by Hammond, and supported by Homberg, Knatchbull, Outren, and Giesgen, is this, "that was not a season for figs," i. e. not a *good fig year*. But as Bos and Clericus observe, there has been no example produced of any such sense of *καιρὸς*, neither would it suit the context, and would be liable to unanswerable objections. The method of Bos, Zorn, and Wollius, who take it for *παρ' ὧραν* is totally contrary to the words as they now stand. The interpretation of Mill and others deserves no attention. As to the present reading, it is supported by all the MSS. and versions; and therefore, whatever may be the *difficulty* which it involves, no alteration must be thought of. But if it be retained, I do not see how it can have any other interpretation than the one laid down by Bp. Kidder, and adopted by Gosset, Markland, Wetstein, Wolf, Rosenm. Kuinoel, Schleusner, and Weston, namely, the *fig harvest*; as in Matth. 21, 34. ὁ καιρὸς τῶν καρπῶν, and so Athen. p. 65, (cited by Hammond,) ἀλίσκονται δ' αὐταὶ τῷ τῶν σύκων καιρῷ. So (says Kid-

der) we say *hopping time, gooseberry time*. "By the time of any fruit (observes Bp. Pearce) must be meant the time of reaping or gathering it." "What (says Campbell) can the *time* of any fruit be, but the time of its full *maturity*, and what is the season of gathering, but the time of maturity?" But figs (continues he) may be *eaten* for *allaying hunger before they be fully ripe*; and the declaration, that the season of figs was not yet come, cannot be, (as the order of the words in the original would lead one at first to imagine,) the *reason* why there was nothing but leaves on the tree; for the fig is of that tribe of vegetables wherein the fruit appears before the leaf. In this, all accounts, from Pliny downwards, agree, that the leaves make their appearance prior to the fruit. Certainly fruit might (says Mr. Weston) be expected of a tree whose *leaves* were distinguished afar off, and whose *fruit*, if it bore any, preceded the leaves. Certainly, in the most backward year, early figs are of a tolerable size at the Passover time: and Mr. Bowyer has observed, (from Holdsworth on Virg. Georg. 2, 149, 150.) that at Naples they have some figs brought from the Levant about May, called *fici de Pascha*. Mr. Elsley observes, that the idea of the early, and the late figs growing on *different species* of the plant, has misled the Commentators, especially Le Clerc and Whitby. But even Julian (as cited by Mr. Bowyer) might have taught them that fig-trees, especially the *Damaicene*, bear figs *all the year round*, the last year's fruit remaining while that of the next year succeeds. The term applied to those early figs is *bocchore*, Hebr. בִּכּוֹרֵה, *early ripe*. It is used in Hos. 9, 10. and so Micah 7, 1. אֲנִי נִשְׁכַּח, *my soul hath longed for the early fig*. "Nay we have even in our own country (says Dr. Doddridge) a fine sort which are ripe before our harvest, having put out the autumn before, and stood the whole winter." "The *leaves* (continues Campbell) shewed that the *figs* should not only be formed, but well advanced; and the

season of reaping being not yet come, removed all suspicion that they had been gathered. When both circumstances are considered, nothing can account for its want of fruit but the barrenness of the tree. If the words had been, οὐδὲν εὑρεν εἰ μὴ ἑλκύθους, εὖ γὰρ ἦν καιρὸς σύκων, *he found nothing but green figs, for it was not the time of ripe fruit*; we should have justly concluded that the latter clause was meant as the reason of what is affirmed in the former, but, as they stand, they do not admit this interpretation."

Certainly all will be clear if we consider the words καὶ ἐλθὼν—φύλλα as parenthetical, and admit such a sort of *trajectio* as is not unfrequent in the ancient languages, though in translating into modern ones a transposition ought to be adopted, to adapt any such sentence to the genius of those languages; and such is here employed by Dr. Campbell. Similar inversions and trajections are cited by the Commentators from Genes. 18, 10. Numb. 13, 20, 23. Joh. 24, 26. Joh. 1, 14. and especially Mark 16, 3, 4. "who shall roll us away the stone? And when they looked, the stone was rolled away, for it was very great." See Luke 20, 19. Mark 12, 12. Jos. Ant. 5, 8, 2. Lucian: Zeux. p. 582. Græv. Plut. Pomp. 620. s. This *trajectio verborum* is, says Kuinoel, quite agreeable to the style of Mark, who generally is accustomed to put together his sentences very negligently. Wakefield on Eurip. Trach. 1139. also thinks that the *trajectio* ought to be admitted, and that thus this disputed question may be decided. He produces similar instances of it from Hom. Il. ψ. 407. and Ælian. V. H. 1, 21. Doddr. however, (less probably, I think,) imputes the *trajectio* here, and at 16, 3 & 4. to the carelessness of some early transcriber, who did not bring in the words, which in the original formed an interlineation, at the proper place. Be that as it may, it is quite certain (to use the words of the same writer), that no interpretation can make the last clause, as we read it, a reason for what stands immediately before it, that he found nothing

but leaves; for it is well known, that if our common fig-trees have no young figs on them in March or April, they can produce none that year. "It is manifest (says Wetstein) that a fig-tree having nothing but leaves, even before the time of ripe figs, can have nothing but leaves at fig gathering. The state of the question is briefly this: "Our Lord (as says Doddridge) at this time might well expect to find fruit on this tree, since the time of gathering even these early figs was not yet come, which if it had, there would have been no room for the expectation, or the curse which followed it." Or, to state the question more clearly and strongly, in the words of Wetstein: "If Christ, when approaching to a tree at *ripe fig time*, had found nothing but leaves, that would not have supplied any certain evidence of its being barren, and worthy of malediction; for, had it been ever so productive, the whole of the fruit might have been previously plucked off. But since *before* the fig-harvest it exhibited *leaves* in abundance, a just expectation might be entertained of meeting with *figs* also, and therefore a just indignation felt, when nothing but *leaves* were found." The spiritual application of this to the case of the Jews is too obvious to need being enlarged on. We may however observe, (with Storr,) that this *cursing* was a symbolical action, and (with Lightfoot) that it *injured* no one, since the tree (as we learn from Matthew) grew by the *way side*, and therefore was common property.

14. μήκετι—φάγοι. Wetstein compares Marc. Anton. 7. μήκετι σου μηδὲς ἀκούσῃ καταμεμφομένου τῆς ἐν αὐτῇ βίον. Mark narrates first what happened to the fig-tree, before what was done in the temple; Matthew, however, relates this story before that but from John, who has marked the time more accurately, we learn that these money-changers were expelled much *sooner*, namely, in the first year of our Lord's ministry. (Wets.) I however rather assent to those Commentators (as Grotius and Cleri-

cus) who maintain that this was the *second time* that Christ exercised his authority. The former one was at the first Passover after his baptism.

15. ἤρξατο ἐκβάλλειν. Grotius, De Dieu, Morus, Heupel, Wolf, and Kuinoel, take this as a pleonasm for ἐξέβαλε, which occurs in the parallel passage of Matthew, and indeed many such pleonasms arise from the union of ἀρχομαι with another verb. But here we may render, "he proceeded to cast out." This sense is very frequent. See Kypke on 12, 1.

16. καὶ οὐκ ἦφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. Grotius, Rosenm. and Kuinoel, explain σκεῦος any vessel dedicated to profane uses, or by which gain was made; as many such there would be, after the temple came to be made a market-place. This is very true: but I would not have the signification restricted to *vessel*. It seems to mean, like the Latin *vas*, utensils of every kind, *instrumenta*. Thus in the Sept. it is used for working-tools, military arms, &c. We find, too, by the Rabbinical writers, that it was forbidden to carry even a *staff*, or a *bundle* of any thing whatever: also to enter the temple with the shoes on, or even with dusty feet, or to spit in it, &c. These rules, however, were little enforced by the priests, and the breach of them is by Whitby ascribed to the vicinity of the fortress of Antonia.

17. σπήλαιον ληστῶν. This seems to denote that it was the custom in Judæa for robbers to shelter themselves in the dens and caves which abound in Judæa, and which, as we find from Jos. Ant. 1, 4, 27. and 14, 15, 5. were really not unfrequently receptacles for such. Markland tells us that Jesus says this because of the *sheep* and *oxen* in the temple, John 2, 14.; for the λησταί, *robbers*, says he, used to drive the cattle they had stolen into σπήλαια, *dens* or *caves*. Such an one was *Cacus*, whom Virgil mentions; Æneid 8. and Propertius, lib. 4. *metuendo raptor ab antro*, i. e. ληστῆς ἀπὸ σπήλαιου. See John 10, 1. Had it not been for that passage of John 2, 14. the

propriety of σπήλαιον ληστῶν in the other Evangelists could not have been understood, it depending upon the words βόας καὶ πρόβατα, which are mentioned by St. John only. (Markland.) Notwithstanding what the learned critic says, I very much question whether there be any such allusion.

22. ἔχετε πίστιν Θεοῦ. Martineus ap. Wolf, Pearce, and Moller, interpret this *a strong faith*; of which Pearce has produced many examples. The context (says Campbell), will suit either interpretation. He however prefers the common one, and subjoins the following cogent reasons.—“Firstly, I find that the substantives construed with Θεός when it signifies great, or mighty (for it is only with these we are here concerned), are names either of real substances, or of outward and visible effects. Of the first kind are, *prince, mountain, wind, cedar, city*; of the second are, *wrestling, trembling, sleep*; but nowhere, as far as I can discover, do we find any abstract quality, such as *faith, hope, love, justice, truth, mercy*, used in this manner. When any of these words are thus construed with God, he is confessedly either the subject, or the object of the affection mentioned.—Secondly, the word Θεός, both in the Acts and in the Epistles, is often construed with the genitive of the object, precisely in the same manner as here.” I must acquiesce in the common interpretation, namely, εἰς τὸν Θεόν, which is supported by Grotius, Raphel, Wolf, Rosenm. and Kuinoel. Compare Acts 3, 16. Rom. 3, 22. and 26. Gal. 2, 16, 20. 3, 22. Phil. 3, 9. On verse 25. Wetstein compares James 2, 4.

24. ἔσται ὑμῖν, “you shall obtain.” So the Classical writers; ex. gr. Menand. in Stob. 78. p. 280. (cited by Palaiet.) Καὶ τότε πταίσας τύχης, Ἐκεῖθεν ἔσται ταυτὸ σοὶ πάλιν. See Elsner, Raphel, and Palaiet.

25. εἴ τι ἔ. κ. τ. Εἴ τι is for ὅ τι, which Schleusner rightly renders *quicquid*. It occurs in Thucyd. L. 1, 17. s. f. Onosand. p. 22. Λοχάγους καὶ ταξιάρχ.

χους, καὶ εἰ τίνων ἄλλων ἡγεμόνων. Thus we must understand Rom. 13, 9. καὶ εἰ τις ἑτέρα ἐντολή. Hence may be defended the common reading in Libani: Orat. 477. B. εἰ τις ἄλλος προδότης, where Morell conjectured ἡ τις. So Lucian. p. 99, 3. 2, 140. 14. 8, 116. 95, 3. 266. 86 and 343, 75. Thucyd. 1, 12. Xen. Mem. 3, 3, 11. Cyr. 3, 3, 2. and 6. 5, 29. 7, 5. 57.

25. ὅταν στήκητε προσευχόμενοι. For such was the custom with the Jews. See Luke 18, 11. 2 Paral. 6. 12. whence this Hebr. תפלה is not unfrequently put for *pray*. Thus the series or order of prayers was, by the Jews and early Christians, called תפלה. (Wolf, Kuin.)

29. καὶ γὰρ. *I likewise, in my turn*, will ask you *one* question; whereas ye have asked me *two*. (Markland.)

29. καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν. One might think he wrote καὶ ἀποκρίθητέ μοι, from Matth. 21, 24. ὃν (λόγον) ἐὰν ἐπιτήτε μοι. “*And if you answer me, I will tell you,*” &c. Nothing could be more pertinent than this question of Jesus to them. Answer how they would, this reply must have made against themselves much more strongly when applied to Jesus, than to John; because John did no *miracles*. Jesus very well knew the reason why they gave him no answer; but they were so stupid and hardened, that no rebuff of this kind made any impression upon them. (Markland.)

32. ἀλλ’ ἐὰν εἰπωμεν——λάβν. There is here much variety in the reading, which, however, is only to be attributed to the *scribes*, who stumbled at the *aposiopesis* of τί γενήσεται ὑμῖν, or κακῶς ἔξει, and the transition from the *oratio recta* to the *obliquæ*; which, however, is common in the best Greek writers, of which examples may be seen in Kypke, Elsner and Raphel. Thus I would write ἀποκρίσαν. Such *aposiopeses* of what is disagreeable are not unfrequent, and supply the place of *euphemisms*. Finally, I see no reason to suppose (with Knapp)

that *ἐὰν* is to be cancelled, or (with Rosenm.) that *ἀλλὰ* is to be rendered by *igitur*.

38. οὐδὲ λέγω ὑμῖν — ποιῶ, by what authority I do these things. "For (to use the words of Doddridge, *subjoined* in his paraphrase), the other question naturally requires to be determined *first*, and when you think proper to decide *that*, you may easily perceive that the same answer will serve for both."

CHAP. XII.

VERSE 1. ἤρξατο ἐν παραβολαῖς λέγειν, speak in parables. Yet *one* only is mentioned, selected, as it should seem, out of *more*, which, from Matth. 13, 13, appear to have been delivered. Beza takes it to denote the *genus orationis*, and to be equivalent to *παραβλήδην*, and Grotius remarks that the corresponding word מליצו, is among those that have a *plural form*, with a *singular sense*.

3. Wetstein compares Luke 1, 53. Judith 1, 11, Ruth. 1, 21.

4. ἐκεφαλαίωσαν. In the interpretation of these words there has been much diversity of opinion. The explication of Theophylact, from its being probably derived from the Greek Fathers, deserves our first attention. It is this: συνετέλεσαν καὶ ἐκορύφωσαν τὴν ὕβριν, *they wreaked their malice, &c.* But this *ellipsis* of ὕβριν is too arbitrary to be admitted. Heinsius and Stock interpret κεφαλαίωσαν *mulctati sunt*, and render *sublatum remisērunt*. A manifest absurdity. Alberti renders *beat him with clubs or sticks* (i. e. *bastinadoed* him). But this wants *authority*. The interpretation of Lightfoot *settled accounts with him*, taken sarcastically and ironically, is very frigid. De Dieu explains, *cut matters short with him, used a summary mode of proceeding*; and so G. Wakefield. But this signification, however it may be confirmed by Classical examples, is here very *far-fetched*. Camerarius says *disfigured him, by shaving*,

which is very puerile, &c. Upon the whole, I decidedly prefer the interpretation of the Syr. Vulg. and Arab. followed by Beza, Piscator, and many modern versions, and which is adopted by Casaubon, Rosenm. Kuin. and Schleusner, namely *wounded him on the head*. The signification is indeed *rare*, and perhaps no where else to be met with ; but it is not repugnant to the analogy of the language. For from γνάθος is formed γνάθω, which is by Hesychius explained εἰς γνάθους τύπτω, and γαστριζω, in Aristoph. Ep. 173. and 459. Vesp. 15, 19. and Diog. Laert. 7, 172. signifies to strike on the belly. I must further observe, that λιθοβολέω does not here signify *to stone to death*, but *to pelt with stones*.

13. ἀγρεύωσι. This verb, (which is somewhat rare in the Classical writers,) like the Hebr. צד, properly signifies to *catch*, as applied to beasts, birds, and fishes ; but since (says Schleusner), in this signification there is always a notion *dolosè circumveniendi, et struendi insidias*, so it metaphorically denotes to plot, lay snares for one, whether by words or deeds. It may then be rendered *ensnare*. In the parallel passage of Matth. there is παγιδεύωσιν ε. λ. where see the note. I add Philostr. V. Ap. 4, 43. τὸν Ἀπολλόνιον ἀφανὼς ἀνίχνευεν, ὅποτε αὐτὸς ἐπιληψίμον τί εἶποι, any thing which could be laid hold on, &c.

13. Mark omits the parable found in Matth, 22, 1. 14. and proceeds to ver. 15. of the same chapter, compared with Luke 20, 20. seqq.

14. ἐπ' ἀληθείας. Examples of this adverbial phrase are adduced by Wetstein, from Demosth. Aristid. Philo, Lucian, &c. and by Kypke, from Tob. 8, 7. Philo 1000. and Dio. Cass. 669.

19. ἔγραψεν ἡμῖν. This is a term especially appropriate to legislation, as is proved and illustrated by Elsner, Vater, and Kypke.

25. It has been well observed by Erasmus, that the Sadducees erred from ignorance of the Scriptures, the Pharisees not from being ignorant of the

Scriptures, but by being blinded by avarice and ambition.

26. ἐπὶ τῆς βάρου, ὡς εἶπεν αὐτῷ ὁ Θεός. The best commentators here notice a *trajectio* for ὡς εἶπεν αὐτῷ ὁ Θεός ἐπὶ τῆς βάρου, and Wolf, Rosenm. Michaelis, and Kuinoel, agree in adopting the mode of taking the passage proposed by Jablonski; who acutely perceived that this is a *form of citing Scripture*, usual in that age among the Jewish Doctors, who were accustomed to quote any portion of Scripture, by some most remarkable subject there treated on. So that the sense is this: "Have ye not read in the *book of Moses*, in that place which contains the *history of the bush*, that God said," &c. So Rom. 11, 3. I add, that in a similar manner the ancient Greek critics used to cite from Homer, and some other authors of celebrity.

29. Κύριος εἰς ἓστι. Mark very properly adds *this*, as contributing to the illustration of the *following* precept. For religion does not consist in worshipping *any* God, but some *certain Deity* is to be proposed in the mind. (Grot.) It could not be too much inculcated on the Gentiles that there is but *one God*. (Wets.) It appears to have been the purpose of their legislator, to promulgate among the people these two important articles, as the foundation of that religious constitution he was authorized to give them. The first was, that the God, whom they were to adore, was not any of the acknowledged objects of worship in the nations around them, and was therefore to be distinguished among them, (the better to secure them against idolatry,) by the peculiar name *Jehovah*, by which alone, he chose to be invoked by them. The second was, the unity of the divine nature, and consequently that no pretended divinity (for all other gods were merely pretended), ought to be associated with the only true God, or share with him in the adoration.

33. τὸ ἀγαπᾶν — θυσίων. Wetstein compares

Suoca, f. 49, 2. Dixit R. Eleazer; Longe major est, qui erogat eleemosynam, quàm si offerret omnes oblationes. Prov. 21, 3. Psal. 50, 51. 1 Sam. 15. Hos. 6. Esaj. 1. Πλεῖον, Grotius well explains, *prius et potius*; Deoque gratus.

34. *νυνεχῶς ἀπεκρίθη*. Wetstein gives examples of this word and *νυνεχόντως* from various authors, and of the very rare form *ἔχοντως νούν*, from Plat. 3. 810. c.

34. οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Subaud ὁδόν. Of those who have not received the Kingdom of God there are many degrees, among whom that is not far removed from the Kingdom which is composed of those persons who comprehend the sum of piety and approve of it. Schoettgen thus explains it. "Parum tibi deest, quin Christianus fieri queas. Nam is non erat ejusmodi Pharisæus, qui cultum externum interno præferebat, aut odium hominum plebeiorum aliis inserere volebat, sed rectè potius in talibus sentiebat. Atqui vero hos Christus servator amabat, regnoque suo aptos et proximos esse judicabat." In illustration of this, Wetstein compares the following exquisitely beautiful passage of Phil. Jud. de Agricult. T. 1. p. 327, 19. Α. εἰσὶ δ' οἱ πάντα κάλων εὐσεβείας ἀνασεύσαντες ἐνορμίζεσθαι τοῖς λιμεσιν αὐτῆς ταχυναυτοῦντες ἐσπούδασαν, καί περ' οὐ μακρὰν ἀφεστηκότων, ἀλλ' ἤδη μελόντων προσίσchein, αἰφνίδιον ἐξεναντίας κατάρραγεν πνέυμα πλησίον εὐθυδρομῶν τὸ σκάφος ἀνέσπεν, ὡς ὑποκείραι, πολλὰ τῶν πρὸς εὐπλοίαν συνεργούντων.

38. Mark omits the long discourse of Christ in Matth. 23, 1—39. and now from 38. to 44. follows Luke 20, 45—21, 4.

38. *βελόντων ἐν στολαῖς περιπατεῖν*. The στολή was a garment descending to the ancles, worn, in the East, by persons of distinction; ex. gr. Kings (1 Paral 15, 27, Jon, 3, 6.) Priests (3 Esd. 1, 1. 5, 81.) and honourable persons. See Xen. Cyr. 1, 4, 26. 2, 4, 1. Luke 15, 22. See Raphel, Munth, Wets. on this

place, and Ferrar. de re vest. 3, 24. These *στολαί* were affected by the Lawyers of the Pharisaical sect: (Kuin.)

38. *ἀσπασμούς ἐν ταῖς ἀγοραῖς*, that is in the public places; which signification is illustrated by Schl. Lex; who truly remarks, that the reading of the Cod. Cant. *ε. τ. πλατείαις*, is a mere gloss. The very same expression occurs in Dior. Hal. 1, 264. 42. *ἐν ταῖς ἀγοραῖς*, where there was no reason for Gelenius and Sylburg, to conjecture *ε. τ. ἀγυαῖς*.

40. *κατεσθίοντες τὰς οἰκίας τῶν χηρῶν*, *devorantes viduarum bona, opes*; as those persons mentioned in 2 Tim. 3, 6. The female sex, as being more prone to superstition, so lies more open to such like frauds. That this was done to *widows*, whom the Divine Law recommended them to defend, rather than plunder, increased their condemnation. (Grot.)

40. *προφάσει μακρὰ προσειχόμενοι* i. e. *eis πρόφασιν πλεονέξιας*. So Luke, "Solent cum isti homines honestas quasdam causas prætereendere sub quibus quæstum faciant," (Grot.) On the *length* of the prayers see the note on Matth. 23, 14.

41. *γαζοφυλάκιον*. A word, scarcely to be found out of the N. T. except in the Sept. and Josephus. The *γαζα* (which signifies riches), is by Brisson de Regn. Pers. 1, 181. derived from the Persian.

42. *λεπτὰ δύο*, *duo nummiculos*. A very minute coin, the half of a *quadrans*, or farthing. It is in our common translation rendered *mite*, which (by the way), comes from *minute*, and *farthing* from *four-thing*, formed after the imitation of *quadrans*. It is, however, of more consequence to remark, that this was the *smallest* offering which could be received into the treasury. See Schoettg. Hor. Heb. 250. who cites Bava Bathra, fol. 10, 2.

43. *λέγω ὑμῖν*. Jesus said this to them *apart*, because it was necessary that the widow, or the bystanders, should hear this. But he wished to teach his disciples what was the true estimation of liberality with God, and the imitators of God. (Grot.)

43. πλείον πάντων βέβληκε. Similar sentences are produced by Wetstein, from Xen. Exped. Cyri 7. οὐ γὰρ ὁ ἀριθμὸς ὀρίζων ἐστὶ τὸ πολὺ καὶ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος, καὶ τοῦ λαμβάνοντος. Aristot. Ethic. 4, 2. κατὰ τὴν οὐσίαν ἢ ἐλευθεριότης λέγεται, οὐ γὰρ ἐν τῷ πλήθει τῶν δίδομένων τὸ ἐλευθέριον, ἀλλ' ἐν τῇ τοῦ διδόντος ἕξει, αὕτη δὲ κατὰ τὴν οὐσίαν δίδασιν. Οὐθέν δὲ κωλύει ἐλευθεριώτερον εἶναι τὸν τὰ ἐλάττω διδόντα, εἰάν ἀπὸ ἑλαττόνων διδῶ. Jos. A. 6, 7, 4. πενίας ἥδιον τὴν τιμὴν, ἢ παρὰ τῶν πλουσιωτάτων δεξιούται. Xen. Mem. Socrat. 1. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θύοντων—ἐπαινετῆς δ' ἦν καὶ τοῦ ἔπους τούτου· καδδύναμιν δ' ἔρδειν ἐρ' ἀθανάτοισι θεοῖσι. See Senec. de Benef. 1, 8. Mr. Bulkley compares Ovid de Ponto. 3, 4. Denique opus—bove. Several similar passages are produced from the Jewish writers, by Schoettg. Hor. Heb. and Scheid, ap. Mensch. p. 126. I add the following observation from Wetstein. “We learn from the treatise de Siclis, 13. that in the women's court there were certain receptacles appropriated for coins, which from their form were called trumpets, from whence, three times a year, just before the three festivals, money was presented to the treasury called Corban; it was expended for the various uses of the temple, such as sacrifices, oil, wine, incense, vases, golden plates, to decorate the sanctum sanctorum, and for wood. (Wets.)

44. περισσεύοντος, many MSS. read περισσεύματος, but the common reading is more agreeable to the usage of the best Greek writers.

CHAP. XIII.

Mark, from the 1st to the 32nd verse, follows Matth. 24, 1—36. and Luke 21, 5. seqq. but he is

much more brief. On this Chapter see the note on Matth. 24.

VERSE 1. ποταποὶ λίθοι. These, it appears from Jos. Ant. 15, 11, 3. consisted of white free stone, twenty-five *cubits* in length, and twelve in breadth. They are thus described by Joseph. Ant. 15, 11. p. 702. 1. et seqq. ἀπετιχιζε—ταῖς πέτραις μολίβδω δεδεμέναις πρὸς ἀλλήλας—ὥστε ἄπορον (immane) εἶναι τὸ τε μέγεθος τῆς οἰκοδομῆς καὶ τὸ ὕψος τετραγώνου γενομένης, ὡς τὰ μὲν μεγέθη τῶν λίθων ἀπὸ μεταίπου κατὰ τὴν ἐπιφάνειαν ὁρᾶσθαι, τὰ δ' ἐντος σιδήρῳ διησφαλισμένα συνέχειν τὰς ἀρμογὰς ἀκινήτους παντὶ χρόνῳ. Then follows a description of the temple. Of the prodigious stones employed by the ancients, there is a remarkable example in Jos. 1008. where, speaking of the pier, and Stratos tower, he says: ὦν ἦσαν οἱ πλείστοι μῆκος ποδῶν πεντήκοντα, βάθος ἐννέα, εὖρος δέκα τίνες δὲ καὶ μειζού.*

11. μελετάτε. This word is often said of an elaborate oration, as opposed to an extemporaneous one. To the declamations, rhetoricians were called μέλεται. Of this, numerous examples are produced by Wetstein.

* Much has been said of Gothic roofs having been formed in imitation of places of Druidical and other Divine worship, in the woods over-arched by branches of trees. This is confirmed by Pausan. 10, 5, 5. who, speaking of the first temple of Delphi, says, that it was only a chapel made of the branches of laurel growing near the temple. I should rather conjecture, that it was constructed after the manner of the early Gothic temples, the walls being formed by the trunks of trees, and the roof by the branches carefully drawn over and made to meet. There are traces of this also, in a very ancient Egyptian building described by Herodot. 2, 170. καστὰς λιθίνῃ μεγάλῃ, καὶ ἡσκημένη στύλοισι φοίνικας τὰ δένδρεα μεμιμημένοισι, evidently in imitation of the above very ancient temples of trees. Herodot. 5, 119, 9. ἐς Διὸς Στρατίον ἱερον μέγα τε καὶ ἅγιον ἄλσος πλατανίστων. So we may understand the worship of the Groves in the Old Testament. It has been said that the Ancients were ignorant of the art of building arches; but this is refuted by Procop. 192, 5.

19. ἔσονται γὰρ αἱ ἡμέραι—θλίψις. To time is ascribed the thing done in time; as in 2 Sam. 3, 1. q. d. There will be continued calamity, one calamity succeeded by another. (Wets. and Kuinoel.)

32. τῆς ὥρας οὐδεὶς ᾔδεν (οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός). Since these words, by which a knowledge of the precise period of the destruction of Jerusalem at the final judgment is denied to the Son of God, seem to detract from the dignity and wisdom of our Saviour, they have been by some, (both ancient and modern Theologians,) suspected of having been foisted in by the Arians. So Ambrosius de Fide 3, 3. "*Veteres Græci Codices non habent, quod nec Filius scit. Sed non mirum, si et hoc falsarunt, qui Scripturas interpolavere divinas.*" And, of the modern Theologians, by Hutter and others. But their genuineness has been satisfactorily proved by Glass, More, Hackspan, Mill, and many more. The words are indeed found in almost every MS. and have place in the ancient versions, and citations of the Fathers. If too (as Mill suggests) they had been inserted by those heretics, it must have happened that the post-Nicene Fathers, in their continual contests with the Arians, would have mentioned it. Therefore this expedient to rid us of the difficulty must not be thought of. Neither (as Wolf says) will it be necessary to *cut the knot*, since it may be *untied*. There has, indeed, been considerable diversity of opinion among the Commentators as to the exact mode of interpreting the words, for a complete account of which I must refer the reader to Suicer's Thes. T. 2, 163. seqq. and 268. to Garnier, Sand, Patav. and Markius, referred to by Wolf and Chaumier, and Quenstadt, &c. referred to by Koecher. Gatak. Ado. Posth. c. 26. p. 707. I must content myself with detailing those opinions which seem to have the greatest probability, and have been embraced by any considerable part of the writers who have discussed this knotty question.

Many are there who maintain that Christ professed that he did not *know*, in the sense of he did not *choose to REVEAL* it to them. So Theophyl. and some other ancient writers, and of the modern ones Petavius, Possin, Amelius, Massnet, Bp. Bull, and Wotton. But this opinion has been refuted by Marck, Bernard, Clericus, Hackspan, and Wolf, the last of whom observes that this interpretation, as it cannot be reconciled with the candour of Christ, which would scarcely admit such equivocal phrases, so neither does it suit the *context*, which plainly shows that in the very sense that this knowledge is denied to men and angels, so is it denied to Christ. Others maintain that Jesus, as a Legate sent from his Father, professed that he himself knew not the period of the destruction of Jerusalem, because he had it not in command to reveal it to others. So Strigel, Leigh, Bengel, Stackhouse, and Hammond, who thus very judiciously explains: "To preclude the curiosity of men, and to engage their vigilance, Christ is pleased to tell them, that no dispensation of God, either by man (as Daniel); or by angel, or, which is the highest, by the Son of Man, had ordered us thus to know the times and the seasons; this being no part of the prophetic office, or within the commission of Christ himself, as a Messiah, to reveal this secret to them." This hypothesis has been most ably supported by Wetstein, in an elaborate annotation, which I think it my duty to lay before my readers without alteration.

Some Commentators simply understand by this that Christ was ignorant of that day and hour, because it did not please the Father to reveal it to him. To me this seems not true. For since, from Matth. and Luke, and from the 38th and the 40th verse of this chapter, it is manifest that the subject here treated of is the destruction of Jerusalem, who can easily believe that Christ was ignorant of the exact time of that destruction? He who knew all

the events which preceded that catastrophe, in the very order in which each happened, disturbances, famine, pestilence, civil war, the approach of the Roman army, &c. was he then ignorant of that to which all these events tended? If you were to ask any one how many miles is the distance from Amsterdam to Utrecht, and he were first to exactly describe, and then enumerate all the villages lying between, and their respective distances, is it credible that when he came to the last, he would answer you that he knew not the distance from the one city to the other? Again, since the Scripture speaks in so exalted a strain of Jesus, as of him in whom all the secrets of the Father are reposed, and who knows more than any of the prophets. (Matth. 11, 27. Joh. 1, 18. Col. 2, 3.) we are warranted in believing that he knew the day of the destruction of Jerusalem more accurately than Daniel, who, however, (9, 26, 27.) was not far from a knowledge of the truth; more exactly too than John, to whom it was afterwards revealed, that the Jewish war would last three years and a half, as we shall see at the Apocalypse. Others, therefore, maintain that Christ is here considered as the Son of God sent into the world: and by men and angels are meant not *any men and angels*, but the *prophets and angels* who were sent as messengers to men. Now the office of *Legate* required that he should only speak what he has in command, the rest of the secrets committed to his faith he must be silent upon and conceal, just as much as if he were altogether ignorant of them. Thus Paul (1 Cor. 2, 2.) says that he *knows nothing* among the Corinthians except Jesus; not that he did not *know* more, namely, what he had learned from the mouth of Gamaliel, and from his various peregrinations, but that that only belonged to the office of Apostle. In the same sense Christ, when he was asked, whether at *that* time he would restore the Kingdom of Israel, replied: "It is not yours to

know the times and seasons which the Father has put into his power." Acts 1, 7. Joh. 15, 15. So also other writers speak. Plaut. Milit. Glorios. 2, 6, 88. "*Linguam comprimes post hac: etiam illud, quod scies, nesciveris.*" Ter. Heaut. 4, 4, 26. "*Tu nescis, id quod scis, Dromo, si sapis.*" Eunuch. 4, 4, 54. "*Utrum taceamne an prædicem? Do. Tu, Pol, si sapis, Quod scis, nescis.*" Apulej. 2. de Myster. Isiacis. "*Ecce tibi retuli, quæ, quamvis audita, ignores tamen necesse est.*" 4. Esrae 4, 52. "*Respondit ad me, et dixit: de signis de quibus me interrogas, ex parte possum tibi dicere: de vitâ autem tuâ non sum missus dicere tibi, sed nescio.*" Hom. H. in Mercur. 92. καὶ τε ἰδὼν μὴ ἰδὼν εἶναι, καὶ κωφὸς ἀκούσας, καὶ σιγᾶν. Plut. Lycurg. p. 52. c. ἀρχιδάμας μεμφομένων τινῶν ἐκαταίων τὸν σοφιστὴν, ὅτι παραληθθεὶς εἰς τὸ συσσίτιον οὐδὲν ἔλεγε, ὃ εἰδὼς, ἔφη, λόγον, καὶ καιρὸν οἶδεν. In the same manner the ecclesiastical writers interpret this saying of Christ. So Augustin, Cæsarius, Photius, Hilarius. [For the passages I must refer the reader to the work itself.] From this interpretation it necessarily follows, that we must admit the superiority of the Father to the Son to be indicated; on *this* principle, namely, that the Father is superior to the Son, and the sender to the sent. So Irenæus 2, 48, 49. Basil, and Amphiloch. Ep. 391. (See the passages in Wets.)

The opinion most generally maintained by Theologians is, that Jesus said this in respect of his *human* nature, that he spoke of himself as the Son of Man, (see on Matth. 8, 20.) who was ignorant of many things. That the divine nature conjoined with the *man* Christ Jesus impressed on the *human* mind of Christ its own affections, and also necessary knowledge *pro temporum ratione*, and therefore, in respect of his human nature, and in the state of *inanimation* in which Christ was then placed, he was ignorant of some things. So Grotius, Chamier, Quenstadt, Gataker, Osiander, Heinsius, Capellus, Muller, Scheuzer, Gebhard, Bp. Kidder, Masch,

Bibliander, Moldenhauer. But they (especially Muller, Kidder, and Masch) satisfactorily prove that this ignorance does not detract from the *divinity* of our Saviour. They refer this ignorance to the *human* nature of Christ, as if he had voluntarily submitted to it, though he might otherwise have derived it from the plenitude of his divine nature. So Whitby, Marck, More, Gusset, Hackspan. See Doddridge. Upon this *most difficult* question I dare not venture to offer an opinion. Indeed, it seems best to imitate the prudence of certain ancient writers. Leontius, for instance, (ap. Hammond): ἡμεῖς δὲ λέγομεν ὅτι οὐ δεῖ πάντῃ ἀκριβολογεῖν περὶ τούτων σοι γὰρ οὐκ οὐδὲ ὁ σύνοδος (the Council of Chalcedon) τοιοῦτο ἐπολυπραγμάνησε δόγμα. But although Christ, (says Koecher), has here clearly and positively asserted, that to no man is communicated the knowledge of the day of judgment, yet there have not been wanting those who with audacious, though *vain*, endeavours have strove to seek it out, and define it." See Wolf and Koecher.

33. Mark omits the long discourses of Matthew, and, in their place, exhibits, in v. 33—36. a very short passage, on nearly the same subject with those of Matthew. Kuinoel thinks that Mark, in his archetype, found only the rough sketches of the picture, which in Matthew is filled up.

35. ἀλεκτοροφωνίας. The ἀλεκτοροφωνία here denotes the third watch of the night, from its limits, i. e. the *last cockcrowing*, which is usually heard equidistantly between midnight and day-break. (Kypke.) Bulkley cites Hor. Sat. 1, lib. 1. Sub galli cantum consultor ubi ostia pulsat. So also Juvenal, 9. "Quod tamen ad cantum galli fecit ille secundum, Proximus ante diem caupo sciat." See Fischer ap. Kuinoel. The word ἀ. occurs in Æsop. Fab. 44. and Anna Comn. in Ducange. See to this purpose there is a beautiful passage of Theocrit. Idyll. 18, 56.

CHAP. XIV.

FROM this chapter to 16—8, Mark again takes Matthew (26, 1.—28, 8.) as his guide, comparing, however, Luke. (Rosenm.)

3. ἀλάβαστρον. Alabaster is a stone remarkable for its whiteness and smoothness, of which the ancients made vases, flasks, &c. and which is so ductile and pellucid, that it is scarcely possible to distinguish these vases from those made of glass. Rosenm.; who refers to Plin. H. N. L. 13, ch. 2.

3. νάρδου πιστικῆς πολυτελοῦς. On the sense of the word πιστ. there has been no little difference of opinion. I must omit all *conjectural alterations* of the word, or *derivations from names of places*, as being devoid of probability. Grotius, Erasmus, Camerarius, Beza, Ursinus, and Wetstein, take it for *nardus spicata*, i. e. ex spicis expressa. This is so used, they think, by a sort of *metathesis* not unfrequent in the Classical writers, of which they give several examples. But this is mere conjecture, unsupported by any authority, and, indeed, destitute of much probability. Others, as Casaubon, Piscator, Schmid, Beza, Schwartz, Fischer, and Schleusner, derive it from πῖω or πίνω, not, however, that it was drunk, but only to express its fluidity. That it was very *liquid*, we learn from Dioscorides and Pliny. They also cite Tibull. Eclog. 2, 2, 7. and Æschyl. p. 478. which last passage, however, seems but little to the purpose. Others again, as Erasmus, Vatabl. Capell. Casaubon, Salmasius, Scaliger, Clericus, Suicer, Marck, Bengel, Kypke, Kuinoel, and others, derive it from πίστις, and take it to signify, *pure, genuine, unadulterated*; for that it was often adulterated, appears from Pliny, H. N. 12, 12. 12. 13, 1. and Dioscorides 1, 6, 7. This opinion is confirmed by the authority of Theophylact and the Greek Fathers cited in Suicer, 1, 391. and upon the whole it is the most probable one. Mr. Weston observes, that the pouring this

costly perfume upon our Saviour seems to have been in honour of his extraordinary character. Princes, in times of prosperity, were anointed with the most precious and fragrant oils. "For, lo, thine enemies, thine enemies, O Lord, shall perish: but my horn shalt thou exalt; I shall be anointed with green oil;" (Psalm 92, 10.) that is, with the finest perfume. The most expensive perfume in use at present in the East (the otter or odour of roses) is of a green colour, or has a greenish cast. (Weston.) From this having been done more than once, (see John 12, 3.) it seems to have been a *custom*, designed as an honour to the person to whom it was performed. In the heathen nations, it signified something sacred or divine. Plin. Epist. 9, 33. (Markland.) See the note of Le Clerc ap. Elsley.

3. συντρίψασα τὸ ἀλάβαστρον. By this expression *συντρ.* many ancient Commentators thought it was broken in pieces; which seems by no means necessary, nor indeed suitable to the purpose intended. Others, therefore, as Hammond, Knatchbull, and Wakefield, explain, *shaking it together*, to bring it to a fluid state. But from what has been said, we may learn that it would scarcely need this. Others, as Kypke, Michaelis, and Schulz, with still less probability, take it to denote *fricans*, *rubbing on*. But this is a circumstance not very necessary to be *expressed*, nor very easily to be elicited from the verb; for that would require *ἐντρίβω* or *προσπρίβω*, but not *συντρίψ.* Upon the whole, I do not hesitate to assent to the interpretation of Drusius and De Dieu, which is adopted by Stark, Ermsch, Krebs, Rosenmuller, and Kuinoel. "*fregit vasculum foramine in summo. Aperuisse autem unguentum rectè dicitur, quum clauso viam emanandi fecit, fracto alabastri officio.*" The word, which seems to have been a *vox signata*, was appropriated to denoting the opening of oil flasks, that being then done by breaking off the tip end of the narrow neck, which was sealed up, to preserve the nard, and denote its genuineness, (as we learn from Pliny). Thus we may

compare the phrase *συντρίβειν τὸ ἀλάβαστρον* with that which we familiarly employ, when we speak of *cracking a bottle together*. Thus the Syriac and Æthiop. avoiding the metaphor, simply say, *aperuit*, i. e. as we say, *opened the flask* *.

8. *εἶπεν*, i. e. *εἰπάτω*. Then *προέλαβε* is learnedly illustrated by Wetstein, Krebs, and Kypke. It will be sufficient for the student to consult Schl. Lex.

13. *ἄνθρωπος*, *servus*, say the Commentators, who take occasion to illustrate the servile nature of this office of carrying water. A circumstance not very necessary to be insisted on here. Many are the frivolous conjectures *who* this person may have been.

13. *κεράμιον*, scil. *ἄγγεϊον*, or *σκεῦος*, an earthen water pitcher, of which idiom examples are given by Wetstein. See Schl. Lex. This ellipsis occurs in Diog. Laert. 6, 2, 586. *ὁ δὲ κεράμιον ἄλῃν ἔτεμψεν αὐτῷ*. The same ellipsis prevails in the Latin Classics, as *fictilia* for *fictilia vasa*. So Juv. Sat. 10, 25. *Nulla aconita bibuntur fictilibus*. Pliny often fills up the ellipsis. (Palaiet.) Rosenmüller thinks it certain that many Jerusalemites let out rooms ready prepared to strangers at the time of the feast, and that the master of this man was one of that sort. (Weston compares Hor. Sat. 3, 19. *Quo præbente domum*.) But Lightfoot asserts, that lodgings *were free of charge*.

15. *ἀνάγειν*—*ἐστρωμένον*, an upper room, such as those which the Jews used for the same purposes as those to which our dining-rooms, parlours, and closets are applied. The word *ἐστρωμένον*, which Camp-

* Dr. Campbell has a very prolix annotation on this word, in which, amidst a great deal of trifling, he has stumbled on one apposite remark, namely, that we may strike off the neck of a bottle, or flagon, without spilling the liquor. He translates, *broke open the flask*, and then justifies this by observing, that it required an *uncommon effort* to bring out the contents; a circumstance which, he thinks, ought not to be overlooked, being an additional evidence of the woman's zeal for doing honour to her Lord. But perhaps there was not much greater *effort* required to thus open an oil-flask, than to uncork one of our bottles.

bell renders "carpeted," has a reference to preparation of beds, couches, or sofas, carpets, pillows, stools, &c. such as among the Oriental nations supply the place of chairs, tables, and indeed almost all the other furniture of a room.

19. εἰς καθ' εἰς, in the nominative by an Hebrew enallage, for καθ' ἑνα, as the Attics write, and St. Paul, Eph. v. 33, 1 Cor. 14, 31. Not, as Wetstein supposes, *unus et deinde unus, un à un* ; but exactly agreeable to our English idiom, *one by one*. *One by one* comprehends the *whole* number, all the Twelve: it seems, therefore, superfluous to add, *and another*. Perhaps, *say to him, one, and then another*, is it I? and another (i. e. *a third*), *is it I?* In the Greek, perhaps, εἰς καθ' (i. e. καὶ ἑνα) εἰς: as in Horace, *demo unum, demo et item unum*, i. e. *alterum*. Martial: *expulsit una duos tussis, et una* (i. e. *altera*) *duos*. But see Grævius on Lucian's Solœcist, p. 716, where he says, that καθ' εἰς is put, by an Hebrew enallage, for καθ' ἑνα. (Markland.)

20. αὐτοῖς, *to them*, i. e. to one of them, viz. John. Jesus, when he had dipped his sop, gave it to Judas; which was the sign given to John, by which he was to know the betrayer. The discourse between our Saviour and John, previous to giving the sop, is omitted; the answer is retained. This is frequently done, and often causeth some obscurity. (Markland.)

30. πρὶν ἢ δις ἀλέκτορα φωνῆσαι. Matthew, Luke, and John omit the δις, but there is no more disagreement among the Evangelists than there is between Horace and Juvenal, one of whom says, "*sub cantum galli*;" the other, "*ad cantum galli secundi*." Mark speaks, indeed, more definitely, partly after the manner of the ancients, who, when they terminate a night, generally make mention τῆς δευτέρας ἀλεκτροφωνίας. There is a well known Greek verse thus expressing the morning: πρὶν ἢ τὸ δεύτερον ἀλεκτωρ ἐφθέγγετο. (Heins.) Wetstein, among other passages, cites Heliodor. 7. Aristenæus, 1, 24. εἰς ἀλεκτροφώνων αὐδὰς. Longus, 3. περὶ αὐδὰς ἀλεκτροφώνων.

Theocrit. 24, 63. ὄρνιθες τρίτον ἄρτι τὸν ἔσχατον ὄρνιθον αἶδον. Aristoph. Eccl. 390. οὐδ' εἰ μὰ Δι' τὸτ' ἦλθες, ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγγετο. Lucian. D. Mer. 2. ἀλλ' ἀπειμι, καὶ γὰρ ἤδη τρίτον τοῦτο ἤσεν ἀλεκτρυὼν. Joma f. 21, 1. "qui exit in viam ante galli cantum—donec cecinerit cantum secundum"——"donec tertium cecinerit." See the note on Matth. 27, 19.

33. ἐκθαμβεῖσθαι. The preposition has an *intensive* force, and the expression, which is a very strong one, is thus explained by Alard. in his Pathologia N. Test. p. 69. "animo et corpore perhorrescere, attento stupore percelli, sicut in subitâ consternatione, aut febrium accessu, fieri solet. A medicis vocatur horripilatio."

36. Ἀββᾶ ὁ πατήρ. There has been much written on these words, but to little purpose. The simplest explanation is that of Schoettgen and Lightfoot, the former of whom observes, that after the Greek language began to be familiar to the Jews, it was not unusual for them to call the same thing by two names at once, one Hebrew and the other Greek; and hence it came to pass, that many persons bore two names, Greek and Hebrew. The latter observes, that as the word is Syriac, Mark might think it proper to add an *interpretation* of it for the information of his Gentile converts; as St. Paul did, when addressing the Romans and Galatians. If this view of the subject be correct, we should point, Ἀββᾶ, ὁ πατήρ, i. e. Ἀββᾶ, ὁ ἐστὶ μεθερμηνευόμενον ὁ πατήρ. On the *import* of Ἀββᾶ I need not enlarge. I will only observe, that there seems some reason to suppose it to be cognate with ἄππα, ἀπφᾶ, and παρρα.

37. λέγει τῷ Πέτρῳ, whom he especially addresses, since he had a short time before, with every asseveration, strongly declared, that he would willingly encounter all calamities, nay, even death itself, with Jesus. (Kuin.) Observe, too, he calls him not Peter (i. e. *rock, constant*), but Simon. (L. Brug.)

41. ἀπέχει. On the interpretation of this word there has been much diversity of opinion; insomuch, that *whole tracts* (says Koecher) have been written

on it by Seelen and Kraft, and, (I add,) Sommelius. And no wonder, since the phrase is very elliptical, and, as is usual in what is spoken with great agitation of mind, *abrupt*, and therefore *obscure*. It is proper to enquire, though it will not be easy to determine, how this ellipsis may be supplied. I am inclined to think that the elliptical word is not *καίρας*, or *ἄρα*, as Hammond and Kypke tell us, since that would require *ἀπέχει* to be taken in a sense which it scarcely admits. One thing seems certain, (though it has been little attended to by the Commentators,) namely, that the word is *an impersonal*, and therefore we can scarcely *expect* to find the complete phrase. More, however, than *one* word seems wanting, and I would propose to fill up the ellipsis thus: τὸ πρᾶγμα ἀπέχει τὸ τέλος. Thus of all the interpretations the best, I think, is that of De Dieu, *res nostra finem suum nacta est*. Though he adds such a paraphrase as shows that he did not fully comprehend the *import* of the phrase, which is this: "the affair is come to a termination; it is enough; it is done; all is over." So Salmasius, "*peractum est*." It therefore comes to the same sense as ἵκανον ἔστι in Luke 22, 38. and τετέλεσται in Joh. 19, 30. This interpretation is strongly confirmed by the Syriac and Persian versions, the Vulg. *sufficit*, and the gloss of Hesych. ἀποχρῆ, ἔξαρκεί, which was doubtless derived from the ancient Scholiasts, and by them from the earliest Greek Interpreters. The gloss, (for so it must be considered,) of the Cod. Cant. and some others, which have ἀπέχει τέλος, shows the *antiquity* of the interpretation. It has, indeed, been objected, that there is not sufficient *authority* for this signification. But surely the Greek Fathers may be supposed competent judges of the *import* of phrases in their own language. Besides, the impersonal use occurs, in this very sense, in Anacr. Od. 28, 33. ἀπέχει, βλέπω γὰρ αὐτήν, cited by Grot. and others; also in Cyrill. in Hagg. 2, 9. (cited by Wets.) ἐμὴν φῆσι τὸ ἀργύριον καὶ ἐμὴν τὸ χρυσίον· τούτ' ἔστιν ἀπέχει, καὶ περ-

λήρωμαι, καὶ δεδήμαι τῶν τειούτων οὐδενός. We meet with it too in Tabulá Heracleot. published by Mezo-chi, referred to in Steph. Thes. 3958. A. edit. Valpy. I know of no other Classical examples that have yet been produced, but perhaps more may hereafter be met with. This being, I think, decidedly the true sense, I am surprised that the recent German Philologists, as Heuman, Thiess, Reichard, Rosenmüller, and Kuinoel, should have here adopted so frigid and far-fetched a sense as the following: "abest, recessit, præterit, anxietas mea, angor ille animi mei, qui me hactenus gravissimè pressit et afflictavit."

44. σύσημον, a signal. It seems to be an Hellenistic, or Alexandrian, word; though Wetstein cites examples from Diod. Sic. Strabo, and Æneas Poliorcet.

44. ἀπαγάγετε ἀσφαλῶς. I have noticed this use of ἀσφαλῶς in Matthew. Ἀσφ. has reference to the care and diligence to be employed in the seizure. So in Act. 16, 23. the jailor is ordered ἀσφαλῶς τηρεῖν, and in 24. ἀσφαλίζεσθαι is used of securely keeping the prisoners; q. d. *take him off with the utmost care and diligence, for he has sometimes made strange escapes.* Yet many Commentators think that Judas expected that he would do so on this occasion, and in despair went and hanged himself.

51. εἰ τις νεανίσκος. Of the pleonastic use of εἰ examples are given by Wetstein from Thucydides, Aristophanes, and Arrian. The name and condition of this youth has been diligently investigated. Some say that he was John, or James the Less. And so Euthymius. The variety of opinions is (says Markland) a sure sign that nothing certain can be said of the passage. Dr. Owen thinks the young man was a Roman then on the spot, and had often told the story at Rome, where St. Mark would hear of it. This Mr. M. thinks *possible*, which is as much as can be said of *any conjecture*. That he was *not* of the number of the *Apostles*, Kuinoel thinks, is manifest, since he was discerned by them when they had taken

flight, and was proceeding in an opposite direction. This, however, seems somewhat precarious. Of *conjectures* the most probable is that of Grotius (approved by Michaelis), who suspects that this youth, roused from sleep by the noise of the soldiers, had suddenly run from some farm-house near at hand, in order to see what was the cause of this uproar, and that he then was intending to follow Jesus, to see how the affair would terminate, when he was met by the soldiers, and, on their attempting to seize him, he took to flight, leaving his garment in their hands. Grotius, too, supposes, that Mark recorded the circumstance, in order to shew that the soldiers intended, in consequence of the order of the Sanhedrim, to apprehend the Apostles, with whom they confounded this youth, as well as Jesus. This, however, is less probable. Though this incident (observes Campbell) recorded by Mark, may not appear of great moment, it is, in my opinion, one of those circumstances we call *picturesque*, which, though in a manner unconnected with the story, enliven the narrative, and adds to its credibility. It must have been late in the night, when, (as has been very probably conjectured,) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented.. The mention of these trivial occurrences (observes Le Clerc) confirms the truth of the history. The Evangelists write without any selection of those events which might prejudice their readers in favour of Jesus Christ, or without almost any praise bestowed on him. They represent things as they are, in the colours of truth, and as they appeared to them at the time, or came to their knowledge.

.. 51. περιβεβλημένος σινδόνα. On this word see the

note on Matth. 27, 59. Wetstein here cites Galen: *μη γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα*. And Herodot. 2, 95. *ἦν μὲν ἐν ἱματίῳ ἐνελιζάμενος εὐδῆ ἡ σινδόνι*. He (with Casaubon) expounds *veste dormitoria*, and refers to Am. 2, 16. To which I add D. Kimchi in *Libro Radicum* (cited by Schl. Lex.) "*Sindon est vestis nocturna, quam induunt super carnem, facta ex lino.*" These sort of garments are much in use amongst the Eastern nations, especially in the summer and at night time. Very similar to them are the ample and flowing cloaks worn at the present day by the Moors and Arabs, called by them *Hyks*, as we learn from Shaw, Pocock, Niebuhr, and others. The young man left the *σινδον* in his hands, as Joseph did his garment in those of the Egyptian woman. So Weston compares Plutarch's Vit. T. 4, 378. of Tiberius Gracchus: *ἀντελάβετο τις τῶν ἱματίων, ὃ δὲ τὴν τήβεννον ἀφείλ, καὶ φεύγων ἐν τοῖς χίτωσιν ἐσφάλη*. Bishop Pearce (says Campbell) supposes this to have been a tunic, or vestcoat, the garment worn next the skin, (for shirts, as necessary as we imagine them, appear to be of a later date, unless we give that name to a linen tunic:) but the words in connection, *περιβεβλημένος ἐπὶ γυμνοῦ*, lead us to think that this was a loose cloth cast carelessly about him. The historian would never have added *ἐπὶ γυμνοῦ* speaking of the tunic, or, as we commonly render it, *coat*, which was always *ἐπὶ γυμνοῦ*, close to the body. By this, on the contrary, he signifies that the man had no tunic, and was consequently obliged to make his escape *naked*, when they pulled off his wrapper.

51. *ἐπὶ γυμνοῦ*, scil. *σώματος*. Lightfoot has well observed, that this expression is to be taken *emphatically*, for it was very usual to be clothed with a *sindon* as an exterior garment, as we use a *surtout*. Many Commentators take *γυμνὸς* in the sense of "wanting the outer garment." This indeed it frequently signifies, (see Matth. 25, 31.) but I do not see how it can be admitted in the present passage.

Bibliander, Moldenhauer. But they (especially Muller, Kidder, and Masch) satisfactorily prove that this ignorance does not detract from the *divinity* of our Saviour. They refer this ignorance to the *human* nature of Christ, as if he had voluntarily submitted to it, though he might otherwise have derived it from the plenitude of his divine nature. So Whitby, Marck, More, Gusset, Hackspan. See Doddridge. Upon this *most difficult* question I dare not venture to offer an opinion. Indeed, it seems best to imitate the prudence of certain ancient writers. Leontius, for instance, (ap. Hammond): ἡμεῖς δὲ λέγομεν ὅτι οὐ δεῖ πάντῃ ἀκριβολογεῖν περὶ τούτων σοι γὰρ οὐκ οὐδὲ ὁ σύνοδος (the Council of Chalcedon) τοιοῦτο ἐπολυπραγμάνησε δόγμα. But although Christ, (says Koecher), has here clearly and positively asserted, that to no man is communicated the knowledge of the day of judgment, yet there have not been wanting those who with audacious, though *vain*, endeavours have strove to seek it out, and define it." See Wolf and Koecher.

33. Mark omits the long discourses of Matthew, and, in their place, exhibits, in v. 33—36. a very short passage, on nearly the same subject with those of Matthew. Kuinoel thinks that Mark, in his archetype, found only the rough sketches of the picture, which in Matthew is filled up.

35. ἀλεκτοροφωνίας. The ἀλεκτοροφωνία here denotes the third watch of the night, from its limits, i. e. the *last cockcrow*, which is usually heard equidistantly between midnight and day-break. (Kypke.) Bulkley cites Hor. Sat. 1, lib. 1. Sub galli cantum consulor ubi ostia pulsat. So also Juvenal, 9. "Quod tamen ad cantum galli fecit ille secundum, Proximus ante diem caupo sciat." See Fischer ap. Kuinoel. The word ἀ. occurs in Æsop. Fab. 44. and Anna Comn. in Ducange. See to this purpose there is a beautiful passage of Theocrit. Idyll. 18, 56.

CHAP. XIV.

FROM this chapter to 16—8, Mark again takes Matthew (26, 1.—28, 8.) as his guide, comparing, however, Luke. (Rosenm.)

3. ἀλάβαστρον. Alabaster is a stone remarkable for its whiteness and smoothness, of which the ancients made vases, flasks, &c. and which is so ductile and pellucid, that it is scarcely possible to distinguish these vases from those made of glass. Rosenm.; who refers to Plin. H. N. L. 13, ch. 2.

3. νάρδου πιστικῆς πολυτελοῦς. On the sense of the word πιστ. there has been no little difference of opinion. I must omit all *conjectural alterations* of the word, or *derivations from names of places*, as being devoid of probability. Grotius, Erasmus, Cameraarius, Beza, Ursinus, and Wetstein, take it for *nardus spicata*, i. e. ex spicis expressa. This is so used, they think, by a sort of *metathesis* not unfrequent in the Classical writers, of which they give several examples. But this is mere conjecture, unsupported by any authority, and, indeed, destitute of much probability. Others, as Casaubon, Piscator, Schmid, Beza, Schwartz, Fischer, and Schleusner, derive it from πῖω or πίνω, not, however, that it was drunk, but only to express its fluidity. That it was very *liquid*, we learn from Dioscorides and Pliny. They also cite Tibull. Eclog. 2, 2, 7. and Æschyl. p. 478. which last passage, however, seems but little to the purpose. Others again, as Erasmus, Vatabl. Capell. Casaubon, Salmasius, Scaliger, Clericus, Suicer, Marck, Bengel, Kypke, Kuinoel, and others, derive it from πῖστις, and take it to signify, *pure, genuine, unadulterated*; for that it was often adulterated, appears from Pliny, H. N. 12, 12. 12. 13, 1. and Dioscorides 1, 6, 7. This opinion is confirmed by the authority of Theophylact and the Greek Fathers cited in Suicer, 1, 391. and upon the whole it is the most probable one. Mr. Weston observes, that the pouring this

costly perfume upon our Saviour seems to have been in honour of his extraordinary character. Princes, in times of prosperity, were anointed with the most precious and fragrant oils. "For, lo, thine enemies, thine enemies, O Lord, shall perish : but my horn shalt thou exalt ; I shall be anointed with green oil ;" (Psalm 92, 10.) that is, with the finest perfume. The most expensive perfume in use at present in the East (the otter or odour of roses) is of a green colour, or has a greenish cast. (Weston.) From this having been done more than once, (see John 12, 3.) it seems to have been a *custom*, designed as an honour to the person to whom it was performed. In the heathen nations, it signified something sacred or divine. Plin. Epist. 9, 33. (Markland.) See the note of Le Clerc ap. Elsley.

3. συντρίψασα τὸ ἀλάβαστρον. By this expression *συντρ.* many ancient Commentators thought it was broken in pieces ; which seems by no means necessary, nor indeed suitable to the purpose intended. Others, therefore, as Hammond, Knatchbull, and Wakefield, explain, *shaking it together*, to bring it to a fluid state. But from what has been said, we may learn that it would scarcely need this. Others, as Kypke, Michaelis, and Schulz, with still less probability, take it to denote *fricans*, *rubbing on*. But this is a circumstance not very necessary to be *expressed*, nor very easily to be elicited from the verb ; for that would require *ἐντρίβω* or *προσπρίβω*, but not *συντρίψ.* Upon the whole, I do not hesitate to assent to the interpretation of Drusius and De Dieu, which is adopted by Stark, Ermsch, Krebs, Rosenmuller, and Kuinoel. "fregit vasculum foramine in summo. Aperuisse autem unguentum rectè dicitur, quum clauso viam emanandi fecit, fracto alabastri officio." The word, which seems to have been a *vox signata*, was appropriated to denoting the opening of oil flasks, that being then done by breaking off the tip end of the narrow neck, which was sealed up, to preserve the nard, and denote its genuineness, (as we learn from Pliny). Thus we may

compare the phrase συντρίβειν τὸ ἀλάβαστρον with that which we familiarly employ, when we speak of *cracking a bottle together*. Thus the Syriac and Æthiop. avoiding the metaphor, simply say, *aperuit*, i. e. as we say, *opened the flask* *.

8. εἶχε, i. e. ἔδωκε. Then προέλαβε is learnedly illustrated by Wetstein, Krebs, and Kypke. It will be sufficient for the student to consult Schl. Lex.

13. ἀνδραπός, *servus*, say the Commentators, who take occasion to illustrate the servile nature of this office of carrying water. A circumstance not very necessary to be insisted on here. Many are the frivolous conjectures *who* this person may have been.

13. κεράμιον, scil. ἀγγεῖον, or σκεῦος, an earthen water pitcher, of which idiom examples are given by Wetstein. See Schl. Lex. This ellipsis occurs in Diog. Laert. 6, 2, 586. ὁ δὲ κεράμιον ἅλιν ἔπεμψε σιτῶν. The same ellipsis prevails in the Latin Classics, as *fictilia* for *fictilia vasa*. So Juv. Sat. 10, 25. Nulla aconita bibuntur *fictilibus*. Pliny often fills up the ellipsis. (Palaiet.) Rosenmuller thinks it certain that many Jerusalemites let out rooms ready prepared to strangers at the time of the feast, and that the master of this man was one of that sort. (Weston compares Hor. Sat. 3, 19. Quo præbente domum.) But Lightfoot asserts, that lodgings *were free of charge*.

15. ἀνώγειον—ἐστρωμένον, an upper room, such as those which the Jews used for the same purposes as those to which our dining-rooms, parlours, and closets are applied. The word ἐστρωμένον, which Camp-

* Dr. Campbell has a very prolix annotation on this word, in which, amidst a great deal of trifling, he has stumbled on one apposite remark, namely, that we may strike off the neck of a bottle, or flagon, without spilling the liquor. He translates, *broke open the flask*, and then justifies this by observing, that it required an *inconceivable effort* to bring out the contents; a circumstance which, he thinks, ought not to be overlooked, being an additional evidence of the woman's zeal for doing honour to her Lord. But perhaps there was not much greater *effort* required to thus open an oil-flask, than to uncork one of our bottles.

bell renders "carpeted," has a reference to preparation of beds, couches, or sofas, carpets, pillows, stools, &c. such as among the Oriental nations supply the place of chairs, tables, and indeed almost all the other furniture of a room.

19. εἰς καθ' εἰς, in the nominative by an Hebrew enallage, for καθ' ἑνα, as the Attics write, and St. Paul, Eph. v. 33, 1 Cor. 14, 31. Not, as Wetstein supposes, *unus et deinde unus, un à un* ; but exactly agreeable to our English idiom, *one by one*. *One by one* comprehends the *whole* number, all the Twelve: it seems, therefore, superfluous to add, *and another*. Perhaps, *say to him, one, and then another*, is it I? and another (i. e. *a third*), *is it I?* In the Greek, perhaps, εἰς καθ' (i. e. καὶ ἑτα) εἰς: as in Horace, *demo unum, demo et item unum*, i. e. *alterum*. Martial: *expulsit una duos tussis, et una* (i. e. *altera*) *duos*. But see Grævius on Lucian's Solœcist, p. 716, where he says, that καθ' εἰς is put, by an Hebrew enallage, for καθ' ἑνα. (Markland.)

20. αὐτοῖς, *to them*, i. e. to one of them, viz. John. Jesus, when he had dipped his sop, gave it to Judas; which was the sign given to John, by which he was to know the betrayer. The discourse between our Saviour and John, previous to giving the sop, is omitted; the answer is retained. This is frequently done, and often causeth some obscurity. (Markland.)

30. πρὶν ἢ δις ἀλέκτορα φωνῆσαι. Matthew, Luke, and John omit the δις, but there is no more disagreement among the Evangelists than there is between Horace and Juvenal, one of whom says, "*sub cantum galli*;" the other, "*ad cantum galli secundi*." Mark speaks, indeed, more definitely, partly after the manner of the ancients, who, when they terminate a night, generally make mention τῆς δευτέρας ἀλεκτροφωνίας. There is a well known Greek verse thus expressing the morning: πρὶν ἢ τὸ δεύτερον ἀλεκτωρ ἐφθέγγετο. (Heins.) Wetstein, among other passages, cites Heliodor. 7. Aristenæus, 1, 24. εἰς ἀλεκτροφώνων ὥδας. Longus, 3. περὶ ὥδας ἀλεκτροφώνων.

Theocrit. 24, 63. ὄρνιθες τρίτον ἄρτι τὸν ἔσχατον ὄρνθρον αἶδον. Aristoph. Eccl. 390. οὐδ' εἰ μὰ Δι' τότ' ἦλθες, ὅτε τὸ δεύτερον ἀλεκτρυῶν ἐφθέγγετο. Lucian. D. Mer. 2. ἀλλ' ἀπειμι, καὶ γὰρ ἤδη τρίτον τοῦτο ἦσεν ἀλεκτρυῶν. Joma f. 21, 1. "qui exit in viam ante galli cantum—donec cecinerit cantum secundum"——"donec tertium cecinerit." See the note on Matth. 27, 19.

33. ἐκθαμβεῖσθαι. The preposition has an *intensive* force, and the expression, which is a very strong one, is thus explained by Alard. in his Pathologia N. Test. p. 69. "animo et corpore perhorrescere, attento stupore percelli, sicut in subitâ consternatione, aut febrium accessu, fieri solet. A medicis vocatur horripilatio."

36. Ἀββᾶ ὁ πατήρ. There has been much written on these words, but to little purpose. The simplest explanation is that of Schoettgen and Lightfoot, the former of whom observes, that after the Greek language began to be familiar to the Jews, it was not unusual for them to call the same thing by two names at once, one Hebrew and the other Greek; and hence it came to pass, that many persons bore two names, Greek and Hebrew. The latter observes, that as the word is Syriac, Mark might think it proper to add an *interpretation* of it for the information of his Gentile converts; as St. Paul did, when addressing the Romans and Galatians. If this view of the subject be correct, we should point, Ἀββᾶ, ὁ πατήρ, i. e. Ἀββᾶ, ὁ ἐστὶ μεθερμηνευόμενος ὁ πατήρ. On the *import* of Ἀββᾶ I need not enlarge. I will only observe, that there seems some reason to suppose it to be cognate with ἄππα, ἄπφᾶ, and παρρα.

37. λέγει τῷ Πέτρῳ, whom he especially addresses, since he had a short time before, with every asseveration, strongly declared, that he would willingly encounter all calamities, nay, even death itself, with Jesus. (Kuin.) Observe, too, he calls him not Peter (i. e. *rock, constant*), but Simon. (L. Brug.)

41. ἀπέχει. On the interpretation of this word there has been much diversity of opinion; insomuch, that *whole tracts* (says Koecher) have been written

on it by Seelen and Kraft, and, (I add,) Sommelius. And no wonder, since the phrase is very elliptical, and, as is usual in what is spoken with great agitation of mind, *abrupt*, and therefore *obscure*. It is proper to enquire, though it will not be easy to determine, how this ellipsis may be supplied. I am inclined to think that the elliptical word is not *καίρας*, or *αἶρα*, as Hammond and Kypke tell us, since that would require *ἀπέχει* to be taken in a sense which it scarcely admits. One thing seems certain, (though it has been little attended to by the Commentators,) namely, that the word is *an impersonal*, and therefore we can scarcely *expect* to find the complete phrase. More, however, than *one* word seems wanting, and I would propose to fill up the ellipsis thus: τὸ πρᾶγμα ἀπέχει τὸ τέλος. Thus of all the interpretations the best, I think, is that of De Dieu, *res nostra finem suum nacta est*. Though he adds such a paraphrase as shows that he did not fully comprehend the *import* of the phrase, which is this: "the affair is come to a termination; it is enough; it is done; all is over." So Salmasius, "*peractum est*." It therefore comes to the same sense as ἵκανον ἔστι in Luke 22, 38. and τετέλεσται in Joh. 19, 30. This interpretation is strongly confirmed by the Syriac and Persian versions, the Vulg. *sufficit*, and the gloss of Hesych. ἀποχωρῆ, ἐξαρκεῖ, which was doubtless derived from the ancient Scholiasts, and by them from the earliest Greek Interpreters. The gloss, (for so it must be considered,) of the Cod. Cant. and some others, which have ἀπέχει τέλος, shows the *antiquity* of the interpretation. It has, indeed, been objected, that there is not sufficient *authority* for this signification. But surely the Greek Fathers may be supposed competent judges of the import of phrases in their own language. Besides, the impersonal use occurs, in this very sense, in Anacr. Od. 28, 33. ἀπέχει, βλέπω γὰρ αὐτήν, cited by Grot. and others; also in Cyrill. in Hagg. 2, 9. (cited by Wets.) ἐμὸν φῆσι τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον· τοῦτ' ἔστιν ἀπέχει, καὶ περ-

λήρωμαι, καὶ δεδήμαι τῶν τοιούτων οὐδενός. We meet with it too in Tabulā Heracleot. published by Mezo-chi, referred to in Steph. Thes. 8958. A. edit. Valpy. I know of no other Classical examples that have yet been produced, but perhaps more may hereafter be met with. This being, I think, decidedly the true sense, I am surprised that the recent German Philologists, as Heuman, Thiess, Reichard, Rosenmüller, and Kuinoel, should have here adopted so frigid and far-fetched a sense as the following: "abest, recessit, præterijt, anxietas mea, angor ille animi mei, qui me hactenus gravissimè pressit et afflictavit."

44. σύσσημον, a signal. It seems to be an Hellenistic, or Alexandrian, word; though Wetstein cites examples from Diod. Sic. Strabo, and Æneas Poliorcet.

44. ἀπαγάγετε ἀσφαλῶς. I have noticed this use of ἀσφαλῶς in Matthew. Ἀσφ. has reference to the care and diligence to be employed in the seizure. So in Act. 16, 23. the jailor is ordered ἀσφαλῶς τηρεῖν, and in 24. ἀσφαλῆσθαι is used of securely keeping the prisoners; q. d. *take him off with the utmost care and diligence, for he has sometimes made strange escapes.* Yet many Commentators think that Judas expected that he would do so on this occasion, and in despair went and hanged himself.

51. εἰς τις νεανίσκος. Of the pleonastic use of εἰς examples are given by Wetstein from Thucydides, Aristophanes, and Arrian. The name and condition of this youth has been diligently investigated. Some say that he was John, or James the Less. And so Euthymius. The variety of opinions is (says Markland) a sure sign that nothing certain can be said of the passage. Dr. Owen thinks the young man was a Roman then on the spot, and had often told the story at Rome, where St. Mark would hear of it. This Mr. M. thinks *possible*, which is as much as can be said of *any conjecture*. That he was *not* of the number of the *Apostles*, Kuinoel thinks, is manifest, since he was discerned by them when they had taken

flight, and was proceeding in an opposite direction. This, however, seems somewhat precarious. Of *conjectures* the most probable is that of Grotius (approved by Michaelis), who suspects that this youth, roused from sleep by the noise of the soldiers, had suddenly run from some farm-house near at hand, in order to see what was the cause of this uproar, and that he then was intending to follow Jesus, to see how the affair would terminate, when he was met by the soldiers, and, on their attempting to seize him, he took to flight, leaving his garment in their hands. Grotius, too, supposes, that Mark recorded the circumstance, in order to shew that the soldiers intended, in consequence of the order of the Sanhedrim, to apprehend the Apostles, with whom they confounded this youth, as well as Jesus. This, however, is less probable. Though this incident (observes Campbell) recorded by Mark, may not appear of great moment, it is, in my opinion, one of those circumstances we call *picturesque*, which, though in a manner unconnected with the story, enliven the narrative, and adds to its credibility. It must have been late in the night, when, (as has been very probably conjectured,) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented.. The mention of these trivial occurrences (observes Le Clerc) confirms the truth of the history. The Evangelists write without any selection of those events which might prejudice their readers in favour of Jesus Christ, or without almost any praise bestowed on him. They represent things as they are, in the colours of truth, and as they appeared to them at the time, or came to their knowledge.

51. περιβεβλημένος σινδόνα. On this word see the

note on Matth. 27, 59. Wetstein here cites Galen: *μη γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα*. And Herodot. 2, 95. *ἦν μὲν ἐν ἱματίῳ ἐνελιζόμενος εὐδῆ ἢ σινδόνι*. He (with Casaubon) expounds *veste dormitoria*, and refers to Am. 2, 16. To which I add D. Kimchi in *Libro Radicum* (cited by Schl. Lex.) "*Sindon est vestis nocturna, quam induunt super carnem, facta ex lino.*" These sort of garments are much in use amongst the Eastern nations, especially in the summer and at night time. Very similar to them are the ample and flowing cloaks worn at the present day by the Moors and Arabs, called by them *Hyks*, as we learn from Shaw, Pocock, Niebuhr, and others. The young man left the *σινδον* in his hands, as Joseph did his garment in those of the Egyptian woman. So Weston compares Plutarch's Vit. T. 4, 378. of Tiberius Gracchus: *ἀντελάβετο τις τῶν ἱματίων, ὃ δὲ τὴν τήβεννον ἀφείλς, καὶ φεύγων ἐν τοῖς χίτωσιν ἐσφάλη*. Bishop Pearce (says Campbell) supposes this to have been a tunic, or vestcoat, the garment worn next the skin, (for shirts, as necessary as we imagine them, appear to be of a later date, unless we give that name to a linen tunic:) but the words in connection, *περιβεβλημένος ἐπὶ γυμνοῦ*, lead us to think that this was a loose cloth cast carelessly about him. The historian would never have added *ἐπὶ γυμνοῦ* speaking of the tunic, or, as we commonly render it, *coat*, which was always *ἐπὶ γυμνοῦ*, close to the body. By this, on the contrary, he signifies that the man had no tunic, and was consequently obliged to make his escape *naked*, when they pulled off his wrapper.

51. *ἐπὶ γυμνοῦ*, scil. *σώματος*. Lightfoot has well observed, that this expression is to be taken *emphatically*, for it was very usual to be clothed with a *sin-don* as an exterior garment, as we use a *surtout*. Many Commentators take *γυμνὸς* in the sense of "wanting the outer garment." This indeed it frequently signifies, (see Matth. 25, 31.) but I do not see how it can be admitted in the present passage.

It must surely *here* be taken in the *proper* sense of *naked*.

51. κρατεῦσιν αὐτὸν οἱ νεανίσκοι. Piscator, La Brug, Bosius, Gerhard, Heupel, and Heuman, think that these were wanton youths, who had followed the soldiers from the city. But, as Casaubon observes, the use of the definite article refutes that notion: Casaubon, Grotius, Drusius, Hamm. Wolf, Schwartz, and others, with Rosenm. and Kuinoel, very properly take them to be the Roman soldiers just mentioned; and they remark that νεανίσκοι. is so used by the Greek Classical writers, especially Polybius and Ælian V. H. 2, 44. And so *juventus* and *adolescentes* by the Latins. Nor is this idiom unknown to the Hebrews. So 2 Sam. 2, 14. Is. 13, 18. & Sam. 2, 15, 16. Gen. 14, 24. 1 Sam. 21, 2 & 5. 2 Chron. 18, 8. where the Sept. has πολεμιστῆς.

54. θερμαινόμενος πρὸς τὸ φῶς, i. e. πρὸς τὸ πῦρ, or *focus*. So Luke 52, 46. καθημένοιο πρὸς τὸ φῶς. For φῶς, by a metonymy of effect for cause, is transferred to all objects which emit light. This has been, by Hammond*, Gataker, and others, accounted an

* Who has here a very instructive, though prolix, annotation, which I will abridge, simplify, and adapt to the use of the Student. "The Writers of the N. T. and the Greek Translators of the O. T. were Jews who had learned Greek. However, though they write in Greek, they retain the Hebrew idiom in phrases and formulas, and especially in two things:—I. in the conjugations of verbs. There being more in Hebr. than Gr. they express the sense of all the Hebr. conjugations by Gr. words of other conjugations. Thus they express the Hebr. *Hiphil* simply by a Gr. *active verb*. So θραμβεῖν, 2 Cor. 2, 14. ἀναβάλλειν, Matth. 5, 45. στεύδειν, 2 Pet. 3, 19. καθίζειν, 1 Cor. 6, 4. ἀποστοματίζειν, Luke 11, 53. περισσεύειν, 2 Cor. 9, 8. So ἰδεῖν οὖν, Mat. 5, 25. *cause* him to be friends with them.—II. When an Hebr. word, from the paucity of roots in that language, signifies *several* things, and those expressed in Gr. by several words of several significations, one of these Gr. words is often, by a dialect peculiar to them, taken for the other. This may indeed be observed in other translations. Nay something of this may be observed among the Gr. authors themselves. Thus, though κόρη signifies both a *maid* and the *apple of the eye*, yet the word γλῆνη, signifying only the *latter* of them, is sometimes used for a *maid*, as ἔβρε κακὴ γλῆνη. One may similarly compare ὀργή, and χολή, and ῥόπος. As also τιμὴ and ποινή.

Hebraism; and indeed the word does often, in the Sept. correspond to שָׁמַיִם and מָרוֹם. The purity of the Greek has, however, been strenuously defended by Pfoken, Raphel, Fessel. Blackwall, Stock, Westhövius, Palairer, and others. But in nearly all the passages produced by them, this word rather signifies *fulgur* than *ignis* or *focus*. So Eurip. Rhes. Xen. Hist. 6, 2, 17. Cyr. 7, 5, 10. It at most denotes only a *blaze* of fire, such as is caused by kindled wood.

56. οὐκ ἴσται. E. T. agreed not together. Vulg. non convenientia. So Beza, Erasmus, Cam. Vat. Arab. and Æthiop. Versions, St. Thes. and this is preferred by Wolf, whose reasons are these: 1stly, because he had never met with an example of the word in the sense which those who oppose this interpretation maintain: 2dly, because Christ's judges seem not to have cared how heavy might be the charge made against him, but rather that this procedure might hold out a specious appearance of justice. But that would be accomplished, if the depositions of the witnesses were consistent. This interpretation seems to have been adopted by Wetstein. who cites Apulej. 10. "Cum jam sententiæ pares, cunctorum stylis ad unum sermonem congruentibus, ex more perpetuo in urnam æream deberent conjici." Rosch. Haschana 2, 6. "Si verba ipsorum inveniuntur מוֹרִים, convenientia, testimonium eorum est firmum." On the contrary, Hamm. Grot. Whitby; Boud. Heupel, Erasm. Zer. render *idonea*, and so Le

Of this there are infinite examples in the Septuagint; ex. gr. though כָּבֵד signifies both *burden* and *honours*, they not only render it by one of those, when it signifies the other, but there being another Hebr. word, כָּבַל, which signifies a *burden*, (i. e. only one part of the signification of כָּבֵד,) they have rendered כָּבַל sometimes by the other signification of כָּבֵד, as Isaiah 14, 25. Now of this there are many examples in the N. T.; for instance, that now before us, and which gave rise to these general observations on the Hellenistic idiom. Thus φῶς is here used after the manner of the Hebr. אֵשׁ, *light*, the *Sun*, (hence Gr. ἥλιος, Apollo,) *light*, *fire*, or *flaming fire*, (hence, perhaps, Lat. *uro*,) and in common use, both *light* and *fire*."

Clerc, and some modern versions *. Thus Campbell too translates *insufficient*, and defends this interpretation by the following arguments. "Now there is nothing in the whole narrative that insinuates the smallest discrepancy among the witnesses. On the contrary, in the Gospels, the testimony specified is mentioned as being given by all the witnesses. The differences in Matthew and Mark (one saying, *I will rebuild*, another, *I can rebuild*; one adding, *made with hands*, another omitting it;) are not only of no moment in themselves, but are manifestly differences in the reports of the Evangelists, not in the testimony of the witnesses; nor are they greater than those which occur in most other facts related from memory. What, therefore, perplexed the pontiffs and the scribes was, that, admitting all that was attested, it did not amount to what could be accounted a capital crime. This made the high priest think of extorting from our Lord's mouth a confession which might supply this defect of evidence. This expedient succeeded to their wish. Jesus, though not outwitted by their subtilty, was no way disposed to decline suffering, and therefore readily supplied them with the pretext they wanted." To this argument Wolf would reply: "At ex silentio Evangelistæ in enarrandâ fusius hujus causæ circumstantiâ res ipsa, quam in universum tradit, negari satis tutò non potest. Et arduum satis videbatur hoc crimen, Christo impactum, Sacerdoti summo. Hinc enim ad causam dicendam excitat Dominum. Hujus vero silentium efficiebat, ut ad aliud caput se converteret Sacerdotum Præses, quo tandem responsionem ipsi extorqueret." Schleusner holds a cautious, and per-

* Lightfoot translates an *even evidence*, or testimony, and observes: "The Jewish canons speak of three kinds of testimonies. 1. a vain testimony; 2. a standing testimony, doubtful, yet admitted to be canvassed and scrutinized; 3. the testimony (שְׁוֵר בְּיָחֹם מְכֻרָבִים) of the words of them that agreed or fitted together; when the words of two witnesses were to the same purpose. On these see the Tract. Sanhedrin, cap. 5. hal. 3, 4.

haps prudent neutrality. I am, however, inclined to accede to the *latter* opinion. The objection of Wolf, that the sense *sufficientia, idonea*, is destitute of authority, seems not very cogent; for the signification in question is so agreeable to the radical force of the word as scarcely to *need any*.

58. καταλύσω τὸν ναὸν τούτου τὸν χειροποίητον. This word χειροποίητον (say Grotius) was added, lest Christ should seem to have spoken parabolically. Wets. gives examples of the word χειροπ. I add a passage of Thucydides 2, 77. yet more apposite, where φλῆξ χειροποίητη is opposed to ἀπὸ ταυτομάτου πῦρ. He cites also the following beautiful passages from the Latin Classics. Apulej. Met. 5. "Prope fontis al-lapsum domus regia est, ædificata non humanis manibus, sed divinis artibus." Curt. 5, 1, 34. "Vetustas non opera solum manufacta, sed etiam ipsam naturam paullatim exedendo perimit."

59. οὐδὲ οὕτως ἴση ἢ ἡ μ. α. i. e. insufficient for the purpose of establishing a capital charge. For (as L. Brug. observes) the *offence* was a mere empty boast, if he could *not* effect this, and if he could, there would be no harm done. Beza observes that the testimony was not consistent, because one said he *could* destroy, &c. (as Matth.) the other that he *would* destroy (as Mark). But this seems too subtle and artificial a mode of interpretation. We must therefore take οὐκ ἴση for *insufficient*.

65. ἤρξαντό—περικαλύπτειν, i. e. by way of contempt, and in jest, asking him to *divine* who struck him. Buxtorf, Stark, and others, observe on this being a sign of condemnation, and compare a custom of the ancients to veil the head of those about to be led to capital execution. (See Esth. 7, 8.) Indeed, as we learn from Cicero, the form of condemnation was this: "I, lictor, colliga manus, caput obnubito, arbori infelici suspendito." But Kuinoel rightly accounts that nothing to the present purpose. Besides, in such a case, the whole head was covered, as it were, with a sack: *here* there appears only to

have been a handkerchief, or some such thing, bound over the eyes of Jesus, who was, as we should say, blindfolded.

68. οὐκ οἶδα—τί σὺ λέγεις. Wetstein seems to have considered this, (and I think rightly,) as an idiomatical formula of negation, and in the parallel passage of Matth. 26, 70. compares Soph. Ag. 270. πῶς τοῦτ' ἐλέξας, ὡς κατοῖδ' ὅπως λέγεις. He here adds; De Jurament. 8, 3, 6. "Si quis interrogaverit: ubi est bos meus? Et alter responderit: ignoro quid tu fabularis. כֹּחַ חַמַּח מִיָּד יִדְּי יִיָּהּ." Dion. Hal. de Demouth. 58. Plaut. Mil. Glorios. 2, 5, 42. a. "Neque, vos qui homines sitis, novi, neque scio." Cic. pro S. Roscio 43. "Non enim novi, nec scio."

68. ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. For that the circumstances mentioned in the following words happened in this hall, is manifest, both from the context, and also from the parallel passages of the other Evangelists. (Kuinoel.)

69. ἡ παιδίσκη. Professor Michaelis wishes for some MS. where the article ἡ is wanting. But Dr. Owen very truly remarks that this is not necessary. It is apparent, (continues he,) from their own mode of expression, compared with that of St. John's, that the three first Evangelists never attended to the order of the transaction; their point being only to assure us, that Peter denied our Saviour thrice. Hence it seems to me, that the maid here meant is not the same with her that is mentioned ver. 67, but the principal maid; the maid that stood at the porch, ἡ παιδίσκη εἰς τὸ προαύλιον, ver. 68; or, according to St. John 18, 17. ἡ παιδίσκη ἡ θυραῖος. The other seeming contradictions the intelligent reader will easily reconcile. (Dr. Owen.) Rosenm. takes it for παιδίσκη τις. That she was the same with the former appears, he thinks, from Matthew.

72. ἐπιβαλὼν, ἔκλαιε. In determining the sense of this passage, the Commentators are by no means agreed. Campbell has truly said that there are not many words in Scripture which have undergone

more interpretation than this ἐπιβαλὼν, and Koecher has shrewdly remarked: "Obscurior hujus loci brevitatis mirum in modum explanatorum ingenia exercuit, eorumque sententias multiplicavit." The interpretation of Theophylact, as being probably founded on Chrys. and other Greek Fathers, deserves our *first* attention. It is this: ἐπικαλυφάμενος τὴν κεφαλὴν, *covering his head, or face*. There is an ellipsis of ἡμάτων, which is found in conjunction with ἐπιβαλὼν in Levit. 19, 19. and indeed it is not unfrequent in the Classical writers. So Æschyl. Choeph. 75. δακρύω δ' ὑφ' εἰμάτων: where Abresch compares Isoc. Trapez. 714. ἐγκαλυφάμενος ἔκλαιε. And Stanl. cites Hom. Od. Δ. 114. Δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας, χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖν ἀνασχών. And Eurip. Suppl. 110. Σὲ τὸν κατήρη χλαϊνίδιαις ἀπιστορῶ, Δέγ', ἐγκαλύψας κράτα, καὶ παρεῖς. To which Bishop Blomfield adds Eurip. 295. Orest. 274. Ξύγγοι, τί κλάεις, ὄμμα θεῖσ' εἶσω πέπλων; Platon. Phæd. p. 97. Wyttenb. ὥστε ἐγκαλυφάμενος ἀπέκλαιον ἑμαυτόν. Epigr. in Hecubam Anthol. 5, 33. p. 389. φᾶρος γὰρ ἐπικρεμὲς ἀμφὶ προσώπῳ Πήματα μὲν δείκνυσιν· ἀπαγγέλουσι δὲ πέπλοι· Πένθος ὑποβρύχιον, κεκλασμένοι· ἄχρι πεδίλων. Eurip. ap. Aristoph. Ran. 942. Πρώτιστα μὲν γὰρ ἓνα γε τινὰ καθεῖσεν ἐγκαλύψας Ἀχιλλέα τιν', ἢ Νίοβην, τὸ πρόσωπον οὐχὶ δεικνύς, Πρόσχημα τῆς τραγωδίας, γρῦζοντας οὐδὲ τουτί. The same learned editor compares the following passage of Herodot. 6, 67. κατακαλυφάμενος ἦε ἐκ τοῦ θεήτερου ἐς τὰ ἐωῦτοῦ οἰκία. That the ancients were accustomed, in bitter grief, to veil the head is certain, from Jos. Ant. 7, 10, 5. καλυφάμενός δὲ βασιλέως καὶ στένοντος. So also 2 Sam. 15, 30, 19, 4. Esth. 7, 8. Jer. 14, 3 & 4. Campbell admits that the custom of veiling the head in grief has been proved to have existed among the Greeks and Romans, but not among the Jews. Yet that point seems to be established by the examples above cited. Nor can this reasonably be doubted of any civilized nation, especially as he admits that it is very natural:

for a man who weeps to hide his face. The above opinion is supported by Salmasius, Elsner, Heuman, Abresch, Krebs, Beza, Schulz, Schwartz, Wolf, Schoettgen, Starck, Lang, Beausobre, Moldenhauer, Selden, Dupont, Suicer, Bos, Vorstius, Keuchen, Arnold, Arndt, and others. This interpretation, however, lies open to very serious objections. Dr. Campbell has remarked, "that a man hides his face in grief, not so much to conceal his emotion, as to conceal the effect of it, the distortion it brings upon his countenance. But (continues he) the matter of consequence to Peter was to conceal his emotion altogether. Now he could not have taken a more effectual method of publishing it to all around him, than by muffling up his head in his mantle. This could not fail to attract the attention of many who had no opportunity of observing the change on his features." The following objections of Kypke and others are still more weighty. This interpretation requires, (say they,) an ellipsis unheard of, (*ἐπιβαλὼν τὸ ἱμάτιον τῇ κεφαλῇ*, i. e. *τῇ προσώπῳ*), and, until it be confirmed by examples, it is inadmissible. Nor will it be sufficient to prove that the word *κεφαλῇ*, or *πρόσωπον*, or *ἱμάτιον*, is sometimes omitted. A passage must be produced where *ἐπιβάλλειν*, put simply, signifies *to veil the countenance or head, by throwing over it a vest*. To which I must add a yet stronger objection, namely, that the reading proposed would be a *solecism*. *Ἐπιβαλ. ἱμ. &c.* can only signify to throw a vest, &c. over the head of *another*, not over one's *own* head *, which would require *ἐπιβαλόμενος*, just as *ἐπικαλυψάμενος* and *ἐγκαλυψάμενος*. This interpretation must therefore be utterly abandoned. Grotius, Clericus, Heupel, Simon, Petavius, Munthe, and others, interpret *addens flevit*, *he proceeded to weep*; as in Theophr. Char. 8. *καὶ ἐπιβαλὼν ἐρωτᾷ*, and Diod.

* The passage adduced by Wolf from Eurip. El. ct. 1221. *ἐπιβαλὼν φάρη κοραΐς ἑμαῖσι*, is nothing to the purpose; because *there* the circumstance in question is expressed by *the added words*.

Sic. 345. B. ἐπιβάλλον φῆσι. So in Hebr. כִּינִי, is taken with a verb added. This, however, is justly pronounced by Kuinoel a languid and frigid interpretation. Others, as Beza, Raphel, Rosenm. and Schleusner, take ἐπιβ. for ὀρμῶν, and they think that ἐπιβαλὼν ἔκλαιε, *rushing out of doors*, is equivalent to the ἐξελθὼν ἔξω ἔκλαυσε of the other Evangelists. And indeed ἐπιβάλλω does sometimes, especially in the Sept. signify *to rush*. But, as Loesner has observed, it does not appear from the passages produced whether ἐπιβ. can be so said *without* the addition of some *place or person* as the end of action. Besides, there is something harsh and far-fetched in the sense produced. Others, as Loesner, Heinsius, and Kuinoel, with the authority of the Vulg. Syr. Goth. Pers. Arm. Ital. and Cod. Cantab. render *cæpit flere*; and they produce examples. But in *them* the verb signifies *entered upon, making a commencement of*, &c. which yields, I think, a very frigid sense; insomuch that Kuinoel, to cover this defect, is fain to take the ἐπιβαλὼν as a pleonasm, and simply renders *flevit*. But what is this but shuffling over the difficulty? The interpretations of Palairot, Weston, and others, are too absurd to be noticed. The latter conjectures ἐπιλάβων, which formerly occurred to myself, but this is entitled to no attention. I will conclude by stating what I conceive to be the most probable interpretation; namely, that of Bois, Lydius, Heupel, Casaubon, Kypke, Wets. Frisch, De Rhoer, Koecher, Campbell, (to whose acute observations I must refer the reader,) and some others, among whom are the learned and pious authors of our venerable version. The sense is, *cum rem animadvertisset, et altius reputasset, "upon reflecting thereon,"* and this I think a very apt sense*, (though it is pronounced by Kuinoel

* That Peter, on the serious recollection of the denial being foretold by our Lord, and of his confident assertions, and of all the consequent circumstances, should be struck with deep compunction, and weep bitterly, is a consonancy in the whole passage sufficient to justify the English translation. Elsley.

bell renders "carpeted," has a reference to preparation of beds, couches, or sofas, carpets, pillows, stools, &c. such as among the Oriental nations supply the place of chairs, tables, and indeed almost all the other furniture of a room.

19. εἰς καθ' εἰς, in the nominative by an Hebrew enallage, for καθ' ἑνα, as the Attics write, and St. Paul, Eph. v. 33, 1 Cor. 14, 31. Not, as Wetstein supposes, *unus et deinde unus, un à un* ; but exactly agreeable to our English idiom, *one by one*. *One by one* comprehends the *whole* number, all the Twelve: it seems, therefore, superfluous to add, *and another*. Perhaps, *say to him, one, and then another*, is it I? and another (i. e. *a third*), *is it I?* In the Greek, perhaps, εἰς καθ' (i. e. καὶ ἑνα) εἰς: as in Horace, *demonum, demo et item unum*, i. e. *alterum*. Martial: *expulsi una duos tussis, et una* (i. e. *altera*) *duos*. But see Grævius on Lucian's Solœcist, p. 716, where he says, that καθ' εἰς is put, by an Hebrew enallage, for καθ' ἑνα. (Markland.)

20. αὐτοῖς, *to them*, i. e. to one of them, viz. John. Jesus, when he had dipped his sop, gave it to Judas; which was the sign given to John, by which he was to know the betrayer. The discourse between our Saviour and John, previous to giving the sop, is omitted; the answer is retained. This is frequently done, and often causeth some obscurity. (Markland.)

30. πρὶν ἢ δις ἀλέκτορα φωνῆσαι. Matthew, Luke, and John omit the δις, but there is no more disagreement among the Evangelists than there is between Horace and Juvenal, one of whom says, "*sub cantum galli*;" the other, "*ad cantum galli secundi*." Mark speaks, indeed, more definitely, partly after the manner of the ancients, who, when they terminate a night, generally make mention τῆς δευτέρας ἀλεκτροφωνίας. There is a well known Greek verse thus expressing the morning: πρὶν ἢ τὸ δεύτερον ἀλεκτωρ ἐφθέγγετο. (Heins.) Wetstein, among other passages, cites Heliodor. 7. Aristenæus, 1, 24. εἰς ἀλεκτροφώνων ὥδας. Longus, 3. περὶ ὥδας ἀλεκτροφώνων.

Theocrit. 24, 63. ὄρνιθες τρίτον ἄρτι τὸν ἔσχατον ὄρνιν αἰδον. Aristoph. Eccl. 390. οὐδ' εἰ μὰ Δι' τότ' ἦλθες, ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγγετο. Lucian. D. Mer. 2. ἀλλ' ἀπειμι, καὶ γὰρ ἤδη τρίτον τοῦτο ἦσεν ἀλεκτρυὼν. Joma f. 21, 1. "qui exit in viam ante galli cantum—donec cecinerit cantum secundum"——"donec tertium cecinerit." See the note on Matth. 27, 19.

33. ἐκθαμβεῖσθαι. The preposition has an *intensive* force, and the expression, which is a very strong one, is thus explained by Alard. in his Pathologia N. Test. p. 69. "animo et corpore perhorrescere, attento stupore percelli, sicut in subitâ consternatione, aut febrium accessu, fieri solet. A medicis vocatur horripilatio."

36. Ἀββᾶ ὁ πατήρ. There has been much written on these words, but to little purpose. The simplest explanation is that of Schoettgen and Lightfoot, the former of whom observes, that after the Greek language began to be familiar to the Jews, it was not unusual for them to call the same thing by two names at once, one Hebrew and the other Greek; and hence it came to pass, that many persons bore two names, Greek and Hebrew. The latter observes, that as the word is Syriac, Mark might think it proper to add an *interpretation* of it for the information of his Gentile converts; as St. Paul did, when addressing the Romans and Galatians. If this view of the subject be correct, we should point, Ἀββᾶ, ὁ πατήρ, i. e. Ἀββᾶ, ὁ ἐστὶ μεθερμηνευόμενος ὁ πατήρ. On the *import* of Ἀββᾶ I need not enlarge. I will only observe, that there seems some reason to suppose it to be cognate with ἄππα, ἄπφα, and παρρα.

37. λέγει τῷ Πέτρῳ, whom he especially addresses, since he had a short time before, with every asseveration, strongly declared, that he would willingly encounter all calamities, nay, even death itself, with Jesus. (Kuin.) Observe, too, he calls him not Peter (i. e. *rock, constant*), but Simon. (L. Brug.)

41. ἀπέχει. On the interpretation of this word there has been much diversity of opinion; insomuch, that *whole tracts* (says Koecher) have been written

on it by Seelen and Kraft, and, (I add,) Sommelius: And no wonder, since the phrase is very elliptical, and, as is usual in what is spoken with great agitation of mind, *abrupt*, and therefore *obscure*. It is proper to enquire, though it will not be easy to determine, how this ellipsis may be supplied. I am inclined to think that the elliptical word is not *καίρος*, or *ἄρα*, as Hammond and Kypke tell us, since that would require *ἀπέχει* to be taken in a sense which it scarcely admits. One thing seems *certain*, (though it has been little attended to by the Commentators,) namely, that the word is *an impersonal*, and therefore we can scarcely *expect* to find the complete phrase. More, however, than *one* word seems wanting, and I would propose to fill up the ellipsis thus: τὸ πρᾶγμα ἀπέχει τὸ τέλος. Thus of all the interpretations the best, I think, is that of De Dieu, *res nostra finem suum nacta est*. Though he adds such a paraphrase as shows that he did not fully comprehend the *import* of the phrase, which is this: "the affair is come to a termination; it is enough; it is done; all is over." So Salmasius, "*peractum est*." It therefore comes to the same sense as ἵκανον ἔστι in Luke 22, 38. and τετέλεσται in Joh. 19, 30. This interpretation is strongly confirmed by the Syriac and Persian versions, the Vulg. *sufficit*, and the gloss of Hesych. ἀποχρῆ, ἔξαρκεί, which was doubtless derived from the ancient Scholiasts, and by them from the earliest Greek Interpreters. The gloss, (for so it must be considered,) of the Cod. Cant. and some others, which have ἀπέχει τέλος, shows the *antiquity* of the interpretation. It has, indeed, been objected, that there is not sufficient *authority* for this signification. But surely the Greek Fathers may be supposed competent judges of the import of phrases in their own language. Besides, the impersonal use occurs, in this very sense, in Anacr. Od. 28, 33. ἀπέχει, βλέπω γὰρ αὐτήν, cited by Grot. and others; also in Cyrill. in Hagg. 2, 9. (cited by Wets.) ἐμὴν φῆσι τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον· τούτ' ἔστιν ἀπέχει, καὶ περ-

λήρωμαι, καὶ δεδήρμαι τῶν τοιούτων οὐδενός. We meet with it too in Tabulā Heracleot. published by Mezo-chi, referred to in Steph. Thes. 3958. A. edit. Valpy. I know of no other Classical examples that have yet been produced, but perhaps more may hereafter be met with. This being, I think, decidedly the true sense, I am surprised that the recent German Philologists, as Heuman, Thiess, Reichard, Rosenmüller, and Kuinoel, should have here adopted so frigid and far-fetched a sense as the following: "abest, recessit, præterit, anxietas mea, angor ille animi mei, qui me hactenus gravissimè pressit et afflictavit."

44. σύσσημον, a signal. It seems to be an Hellenistic, or Alexandrian, word; though Wetstein cites examples from Diod. Sic. Strabo, and Æneas Poliorcet.

44. ἀπαγάγετε ἀσφαλῶς. I have noticed this use of ἀσφαλῶς in Matthew. Ἄσφ. has reference to the care and diligence to be employed in the seizure. So in Act. 16, 23. the jailor is ordered ἀσφαλῶς τηρεῖν, and in 24. ἀσφαλίσθαι is used of securely keeping the prisoners; q. d. *take him off with the utmost care and diligence, for he has sometimes made strange escapes.* Yet many Commentators think that Judas expected that he would do so on this occasion, and in despair went and hanged himself.

51. εἰς τὸν νεανίσκος. Of the pleonastic use of εἰς examples are given by Wetstein from Thucydides, Aristophanes, and Arrian. The name and condition of this youth has been diligently investigated. Some say that he was John, or James the Less. And so Euthymius. The variety of opinions is (says Markland) a sure sign that nothing certain can be said of the passage. Dr. Owen thinks the young man was a Roman then on the spot, and had often told the story at Rome, where St. Mark would hear of it. This Mr. M. thinks possible, which is as much as can be said of any conjecture. That he was not of the number of the Apostles, Kuinoel thinks, is manifest, since he was discerned by them when they had taken

flight, and was proceeding in an opposite direction. This, however, seems somewhat precarious. Of *conjectures* the most probable is that of Grotius (approved by Michaelis), who suspects that this youth, roused from sleep by the noise of the soldiers, had suddenly run from some farm-house near at hand, in order to see what was the cause of this uproar, and that he then was intending to follow Jesus, to see how the affair would terminate, when he was met by the soldiers, and, on their attempting to seize him, he took to flight, leaving his garment in their hands. Grotius, too, supposes, that Mark recorded the circumstance, in order to shew that the soldiers intended, in consequence of the order of the Sanhedrim, to apprehend the Apostles, with whom they confounded this youth, as well as Jesus. This, however, is less probable. Though this incident (observes Campbell) recorded by Mark, may not appear of great moment, it is, in my opinion, one of those circumstances we call *picturesque*, which, though in a manner unconnected with the story, enliven the narrative, and adds to its credibility. It must have been late in the night, when, (as has been very probably conjectured,) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented.. The mention of these trivial occurrences (observes Le Clerc) confirms the truth of the history. The Evangelists write without any selection of those events which might prejudice their readers in favour of Jesus Christ, or without almost any praise bestowed on him. They represent things as they are, in the colours of truth, and as they appeared to them at the time, or came to their knowledge.

.. 51. περιβεβλημένος σινδόνα. On this word see the

note on Matth. 27, 59. Wetstein here cites Galen : *μη γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα*. And Herodot. 2, 95. *ἦν μὲν ἐν ἱματίῳ ἐνελιζόμενος εὖδη ἢ σινδόνι*. He (with Casaubon) expounds *veste dormitoria*, and refers to Am. 2, 16. To which I add D. Kimchi in *Libro Radicum* (cited by Schl. Lex.) "*Sindon est vestis nocturna, quam induunt super carnem, facta ex lino*." These sort of garments are much in use amongst the Eastern nations, especially in the summer and at night time. Very similar to them are the ample and flowing cloaks worn at the present day by the Moors and Arabs, called by them *Hyks*, as we learn from Shaw, Pocock, Niebuhr, and others. The young man left the *σινδόν* in his hands, as Joseph did his garment in those of the Egyptian woman. So Weston compares Plutarch's Vit. T. 4, 578. of Tiberius Gracchus : *ἀντελάβετο τις τῶν ἱματίων, ὁ δὲ τὴν τήβεννον ἀφείλ, καὶ φεύγων ἐν τοῖς χίτωνσιν ἐσφάλη*. Bishop Pearce (says Campbell) supposes this to have been a tunic, or vestcoat, the garment worn next the skin, (for shirts, as necessary as we imagine them, appear to be of a later date, unless we give that name to a linen tunic :) but the words in connection, *περιβεβλημένος ἐπὶ γυμνοῦ*, lead us to think that this was a loose cloth cast carelessly about him. The historian would never have added *ἐπὶ γυμνοῦ* speaking of the tunic, or, as we commonly render it, *coat*, which was always *ἐπὶ γυμνοῦ*, close to the body. By this, on the contrary, he signifies that the man had no tunic, and was consequently obliged to make his escape *naked*, when they pulled off his wrapper.

51. *ἐπὶ γυμνοῦ*, scil. *σώματος*. Lightfoot has well observed, that this expression is to be taken *emphatically*, for it was very usual to be clothed with a *σινδόν* as an exterior garment, as we use a *surtout*. Many Commentators take *γυμνὸς* in the sense of "wanting the outer garment." This indeed it frequently signifies, (see Matth. 25, 31.) but I do not see how it can be admitted in the present passage.

It must surely *here* be taken in the *proper* sense of *naked*.

51. κρατεῖσιν αὐτὸν εἰ νεανίσκοι. Piscator, La Brug, Bosius, Gerhard, Heupel, and Heuman, think that these were wanton youths, who had followed the soldiers from the city. But, as Casaubon observes, the use of the definite article refutes that notion: Casaubon, Grotius, Drusius, Hamm. Wolf, Schwartz, and others, with Rosenm. and Kuinoel, very properly take them to be the Roman soldiers just mentioned; and they remark that νεανίσκοι is so used by the Greek Classical writers, especially Polybius and Ælian V. H. 2, 44. And so *juventus* and *adolescentes* by the Latins. Nor is this idiom unknown to the Hebrews. So 2 Sam. 2, 14. Is. 13, 18. & Sam. 2, 15, 16. Gen. 14, 24. 1 Sam. 21, 2 & 5. 2 Chron. 18, 3. where the Sept. has πολεμιστῆς.

54. θερμαινόμενος πρὸς τὸ φῶς, i. e. πρὸς τὸ πῦρ, or *focus*. So Luke 52, 46. καθημένον πρὸς τὸ φῶς. For φῶς, by a metonymy of effect for cause, is transferred to all objects which emit light. This has been, by Hammond*, Gataker, and others, accounted an

* Who has here a very instructive, though prolix, annotation, which I will abridge, simplify, and adapt to the use of the Student. "The Writers of the N. T. and the Greek Translators of the O. T. were Jews who had learned Greek. However, though they write in Greek, they retain the Hebrew idiom in phrases and formulas, and especially in two things:—I. in the conjugations of verbs. There being more in Hebr. than Gr. they express the sense of all the Hebr. conjugations by Gr. words of other conjugations. Thus they express the Hebr. *Hiphil* simply by a Gr. *active* verb. So θρᾱμβεύειν, 2 Cor. 2, 14. ἀνατρέπειν, Matth. 5, 45. στείδειν, 2 Pet. 3, 12. καθίζειν, 1 Cor. 6, 4. ἀποστομαρίζειν, Luke 11, 53. περισσεύειν, 2 Cor. 9, 8. So ἰθι εὐνοῶν, Mat. 5, 25. *cause* him to be friends with them.—II. When an Hebr. word, from the paucity of roots in that language, signifies *several* things, and those expressed in Gr. by several words of several significations, one of these Gr. words is often, by a dialect peculiar to them, taken for the other. This may indeed be observed in other translations. Nay something of this may be observed among the Gr. authors themselves. Thus, though κόρη signifies both a *maid* and the *apple of the eye*, yet the word γλήνη, signifying only the *latter* of them, is sometimes used for a *maid*, as ἔρρε κακὴ γλήνη. One may similarly compare ὀργή, and χολή, and τρόπος. As also τιμὴ and ποινή.

Hebraism; and indeed the word does often, in the Sept. correspond to שֶׁן and אֵשׁ. The purity of the Greek has, however, been strenuously defended by Pfofen, Raphel, Fessel. Blackwall, Stock, Westhövius, Palaiet, and others. But in nearly all the passages produced by them, this word rather signifies *fulgur* than *ignis* or *focus*. So Eurip. Rhes. Xen. Hist. 6, 2, 17. Cyr. 7, 5, 10. It at most denotes only a *blaze* of fire, such as is caused by kindled wood.

56. οὐκ ἴσται. E. T. agreed not together. Vulg. non convenientia. So Beza, Erasmus, Cam. Vat. Arab. and Æthiop. Versions, St. Thes. and this is preferred by Wolf, whose reasons are these: 1stly, because he had never met with an example of the word in the sense which those who oppose this interpretation maintain: 2dly, because Christ's judges seem not to have cared how heavy might be the charge made against him, but rather that this procedure might hold out a specious appearance of justice. But that would be accomplished, if the depositions of the witnesses were consistent. This interpretation seems to have been adopted by Wetstein. who cites Apulej. 10. "Cum jam sententiæ pares, cunctorum stylis ad unum sermonem congruentibus, ex more perpetuo in urnam teream deberent conjici." Rosch. Haschana 2, 6. "Si verba ipsorum inveniuntur מוֹרִיב, convenientia, testimonium eorum est firmum." On the contrary, Hamm. Grot. Whitby, Beud. Heupel, Erasm. Zer. render *idonea*, and so Le

Of this there are infinite examples in the Septuagint; ex. gr. though כָּבֵד signifies both *burden* and *honours*, they not only render it by one of those, when it signifies the *other*, but there being another Hebr. word, סָבַל, which signifies a *burden*, (i. e. only one part of the signification of כָּבֵד,) they have rendered סָבַל sometimes by the *other* signification of כָּבֵד, as Isaiah 14, 25. Now of this there are many examples in the N. T.; for instance, that now before us, and which gave rise to these general observations on the Hellenistic idiom. Thus φῶς is here used after the manner of the Hebr. אֵשׁ, *light*, the *Sun*, (hence Gr. Ἄπὸρ, Apollo,) *light-fire*, or *flaming-fire*, (hence, perhaps, Lat. *uro*,) and in common use, both *light* and *fire*."

Clerc, and some modern versions *. Thus Campbell too translates *insufficient*, and defends this interpretation by the following arguments. "Now there is nothing in the whole narrative that insinuates the smallest discrepancy among the witnesses. On the contrary, in the Gospels, the testimony specified is mentioned as being given by all the witnesses. The differences in Matthew and Mark (one saying, *I will rebuild*, another, *I can rebuild*; one adding, *made with hands*, another omitting it;) are not only of no moment in themselves, but are manifestly differences in the reports of the Evangelists, not in the testimony of the witnesses; nor are they greater than those which occur in most other facts related from memory. What, therefore, perplexed the pontiffs and the scribes was, that, admitting all that was attested, it did not amount to what could be accounted a capital crime. This made the high priest think of extorting from our Lord's mouth a confession which might supply this defect of evidence. This expedient succeeded to their wish. Jesus, though not outwitted by their subtilty, was no way disposed to decline suffering, and therefore readily supplied them with the pretext they wanted." To this argument Wolf would reply: "At ex silentio Evangelistæ in enarrandâ fusius hujus causæ circumstantiâ res ipsa, quam in universum tradit, negari satis tutò non potest. Et arduum satis videbatur hoc crimen, Christo impactum, Sacerdoti summo. Hinc enim ad causam dicendam excitat Dominum. Hujus vero silentium efficiebat, ut ad aliud caput se converteret Sacerdotum Præses, quo tandem responsionem ipsi extorqueret." Schleusner holds a cautious, and per-

* Lightfoot translates an *even evidence*, or testimony, and observes: "The Jewish canons speak of three kinds of testimonies. 1. a vain testimony; 2. a standing testimony, doubtful, yet admitted to be canvassed and scrutinized; 3. the testimony (נִשְׁוֵי בִּרְיָהּ) (מְכֻרְבִּים) of the words of them that agreed or fitted together; when the words of two witnesses were to the same purpose. On these see the Tract. Sanhedrin, cap. 5. hal. 3, 4.

haps prudent neutrality. I am, however, inclined to accede to the *latter* opinion. The objection of Wolf, that the sense *sufficientia, idonea*, is destitute of authority, seems not very cogent; for the signification in question is so agreeable to the radical force of the word as scarcely to *need any*.

58. καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον. This word χειροποίητον (say Grotius) was added, lest Christ should seem to have spoken parabolically. Wets. gives examples of the word χειροπ. I add a passage of Thucydides 2, 77. yet more apposite, where φλόξ χειροποίητη is opposed to ἀπὸ ταυτομάτου πῦρ. He cites also the following beautiful passages from the Latin Classics. Apulej. Met. 5. "Prope fontis al-lapsum domus regia est, ædificata non humanis manibus, sed divinis artibus." Curt. 5, 1, 34. "Vetustas non opera solum manufacta, sed etiam ipsam naturam paullatim exedendo perimit."

59. οὐδὲ οὕτως ἴση ἢ ἡ μ. α. i. e. insufficient for the purpose of establishing a capital charge. For (as L. Brug. observes) the *offence* was a mere empty boast, if he could *not* effect this, and if he could, there would be no harm done. Beza observes that the testimony was not consistent, because one said he *could* destroy, &c. (as Matth.) the other that he *would* destroy (as Mark). But this seems too subtle and artificial a mode of interpretation. We must therefore take οὐκ ἴση for *insufficient*.

65. ἤρξαντό—περικαλύπτειν, i. e. by way of contemptuously, and in jest, asking him to *divine* who struck him. Buxtorf, Stark, and others, observe on this being a sign of condemnation, and compare a custom of the ancients to veil the head of those about to be led to capital execution. (See Esth. 7, 8.) Indeed, as we learn from Cicero, the form of condemnation was this: "I, lictor, colliga manus, caput obnubito, arbori infelici suspendito." But Kuinoel rightly accounts that nothing to the present purpose. Besides, in such a case, the whole head was covered, as it were, with a sack: *here* there appears only to

have been a handkerchief, or some such thing, bound over the eyes of Jesus, who was, as we should say, blindfolded.

68. οὐκ οἶδᾰ—τί σὺ λέγεις. Wetstein seems to have considered this, (and I think rightly,) as an idiomatical *formula of negation*, and in the parallel passage of Matth. 26, 70. compares Soph. Ag. 270. πῶς τοῦτ' ἐλέξας, οὐ κατοιδ' ὅπως λέγεις. He here adds; De Jurament. 8, 3, 6. "Si quis interrogaverit: ubi est bos meus? Et alter responderit: ignoro quid tu fabularis. כִּם הָיָה כִּם עָתִי יָיָה." Dion. Hal. de Demosth. 58. Plaut. Mil. Glorios. 2, 5, 42. a. "Neque, vos qui homines sitis, novi, neque scio." Cic. pro S. Roscio 43. "Non enim novi, nec scio."

68. ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. For that the circumstances mentioned in the following words happened in this hall, is manifest, both from the context, and also from the parallel passages of the other Evangelists. (Kuinoel.)

69. ἡ παιδίσκη. Professor Michaelis wishes for some MS. where the article ἡ is wanting. But Dr. Owen very truly remarks that this is not necessary. It is apparent, (continues he,) from their own mode of expression, compared with that of St. John's, that the three first Evangelists never attended to the *order* of the transaction; their point being only to assure us, that Peter denied our Saviour *thrice*. Hence it seems to me, that the maid *here* meant is not the *same* with her that is mentioned ver. 67, but the principal maid; *the maid that stood at the porch*, ἡ παιδίσκη εἰς τὸ προαύλιον, ver. 68; or, according to St. John 18, 17. ἡ παιδίσκη ἡ θυραῖος. The other seeming contradictions the intelligent reader will easily reconcile. (Dr. Owen.) Rosenm. takes it for παιδίσκη τις. That she was the same with the former appears, he thinks, from Matthew.

72. ἐπιβαλὼν, ἔκλαιε. In determining the sense of this passage, the Commentators are by no means agreed. Campbell has truly said that there are not many words in Scripture which have *undergone*

more interpretation than this ἐπιβαλὼν, and Koecher has shrewdly remarked: "Obscurior hujus loci brevitas mirum in modum explanatorum ingenia exercuit, eorumque sententias multiplicavit." The interpretation of Theophylact, as being probably founded on Chrys. and other Greek Fathers, deserves our *first* attention. It is this: ἐπικαλυψάμενος τὴν κεφαλὴν, *covering his head, or face*. There is an ellipsis of ἱμάτιον, which is found in conjunction with ἐπιβαλὼν in Levit. 19, 19. and indeed it is not unfrequent in the Classical writers. So Æschyl. Choeph. 75. δακρύω δ' ὑφ' εἰμάτων: where Abresch compares Isoc. Trapez. 714. ἐγκαλυψαμενος ἔκλαιε. And Stanl. cites Hom. Od. Δ. 114. Δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας, χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖν ἀνασχών. And Eurip. Suppl. 110. Σὲ τὸν κατήρη χλαϊνίδιαις ἀνιστορῶ, Δέγ', ἐκκαλύψας κράτα, καὶ παρεῖς. To which Bishop Blomfield adds Eurip. 295. Orest. 274. Εὐγγονε, τί κλάεις, ὄμμα θεῖσ' εἶσω πέπλων; Platon. Phæd. p. 97. Wyttenb. ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἑμαυτόν. Epigr. in Hecubam Anthol. 5, 33. p. 389. φᾶρος γὰρ ἐπικρεμὲς ἀμφὶ προσώπῳ Πήματα μὲν δείκνυσιν· ἀπαγγέλουσι δὲ πέπλοι· Πένθος ὑποβρύχιον, κεκλασμένοι· ἄχρι πεδίλων. Eurip. ap. Aristoph. Ran. 942. Πρώτιστα μὲν γὰρ ἓνα γε τινὰ καθεῖσεν ἐγκαλύψας Ἀχιλλέα τιν', ἢ Νίοβην, τὸ πρόσωπον οὐχὶ δεικνύς, Πρύσχημα τῆς τραγωδίας, γρῦζοντας οὐδὲ τουτί. The same learned editor compares the following passage of Herodot. 6, 67. κατακαλυψάμενος ἦε ἐκ τοῦ θεήτρου ἐς τὰ ἐωῦτοῦ οἰκία. That the ancients were accustomed, in bitter grief, to veil the head is certain, from Jos. Ant. 7, 10, 5. καλυψαμένου δὲ βασιλέως καὶ στένοντος. So also 2 Sam. 15, 30, 19, 4. Esth. 7, 8. Jer. 14, 3 & 4. Campbell admits that the custom of veiling the head in grief has been proved to have existed among the Greeks and Romans, but not among the Jews. Yet that point seems to be established by the examples above cited. Nor can this reasonably be doubted of any civilized nation, especially as he admits that it is very natural:

for a man who weeps to hide his face. The above opinion is supported by Salmasius, Elsner, Heuman, Abresch, Krebs, Beza, Schulz, Schwartz, Wolf, Schoettgen, Starck, Lang, Beausobre, Moldenhauer, Selden, Dupont, Suicer, Bos, Vorstius, Keuchen, Arnold, Arndt, and others. This interpretation, however, lies open to very serious objections. Dr. Campbell has remarked, "that a man hides his face in grief, not so much to conceal his emotion, as to conceal the effect of it, the distortion it brings upon his countenance. But (continues he) the matter of consequence to Peter was to conceal his emotion altogether. Now he could not have taken a more effectual method of publishing it to all around him, than by muffling up his head in his mantle. This could not fail to attract the attention of many who had no opportunity of observing the change on his features." The following objections of Kypke and others are still more weighty. This interpretation requires, (say they,) an ellipsis unheard of, (ἐπιβαλὼν τὸ ἱμάτιον τῇ κεφαλῇ, i. e. τῇ προσώπῳ,) and, until it be confirmed by examples, it is inadmissible. Nor will it be sufficient to prove that the word κεφαλῇ, or πρόσωπον, or ἱμάτιον, is sometimes omitted. A passage must be produced where ἐπιβάλλειν, put simply, signifies *to veil the countenance or head, by throwing over it a vest*. To which I must add a yet stronger objection, namely, that the reading proposed would be a *solecism*. Ἐπιβαλ. ἱμ. &c. can only signify to throw a vest, &c. over the head of *another*, not over one's *own* head *, which would require ἐπιβαλόμενος, just as ἐπικαλυψάμενος and ἐγκαλυψάμενος. This interpretation must therefore be utterly abandoned. Grotius, Clericus, Heupel, Simon, Petavius, Munthe, and others, interpret *addens flevit, he proceeded to weep*; as in Theophr. Char. 8. καὶ ἐπιβαλὼν ἐρωτᾷ, and Diod.

* The passage adduced by Wolf from Eurip. Elæct. 1221. ἐπιβαλὼν φάρη κοραΐς ἑμαῖσι, is nothing to the purpose; because *there* the circumstance in question is expressed by *the added words*.

Sic. 345. B. ἐπιβάλλων φῆσι. So in Hebr. כָּנִי, is taken with a verb added. This, however, is justly pronounced by Kuinoel a languid and frigid interpretation. Others, as Beza, Raphel, Rosenm. and Schleusner, take ἐπιβ. for ὁρμῶν, and they think that ἐπιβαλὼν ἔκλαιε, *rushing out of doors*, is equivalent to the ἐξελθὼν ἔξω ἔκλαυσε of the other Evangelists. And indeed ἐπιβάλλω does sometimes, especially in the Sept. signify *to rush*. But, as Loesner has observed, it does not appear from the passages produced whether ἐπιβ. can be so said *without* the addition of some *place or person* as the end of action. Besides, there is something harsh and far-fetched in the sense produced. Others, as Loesner, Heinsius, and Kuinoel, with the authority of the Vulg. Syr. Goth. Pers. Arm. Ital. and Cod. Cantab. render *cæpit flere*; and they produce examples. But in *them* the verb signifies *entered upon, making a commencement of*, &c. which yields, I think, a very frigid sense; insomuch that Kuinoel, to cover this defect, is fain to take the ἐπιβαλὼν as a pleonasm, and simply renders *flevit*. But what is this but shuffling over the difficulty? The interpretations of Palairot, Weston, and others, are too absurd to be noticed. The latter conjectures ἐπιλάβων, which formerly occurred to myself, but this is entitled to no attention. I will conclude by stating what I conceive to be the most probable interpretation; namely, that of Bois, Lydius, Heupel, Casaubon, Kypke, Wets. Frisch, De Rhoer, Koecher, Campbell, (to whose acute observations I must refer the reader,) and some others, among whom are the learned and pious authors of our venerable version. The sense is, *cum rem animadvertisset, et altius reputasset, "upon reflecting thereon,"* and this I think a very apt sense*, (though it is pronounced by Kuinoel

* That Peter, on the serious recollection of the denial being foretold by our Lord, and of his confident assertions, and of all the consequent circumstances, should be struck with deep compunction, and weep bitterly, is a consonancy in the whole passage sufficient to justify the English translation. Elsley.

far-fetched,) neither does it lie open to any serious objections on the score of grammatical accuracy, especially considering the style of Mark. Examples of the complete ἐπιβάλλειν τὸν νοῦν, or τὴν διάνοιαν, are frequent. Nor are there wanting instances of the elliptical one, of which Wetstein has produced several: ex. gr. Polyb. 1, 80. ἐφ' οὗ αὐτάρκτος ὁ Γαλάτης ἐπιβάλλων μίαν ἔφη σωτηρίαν εἶναι τοῖς ἑαυτῶν πράγμασι. To these may be added the four following passages cited by Kypke. Plutarch de placit. philos. L. 4. c. 8. p. 899. μηδενὶ γὰρ ἐπιβάλλειν μηδέτεραν χωρὶς τοῦ προσπίπτοντος εἰδαίου. Hierocles in carm. Pythag. p. 14. ἀλλ' αἰ μὲν γινώσκει, ἄλλως δὲ καὶ ἄλλως ἐπιβάλλει, καὶ μάλλον, ἐστὶν ὅτε, καὶ ἦττον. Sext. Emp. p. 213. εἰ ἐπιβαλὼν ὁ σοφὸς ἰσχύσει λέγειν ἀδιαπτῶτως. Diod. Sic. 20, 44. p. 419. πρὸς οὐδὲν ἐπέβαλε τὴν διάνοιαν τῶν παρὰ τοῖς πολεμίοις συντελουμένων. So also Polybius figuratively uses the kindred phrase, ἐπίστησαι, for ἐπίστησαι τὸν νοῦν, animum advertere, examples of which may be seen in Lex. Polyb. So also Appian 2, 473, 37. ὡν μηδὲν ὁ δημὸς ἐπιστήσειε. Aristot. de Mundo ap. Steph. Thes. ἐπιστήσαντες τούτοις, and Plutarch, ἐπίτησαν τοῖς ποιήμασι. In this interpretation, therefore, I must finally acquiesce, though I mean not to contend that it is quite certain. Yet (as Campbell has said) if these authorities do not put the matter beyond all question, they at least give it a greater probability than has been yet given to any of the other hypotheses. I will conclude in the words of Markland: "It is a desirable thing to know the precise meaning of every passage and word in the Scriptures. But where that cannot be, as in this place and many others, we must be contented with this reflection, that the knowledge of such places is never *absolutely necessary* to us upon any account, except that of *curiosity*: for which I do not know of any provision that is made in the Christian Religion."

CHAP. XV.

VERSE 6. ἀπέλευεν, for εἰώθει ἀπολύειν, which we find in Matth. 27, 1. and so the Persic version. Beza and Munthe have observed that verbs which denote *action* or effect, are very often to be understood of a *custom of action*, and may be rendered in Latin by *soleo*, and an infinitive. They give an example from Diod. Sic. 182. D. λακτίσμασι ἄφνω τύπτων περικύλιε κατὰ τῶν κρήμων εἰς τὴν θάλασσαν. See also Heupel and Lightfoot.

7. ἦν—μετὰ τῶν συστασιαστῶν δεδεμένος. *What* sedition is here referred to, cannot be ascertained. Josephus has made no mention of any thing corresponding to it. Φόνον πεποιήκεισαν, “had committed slaughter.” A phrase used by the Sept. to express כָּמַד כָּוַשׁ, in Deut. 22, 8. Raphel too has cited it from Polyb. (Kuin.)

8. ἀναβοήσας κ. τ. λ. This circumstance, namely, (that the people themselves had, of their own accord, demanded that a captive should, in compliance with custom, be released,) Matthew and Luke have omitted; only noticing that Pilate, when they were assembled, or, as Luke relates it, convoking the chief priests and the rulers of the people, asked, whether they would wish Barabbas to be released, or Jesus? Hence Michaelis and Paulus have suspected that some new disturbance of the people had occurred, to occasion this. But of this we find nothing in the words of the text. Perhaps the circumstances of the case may have happened thus. When a multitude of the people, together with Jesus, whom Herod had declared innocent, and ordered to be led back to the Procurator, (see Luke 23, 11 & 15.) had returned to Pilate, some favourers of Jesus cried out loudly, and, supported by the acclamations of the people, demanded that some prisoner should, as usual, be released. They dared not, indeed, *name* Jesus, but hoped that Pilate, whose wishes they

discerned, would, if the requisitions of the people should prove consentient, dismiss Jesus. Pilate, who was persuaded of the innocence of Jesus, and to whom these clamours were not unacceptable, forthwith convoked the people, and put to them this question: "Whom will ye that I release unto you?" But at that very moment the Procurator was admonished by a message from his wife, that he should not condemn the innocent Jesus. (Matth. 27, 19.) Now, however, while Pilate was transacting his office with the messenger, the Synedrii stirred up the people, that they should ask the release of Barabbas. Under these circumstances, the mob hearkened not to the faint representation of the friends of Jesus, but, yielding to the loud and pressing instigations of the Synedrii, with loud clamours demanded the death of Christ. (Kuin.)

11. ἀνέσεισαν τὸν ὄχλον, instigated. Some MSS. have ἀνέπεισαν, and others ἔσεισαν. The one is a gloss, and the other derived from the parallel passage of Matthew. The textual reading is defended by Luke 23, 5. and this use of the word is confirmed by the examples produced from Diod. Sic. and other authors, by Elsner and Munthe. Hesych. ἀνασεῖω ἀναπέιθω.

15. τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, *satisfy the wishes of the people*, or, as Grot. explains it, agreeably to the usage of *satis facere* in the Latin writers, "efficere ni alter habeat quod queratur." To this Kypke adds as an adjunct, "morem alicui gerere." It is, says Grotius, the *satis dare* of the Roman law, as λαμβάνειν ἱκανόν, in the Acts, answers to the *satis accipere*. Though examples of this phrase are produced from Polyb. and other authors, yet I assent to Grotius, that it is an idiom introduced, with many others, into Greece from the Latin language, after that nation and the East had fallen under the dominion of Rome.

17. πορφύραν. The same with the χλαμὺς κοκκίνη of Matthew. So a vest which Horace, Sat. 2, 6, 102.

calls *rubro cocco tinctam*, he in the 106th verse has styled *purpuream*.

21. Ἀλεξάνδρου καὶ Ρούφου. These persons appear to have lived at Rome while Mark was writing this: so that he might very properly appeal to their testimony, who could relate the story as received from their father. For among those who professed the name of Christ, Paul (Rom. 16, 3.) salutes *Rufus*. Wetstein adduces many passages where the name of Rufus occurs.

23. ἐσμυρνισμένον οἶνον. Rosenm. tells us, it was the custom with the Jews to administer to any one going to capital punishment *good* and *generous* wine, with a view to intoxicate the wretch, (Tanch. 1, 26. Sanh. fol. 43.) but that to Christ the soldiers reached acid and bitter *posca* by way of *joke*, as appears (says he) from Matthew. That generous wine was sometimes spiced, we learn from the following passages cited by Wetstein. Galen de facult. Medic. Simplic. 5. ὁ τοῦ μήκωνος ὀπὸς, καὶ ἡ σμύρνα, καὶ ὁ στύραξ, καὶ ὁ κρίκος, ταῦτα γὰρ εἰ μὲν πλείω ποθείη, τὰ μὲν ἐκμαίνει, τὰ δὲ θάνατον ἐπιφέρει· μετὰ συμμετρίας δὲ τινος ἐπιμιγνύμενα τοῖς ἄλλοις ἀρήγει. Theophr. de Odor. διὸ καὶ τῶν οἶνων τισι τὰ τοιαῦτα μιγνύντες ὥσπερ κέντρον ἐμποιοῦσιν· ἐστὶ δὲ μὲν σμύρνα θερμὴ καὶ δηκτικὴ μετὰ στυφείως, ἔχει δὲ καὶ πικρίαν. Athen. 11. p. 464. c. σμύρνης γὰρ καὶ σχίνου καὶ τῶν τοιούτων εἰς τὸ ὕδωρ ἐμβληθέντων ἐψονται καὶ παραχέοντων εἰς τὸν οἶνον ἤττον μεθύσκουσιν. Plin. H. N. 14, 15. "Lautissima apud priscos vina erant, myrrhæ odore condita." But this will not prove Rosenmuller's position. The intoxication, which was all they aimed at, might be produced as *well* by *bad* wine as *good*, especially when strongly medicated with myrrh, or bitter infusions. Wetstein appears, from the following remark, to have been of the same opinion: "At hic non mulieres ex sensu misericordiæ præbent vinum aromaticum generosum et pretiosum; sed milites per ludibrium porrigunt poscam acescentem et amaram." See the note on the parallel passage of Matthew.

25. ἦν δὲ ὥρα τρίτη, καὶ ἔστ. α. *At the time when they crucified him.* This has been termed a Hebraism. Yet I have met with it not unfrequently in the Greek writers; ex. gr. Andoc. 7, 26. καὶ ὥς τε ἦν καὶ τὸ δεσμοστήριον συνεκέλειστο. Appian, 1, 466. συνωθούμενος — ἤδη κατεκρημνίζετο, καὶ αἱ νῆες ὤφθησαν. Soph. Œd. R. 718. οὐ δέσχον ἡμέραι τρεῖς, καὶ νιν ἄρρη κείνος ἐνζεύξας ποδοῖν. Soph. Phil. 353. ἦν δ' ἡμερῶν δέυτερον πλείοντί μοι κἄγω κατηγομένην.

25. τρίτη. But John 19, 14. has ὥρα δὲ ὥσει ἑκτῇ. Various methods have been devised of reconciling this diversity. See Wolf and Koecher on John. Some think (as Semler, Ernestius, Rosenm. Mosch, and, of the ancients, Jerome) that the *number* is to be *altered*; since ς and ζ might easily be confounded. Kuinoel thinks that Mark, who does not usually note the chronology very accurately in his narrations, has, however, *here* rightly fixed the time. As to John, the Commentators urge the ὥσει which he has used, from which they think it manifest that he did not intend to define the time accurately. They also observe that John, although he was a spectator of the passion and death, and stood by the cross, yet, from the perturbation and emotion of his mind, would not exactly note the hours as they passed; neither, when he wrote his Commentaries, could he remember the exact period. See Schulz and Thiess. I am inclined, however, to agree with Markland, that the sense is, "It was between nine and twelve o'clock when they fastened him to the cross, but near twelve." St John (19, 14.) calls it ὥρα ὥσει ἑκτῇ, *almost the sixth hour*, suppose a quarter before twelve. So that it might be called either τρίτη or ὥσει ἑκτῇ. (Markland.) But ὥσει will surely admit a greater latitude, and may extend as far as eleven, or farther.

25. ἐσταύρωσαν αὐτόν. E. T. crucified. Campbell alters this to *nailed him on the cross*. Why? Because, forsooth, *to crucify* properly denotes to put to death by nailing to the cross. But σταύρω here only

means to *fasten to the cross with nails*. In strict propriety, we should not say a man cried out after he was crucified, but after he was nailed to the cross." Was there ever any thing more ludicrously absurd? Such observations are calculated to bring criticism itself into disgrace.

36. ὀξους, posca. "Solet autem deliquium animi patientibus variè adhiberi acetum, quod etiam facit ad refocillandos febri vulnere adjuncta laborantes." (Kuinoel.)

36. καθελεῖν. An appropriate word, as applied to this subject; of which Wetstein, Raphel, Elsner, Kypke, and Loesner, produce examples. The thing is expressed by the Latin *refigere*; as in Jus. 9, 7. "Refixum corpus interfectoris cremavit."

37. ἀφ' ἧς φωνὴν μεγάλην. This phrase is explained by Kypke, *vocem emittere articulatam, loqui*. He adduces examples from Jos. Ant. 11, 6. also from Demosthenes, Æschines, and Plutarch. Loesner, who produces some from Philo, truly remarks, that it does not of *itself* denote a *loud* voice. So Charito has λεπτὴν ἀφιέναι φωνήν and in Demosth. Olymp. 695. φωνὴ μικρά is opposed to μεγάλη.

39. παρεστηκὼς ἐξ ἐναντίας αὐτοῦ. Supply χώρας. Wetstein illustrates this from Aristot. de Mundo: ἡ μὲν ἱρις ἐξ ἐναντίας φαίνεται ἡλίου τε καὶ σελήνης. Thucyd. 4, 33. ἐξ ἐναντίας γὰρ αὐτοὶ καθεστήκεσαν· ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ ναυτοῦ. I add a similar example of παριστ. in Thucyd. 7, 43. πολμήσας εἰσῆλθε. By this Mark indicates the danger to which Joseph subjected himself when he asked of Pilate the body of Jesus; and by the phrase πολμήσας εἰσῆλθε, for καὶ τολ. εἰσ. he hints that as soon as Joseph had so far overcome fear and tardiness as to approach to the prætorium, he then immediately, and with intrepidity, entered in unto Pilate. (Kuinoel, from Casaubon.) This, however, seems too artificial and far-fetched. It is truly observed by Doddridge, 396. "that this was, indeed, a courageous act for this rich and noble

senator thus publicly to own his friendship to Jesus, in the midst of his greatest infamy; and a person of such sagacity could not but know that, if a resurrection should happen, nothing would have been more natural than that he should have been brought into question as a confederate in the pretended fraud of conveying him away.

43. εὐσχήμων βουλευτής. The word εὐσχήμων properly denotes one who is of *good presence*, of decorous action, gesture, and habits. (See Hesychius, and also Xen. Cyr. 1, 3, 7.) 2dly. It denotes *decorous, modest, orderly*. 3dly. as here, *dignified, honourable, noble, and*, from the adjunct, *rich*. So Jos. de Vit. 9. (cited by Wets.): στάσεις τρεῖς ἦσαν κατὰ τὴν πόλιν, Μία μὲν ἀνδρῶν εὐσχημόνων — ἡ δέυτερα δὲ στάσις ἐξ ἀσημοτάτων συνεστηκυῖα πολεμεῖν ἔκρινε. In the use of the word, the Evangelist seems to have in mind most of the above significations, which can scarcely be noted by any *single* term, though the Latin *honestus* comes the nearest, on which see the examples of Wetstein, and Facciolati's Lexicon. The word βουλευτής here signifies, *Synedrii assessor*. See the note on Matth.

44. ἐθαύμασεν εἰ. Beza and others have inaccurately rendered *dubitavit an*, from inattention to the force of the Greek idiom, by which εἰ, after verbs expressive of admiration, wonder, or commotion of mind, generally, does not indicate a *doubtful* only, but a *certain* cause of admiration. See examples in Raphel, Kypke, Krebs, Schl. Lex. and Matth. Gr. Gr. To these examples I add one from Eurip. Ion. ἐθαύμασ' εἰ τις Δ. πλαίη κ. τ. λ.

45. ἐδώρησατο. Wetstein seems to suspect, that Pilate *in fact sold* the body, by previously accepting a present from Joseph. He remarks on the sordid avarice of his disposition (which we learn from Josephus, and other historians), and produces the following interesting illustrations on the subject, of selling what ought to be granted as a matter of right.

Phil. Legat. ad Caj. t. 2, p. 590, 23. καταδείσαντα μὴ τῷ ὄντι πρεσβευσάμενοι τῆς ἄλλης αὐτοῦ ἐπιτροπῆς ἐξελέγξωσι τὰς δωροδοκίας, τὰς ὕβρεις, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπηρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀργαλεωτάτην αἰμότητα διεξελθόντες. Justin. 9, 4, 4. "Atheniensibus—et captivos gratis remisit, et bello consumptorum corpora sepulturæ reddidit. 6. Thebanorum porro non solum captivos, verum etiam interfectorum sepulturam vendidit. Philippus Macedo. Cic. in Verr. v. 45. Redimat pretio sepeliendi potestatem. 1, 3. Iste inventus est qui—parentis pretium pro sepulturâ liberum posceret. Macrob. Sat. 4, 4. Hic enim tam rogari, aut pecuniam exigere, quàm ob hanc causam, indignum erat. Æneid. I, 488. Exanimumque auro corpus vendebat Achilles." Aristot. Rhet. 2, 6. καὶ ἀπὸ νεκροῦ φέρεi. Liban. Progymn. 101. A. ὁ δὲ καὶ τὸν νεκρὸν πεποιήται πρόσδοον, καὶ τὸ σῶμα Πρίαμος μὲν ὁ πατὴρ ἀνείτο πολλῶν χρημάτων, ἐπῶλει δὲ ὁ λαμπρὸς Ἀχιλλεὺς, καὶ οὐς ἤκίζετο τεθνεώτας, ἀπὸ τούτων ἐπλούτει, καὶ οὐκ ἐν τούτοις μόνον ἔξω τῶν Ἑλληνικῶν καθίστατο νόμων. Plato de Rep. 3. p. 612. c. οὕτω φιλοχρήματον, ὥστε παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβεῖν καὶ τιμὴν αὐτὸν λαβόντα νεκροῦ ἀπολύειν. Cic. in Verr. 5, 51. "Dico etiam in illo supplicio——mercedem funeris ac sepulturæ constitui nefas fuisse. Qua propter si mihi respondere voles hæc dicito——nummum ob sepulturam datum nemini. Lampridius Commodus, 14. Vendidit etiam suppliciorum diversitates et sepulturas.

46. μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας. Wolf, Krebs, Schleusner, and others, are mistaken, who take these words to denote a monument constructed of hewn and polished stone. It was, no doubt, a cave hewn out in the rock; that being the custom of the country, and of most of the Eastern nations. Many thousands of such μνημεῖα still remain, and are noticed by travellers. By the prep. ἐκ we are to understand *out of*. That this is the sense is manifest from Matth. 27, 60. ὁ ἐλατομήσεν ἐν τῇ πέτρᾳ, where see the note.

47. λίθον. Wetstein cites Sanhedrim, f. 47, 2. *A quonam tempore incipit luctus? ex quo clauditur sepulcrum imposito operculo, quod לללל dicitur.*

CHAP. XVI.

VERSE 1. διαγενομένου τοῦ σαββάτου, when the Sabbath was passed, i. e. after the sixth hour. So Luke, 23, 56. speaking of the women: καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν. For the women could not, by the Jewish laws, buy ointments on the Sabbath-day, but might, when the Sabbath was ended, i. e. after sunset. Here we must understand the Sabbath, which intervened between the day on which Christ was crucified and the day on which he returned to life. The women were ignorant that the body of Christ had been already anointed. (Joh. 19, 40.) But Mark, in recounting the history of Christ's resurrection, seems to have chiefly followed Luke, not however to the utter neglect of Matthew. By ἀρώματα are signified sweet scents of all kinds, with which, after the Jewish custom, the body was embalmed, such as myrrh and aloes, (Joh. 19, 39.) and also ointments (Luke 23, 56). The Evangelists have in this instance followed the dialect of the Alexandrian version. For there the word ἄρωμα corresponds to the Hebr. מִשָּׁח in 2 Reg. 20, 13. Cant. 4, 10, 16; but this same Hebrew noun is expressed by μῦρον, in Cant. 4, 14, 16. 5, 1. (Rosenm. and Kuin.)

1, 2. ἡγόρασαν—καὶ—ἔρχονται, i. e. ἀγοράσασαι ἔρχονται. See Luke, 23, 56. whence it appears, that they had bought these sweet spices on the *Friday*, not on the *Sunday* morning, and, therefore, that the word ἡγόρασαν is not to be joined to διαγενομένου τοῦ σαββάτου. (Markland.)

2. ἀνατείλαντος τοῦ ἡλίου, when the sun had risen, or rather, when the sun was about to rise. John 20, 1. πρῶτ', σκοτίας ἔτι οὔσης. There is, however, no discrepancy: for the aorist does not always denote time past, but still continuing. Besides, nothing is

more frequent, both in Greek and Hebrew, than for the future to be put for the present; as when any one is said *ἐρχεσθαι*, who is about to come; and to be born, who is about to be born. When, therefore, *λίαν πρῶτ* precedes, it is plain that the time just before day-break is signified, which the Romans called *ante lucem*, or *ubi non abiit, nec tamen orta dies*. Thus we may render, *when the sun was about to rise*. (Rosenm.)

3, 4. The women did not know that the sepulchre was guarded by soldiers. See on Matth. 28, 1. p. 757. seqq. *τίς ἀπόκυλίσσει ὑμῖν κ. τ. λ.* The Orientals were accustomed to close up their sepulchres with huge stones. See on Matth. 27, 60. The last words, ver. 4. *ἦν γὰρ μέγας σφῶδρα*, do not belong to the preceding part of this verse, but to ver. 3. Such sort of *trajections* are not unusual to Mark, who writes somewhat negligently. See ver. 11, 13. 12, 12. There is therefore no necessity for supposing *γὰρ* to be put for *δὲ*, and for thinking, (with Wolf,) that the Evangelist added this, to indicate that the women beheld the stone afar off, *since* it was very large; nor indeed for supplying (with Grotius and Rosenmüller), *τοῦτο δὲ αὐταῖς εὐκαίρως συμβέβηκεν*. (Kuin.) Weston would render, "*and looking up* they observe with surprise (*θεωροῦσιν*) that the stone was rolled away, *ἦν γὰρ μέγας σφῶδρα*, for it was very great." This was the cause (says he) of their looking with surprise, or contemplating with eagerness. But this seems to me a very far-fetched expedient, requiring too θ. to be taken in a very unauthorised, and in an altogether inadmissible sense. There is, doubtless, a *trajectio*, in the clause *ἦν γὰρ μέγας σφῶδρα*.

7. *ἔπατε τοῖς μαθηταῖς αὐτοῦ*. By *disciples* are here meant not only the twelve Apostles, but also the rest of Christ's followers, most of whom lived in Galilee.

7. *καὶ τῷ Πέτρῳ*. The *καὶ* here denotes *and especially*. Grotius remarks, that there is here a figure of speech not unfrequent, i. e. *συγκαταλέγειν τὸ μέρος τῷ ὅλῳ*, to take the part for the whole, and cites

from Alcman, Κύπρον ἡμερτὰν λιποῖσα καὶ Πάφον περὶρρύταν and Æschyl. Κύπρου Πάφου τ' ἔχουσα πάντα κλήρον also Hom. Φονίην καὶ Σιδονίους Τρῶας καὶ Ἑκτορα Ἰδην καὶ Γάργαρον Χαλκίδα τ' Εἰρετρίην. So Virg. Æn. 3. "Delectos populi ad proceres ipsumque parentem." Peter is here especially mentioned, as being the head of the Apostolic society, and therefore a remarkable example, placed before all, of human frailty, sincere penitence, and restored faith. Here there seems to be what Christ before spoke of, the joy of the angels over one sinner that repenteth. (Grotius.)

8. καὶ οὐδενὶ οὐδέν εἶπον. This is not to be understood of perpetual silence; otherwise, how would Mark have known what had happened to them. Euthymius regards the expression as elliptical, and supplies the following words: οὐδένι τῶν ἄλλων ἀνθρώπων ἐντυγχανόντων αὐταῖς κατὰ τὴν ὁδόν. It may be thus paraphrased: "they said not a word, either to each other, or to any they might meet by the way, but went straight to the Apostles."

9. ult. The authenticity of this concluding portion of the Gospel has been impugned by many Critics, but defended by more. For a complete statement of the arguments for and against, and the hypotheses devised on this occasion by the German Theologians, I must refer the reader to the copious Collectanea of Kuinoel, from which I have selected the following brief sketch:

I. The passage is wanting in the Cod. Vat. It is noted with an asterisk in Cod. 137 & 138. The scholia of several MSS. which contain it, testify that it is *wanting* in many copies, but they add that it is also *found* in many. A scholium in Cod. 1, 206, 209. relates, that Eusebius placed his canons only as far as ἐφοβοῦντο. Greg. Nyss. Victor, and Severus, affirm that it is wanting in the more accurate copies: and Jerome remarks, that almost all the Greek copies have not this *capitulum*. But, on the other hand, all the Greek MSS. *have* the portion, except *one*,

namely, the Vatican, even the very ancient *Evangelistaria*; the early versions, as the Jerus. Syriac, Arabic, Vulg. Italic. &c. It is acknowledged by Cl. Rom. Alex. Justin. Dionys. Hippol. Iren. Tatian. in his harmony, &c. The chief, if not only, cause of the omission was, that some ancient Interpreters (as we learn from Euthym.) fancied that Mark was here at variance with the other Gospels; and especially that the words of ver. 9. were contradictory to Matt. 28, I. &c. Because they could not solve these difficulties (which, however, are slight, and admit of ready solution, for which see the notes on Matth. 28, 1—5.), they went so far as to *reject* the portion in question. That this was the cause of the omission is hence manifest, namely, that those who tell us the words are not found in the MSS. (as Nyssen, Viator, Severus, and Jerome,) *also* make mention of the above discrepancy." Thus far Kuinoel; who, after illustrating the causes of the rejection, and stating some very precarious hypotheses broached by Michaelis and Griesbach (which have been satisfactorily refuted by the orthodox Storr), thus sums up the question: "Therefore, from what has been thus far disputed, the result (unless I am totally mistaken) is this: That *some* arguments may indeed be brought forward, which might seem to render this clause suspected; yet are they not sufficiently firm and certain: nay, far *more* may be urged on the other side, from which it would appear that this *capitulum*, as well as the rest of the Gospel, came from the hand of the Evangelist." Dr. Campbell coincides with Kuinoel as to the cause of the omission, and offers the following judicious remarks: "It has been conjectured, that the difficulty of reconciling the account here given of our Lord's appearance, after his resurrection, with those of the other Evangelists, has emboldened some transcribers to omit them. The plausibility of this conjecture, the abruptness of the conclusion of this history, without the words in question, and the want of any thing like a *reason* for

adding them, if they had been there originally, render their authenticity at least probable. Transcribers sometimes presume to add and alter, in order *to remove contradictions*, but not, as far as I can remember, in order *to make them*." The opinion of the learned Wetstein, on the authenticity of this portion of Scripture, is expressed in the following terms : "Quicquid autem sit de veritate, suspicionum tamen istarum effectus est, quòd hæc scripta non sunt solidæ autoritatis ad firmandam fidem, sicut sunt reliqua Marci indubitata."

9. ἀναστὰς—ἐπὶ δαίμόνια. All this is neither found in Matthew nor in Luke. Mark, however, omits what Matthew (28, 9—15.) relates about the guards, and passes by the narration in Matth. 27, 62—66. concerning the watch set over the sepulchre ; since he rightly judged, that readers far removed from Jerusalem, to whose ears the rumours mentioned by Matth. 28, 15. had not reached, would no more require such *narratiunculæ* than the account of the death of the traitor Judas, and of the purchase of a field called Aceldama.

9. ἀφ' ἧς ἐκβεβλήκει ἐπὶ δαίμόνια. Markland observes, that this seems to be one of those places of the N. T. of which no satisfactory account has yet been given, viz. what is meant by ἐπὶ δαίμόνια. For my part, I see not in what the difficulty consists, at least according to the *common opinion* on the subject of demoniacs. The difficulty can only be found by those who adopt the new hypothesis. They are fain to interpret the expression, of curing of a dangerous epilepsy, or melancholy, and refer to Matth. 9, 32. 12, 22. Luke 11, 26. Matth. 17, 15. compared with Mark 9, 17. Luke 9, 39. Or they take it of a person in whose mind an opinion had been fixed, that seven demons had occupied her body (see 5, 9. and Matth. 8, 28.) which is yet *more* harsh. Neither can I bring myself to admit, with Kuinoel, that *seven* may be taken, by a certain figure of speech, as a certain for an uncertain number.

12. ἐν ἑτέῳ μορφῇ. See Luke 24, 13. Grotius, Beza, Piscator, Lamy, Rosenmuller, and Kuinoel, interpret, "in another dress than that which he had been accustomed to use." See 15, 24. Joh. 20, 15. Certainly μορφῇ is sometimes applied to dress, as in 9, 23.; but this sense seems less dignified than the subject would seem to require. Others, as Theophylact and Michaelis, interpret it of his visage being altered. Schleusner fluctuates between the two opinions, and Paulus adopts *both*. I see no reason to the contrary. But on so uncertain a subject it were vain to conjecture; and on so awful a one, it were perhaps temerity to speculate.

13. οὐδὲ ἐκείνοις ἐπίστευσαν. This *seems* to be at variance with Luke 24, 34. who says, that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly. For even this they did not sufficiently credit; nay, even when Jesus had come up, Luke adds, ἐτι ἀπιστοῦντων αὐτῶν. All this, however, tends to make us repose a firmer confidence in the testimony of those who themselves so slowly and cautiously admitted belief. (Grot.) In the passage of Luke, the Apostles and Disciples are indeed spoken of, but the word λέγοντες does not denote *all* the Apostles and Disciples gathered together, but only some of them. Passages of this sort, in which what seems spoken of *all*, is to be understood only of *some*, are not unfrequent in the N. T. There is, therefore, *no discrepancy* between Mark and Luke. *Some* of the assembly (as Luke tells us) believed that Jesus had returned to life: *all the rest* denied implicit credit to the narrations concerning that event. Hence, even when Jesus appeared to them, they fancied they saw a *phantasm*; from which we may conclude, that they were by no means *credulous*. (Kuinoel.)

14. The brief narration contained in the fourteenth and following verses, comprises the space of forty days; as appears from the accounts of the other Evangelists. What we read in the fourteenth verse,

happened on the first day of the week in which Jesus had returned to life (see Luke 24, 38. seqq. John 20, 29. seqq.): yet his ascension into Heaven did not take place *immediately* on the day of his resurrection, as from this passage it might be collected, but *forty days after*. Luke also (24, 50.) relates that Jesus led the disciples towards Bethany (which Mark omits), and then returned to heaven. Therefore many commentators are of opinion, that by the words of the fourteenth verse, that appearance is meant, which is spoken of by Luke 24, 36. seqq. but that those things narrated in this passage from the fifteenth verse, were said by Jesus, either on that mount in Galilee, where he had shown his disciples that he should meet them, (see Matth. 28, 16.) or a little before his ascent to heaven; and they render *καὶ πορρο, postea*. But others (as Hezel and Storr) have, more rightly, maintained that all that is mentioned from the fourteenth to the nineteenth verse, was done and said on the first day of the resurrection; since there is no sufficient cause for widely separating what we read in ver. 15. seqq. from what preceded in the fourteenth, and thereby removing it to quite another day; and since between this passage and that of Luke 24, 36. seqq. there is a great similitude, though not in terms, yet in the matter. Nor are the words *μετὰ τὸ ἀλῆραι αὐτοῖς*, to be taken *only* of those discourses of Christ, which Mark details in the preceding verses, but of all those which, after his return to life, Jesus had with his disciples, *ἵνα γινώσκοντες* may be rendered *postea, deinde*, as in Matth. 4, 2. 21. 32. John 13, 36. (So Rosenm.) or *denique, postremo*, which comes to the same thing. (Kuin.)

14. τοῖς ἑνδεκά. They are called οἱ ἑνδεκά, though there were only *ten* of them; for Thomas was not there, John 20, 24. See 1 Cor. 15, 5. where they are called *the twelve*, though at that time in reality no more than *ten*. (Markland.) It is indeed usual to retain the *number* of colleagues in any body, though that number be not then complete. See Glass Phil. Sacr. p. 381.

14. ἀνακειμένους, *as they sat at table*, or lay on their couches. Properly, supper was *over*, because he asked them, *Have ye here any thing to eat?* Luke 24, 41; and they gave him *a piece* of a broiled fish, &c. the *remains* perhaps of a supper. Had they been *yet eating*, there would have been no need to have asked that question. (Markland.)

15. πᾶσιν τῇ κτίσει. This denotes κατ' ἐξοχήν men of any sort, whether Jews, Samaritans, or Gentiles. So Col. 1, 23. Rom. 8, 19, 22. Heb. 4, 13. 1 Pet. 2, 13. It is a Hebraism, copiously illustrated from the Rabbinical writings by Lightfoot and Wetstein.

16. ἡ πιστεύσας. Πιστεύω has here the same sense with μαθητεῦσθαι in Matth. 28, 19. where see the note. *It signifies to embrace the Christian doctrine, and to engage by baptism, to obey its precepts. Σωθήσεται, shall be saved*, comprises deliverance from the misery and punishment of error and sin, and the attainment of *all* the blessings here and hereafter, which the Gospel holds out to its faithful votaries. Therefore the contrary term κατακριθήσεται, must be taken in an equally extensive sense, of retention of sins, eternal condemnation, and punishments greater than await those to whom the gospel has not been announced. (Rosenm. and Kuin.) The following translation of this passage by Campbell, has the approbation of Dr. Maltby, in Serm. 2. 548. "He who *shall* believe, and be baptized, shall be saved; but he, who *will not* believe, shall be condemned." This change is thus solidly (as thinks Dr. Maltby), justified. "The change of the future from *shall* to *will*, may, to a superficial view, appear capricious; but I imagine the idiom of the language requires this distinction, between a positive and a negative condition. It is accordingly expressed in the same manner, in the old English version, formerly quoted. A sovereign might properly say to his minister, "Publish, in my name, this edict to the people; if they shall obey it, they shall be rewarded; but if they will not obey,

they shall be punished." In the former part of the declaration, it is not the will that is required, so much as the performance: in the latter part, a threat is annexed to the non-performance, merely on account of the obstinacy, that is, pravity of will, by which it is occasioned. This distinction particularly suits the nature of the present case. The belief that results not from evidence, but from an inclination to believe, is not styled *faith*, so properly as *credulity*, which is always accounted an extreme. Nor is that *unbelief*, or even disbelief, criminal, that is justly imputable to a *disinclination* to believe, in spite of evidence; which is termed *incredulity*, and is as much an extreme as the other. "God alone gives light; he requires of us only, that we do not shut our eyes against it." *

* On the subject of the merit of faith, Dr. Maltby has the following masterly observations, p. 390. & seq. "The penalty denounced against unbelief, cannot be applied to involuntary error; but to that depravity of the will, and that consequent misguidance of the understanding, which resist all evidence of Gospel truths, however fairly and however fully they may be proposed to the human mind. The guilt of such depravity and such misguidance must have been more heinous in the Apostolical age, when miracles were wrought for the support of Christianity. But in all succeeding ages, unbelief, proceeding from the causes which I have just now assigned, must be criminal; and, as such, more or less expose the unbeliever to final condemnation. It is not, you will observe, the mere act of unbelief, but the causes of that act, in which we are to look for moral turpitude; and wheresoever such turpitude really exists, there must be guilt, accompanied with danger of retribution in the world to come. Most unquestionably, there is merit in faith. Not in the act of assenting to the evidences which can be produced for Christianity; but in that disposition of the mind, which prepares us for examining these evidences with diligence and seriousness, proportioned to their importance. Unquestionably too, as I said before, there is guilt in unbelief—not merely as an act of the understanding solely, but as an act of the mind, when the understanding is perverted by the will, and leads us to reject, to depreciate, or to deride those proofs, which the providence of God has employed for the illustration and the support of revealed religion. Moreover, the authority and importance, which belong to any one part of Scripture, must extend to the whole. We are not at liberty to reject one doctrine and to admit of another, any more than we can with impunity practise one moral virtue and neg-

On the sense of the word *σωθήσεται*, I must refer the reader to a very copious and instructive annotation of Dr. Hammond, upon Luke 13, 23. and of Dr. Maltby, in vol. 2, 542. seqq. of his Sermons. The word *κατακριθήσεται*, which is rendered in our common translation *damned*, is more correctly rendered by Dr. Campbell *condemned*, and he has the following observations: "The term *damned*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Greek *κατακρίνω*, which corresponds exactly to the English verb *condemn*. It may relate to the future sentence, and it may *not*. All the Latin translations, Vulg. Ar. Zu. Er. Cas. Cal. Bez. say *condemnabitur*. But if the word had been *damnabitur*, it would have made no difference, as these two Latin verbs are synonymous. I cannot help observing, that though the Italian and French languages have verbs exactly corresponding, in the difference of their meanings, to the two English verbs, their translators have properly preferred the more general term. In justice, however, to our venerable translators, it should be remembered, that in their times, and still later, the word *damned* was very often used even by grave and decorous persons, without any reference, direct or indirect, to future punishment." In this sense, of *damned*, for *condemned*, Dr. Maltby in his Notes cites two examples from Bishop Barlow and Sir Thomas More. I add Spenser's *Faërie Queene*, b. 4. cant. 12. § 16. (cited by Bulkley): "To *damne* himself by every evil name." So Book 5. Cant. 5. § 17. & Cant. 10. § 4. and Cant. 11, § 42. "Even these star-gazers astonished are, and *damne* their lying books." That the Latin word "*damno*" simply signifies to condemn, is known to every well-read classical scholar. The

lect another. He that believeth, in order to be ultimately saved, must not venture to set up his own reason in opposition to any fact, clearly recorded, or any doctrine, distinctly inculcated, in the word of God."

reader may consult the examples to this purpose produced, in superfluous abundance, by Mr. Bulkley.

17. Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει. The sense of the words, which has been somewhat misunderstood, is this: "These signs shall accompany the preachers of my gospel: my legates shall perform these following miracles." Not, however, that *all* the signs were given to *all*, for there are diversities of gifts and graces. (1 Cor. 12, 4.) So however, that to each who believed as he ought, should then be imparted some wonderful faculty, which too should exert itself not *always*, but as need should require. (Grot. and Kuin.) The power of working these miracles is not promised to all who should believe the Gospel, but to those only of whom mention was made in the fourteenth verse, who before that οὐκ ἐπίστευαν τοῖς θεασαμένοις αὐτὸν ἐξηγεμένον, but had now not only been convinced of the certainty of the resurrection of Christ, but had also, (as we learn from the twentieth verse,) undertaken the office of announcing the Gospel. But supposing that the words were to be interpreted, of all believers, the promise must be restricted to those times only in which the Church was to be planted; for *then* there was the utmost need of miracles to lay the foundations of so mighty an edifice. But afterwards, when the writings of the Apostles were in the hands of all Christians, insomuch that followers of Christ were found everywhere, then (as we learn from ecclesiastical history) those miraculous gifts ceased. (Rosenm.) By the τοῖς πιστεύουσιν are not to be understood all the followers of Christ, for all Christians did not work miracles of the kind here described; but Christ here (as in the parallel passages of Luke 24, 48. and Joh. 20, 19.) treats with *his legates*, and therefore the *Apostles* are especially signified, and besides them, the other persons then present, who were undoubtedly of the number of the seventy disciples. See Luke 24, 33. compared with Luke 10, 1. 9, 17. and also infra, ver. 20. By ἐκεῖνοι

are especially meant those disciples of Christ, to whom he addressed what we read in this place, and to whom the *συνετία* refer. On this important, but much misrepresented and misunderstood text, Dr. Maltby has an admirable Sermon in vol. 2. from which I shall lay before my readers the following instructive passage.

“The text forms a part of one of those most interesting conversations which passed between Jesus and his disciples after the resurrection, and occurred at some period of his forty days’ continuance with them upon earth. Now it is observable, that the rest of the discourse recorded by St. Mark refers wholly to those duties and circumstances which were connected with the immediate and peculiar labours of the Apostles in preaching the Gospel. It appears, therefore, that the alternative thus held out to those who believed, and those who believed not, was connected closely, I may say, inseparably, with the miraculous preaching of the Gospel in the apostolic age. This conclusion also is strengthened by considering that the alternative is proposed without any qualification or limitation. Those who believe, and are baptized, are to be saved; those who believe not, to be damned. It is plain, from the manner in which the offer of salvation, and the threat of damnation, are expressed, that they refer to the immediate admission or rejection of the Gospel. The Apostles were furnished with miraculous powers; the gifts of healing, ability to speak divers languages, dominion over evil spirits; all calculated to produce, as the circumstances of the Church indispensably required, an *immediate effect* in the conversion of those whom they addressed. And *that effect* was declared by the ceremony of baptism; because baptism was the customary, and, indeed, the only public mode in which the new converts were taught to renounce their former errors and prejudices. We see at once the usefulness of uniformity and publicity in the seal which they thus set upon their belief of a religion,

which every worldly fear, and every worldly hope, must have disposed them to reject. Consequently, they who gave this proof of their sincerity, who believed and were baptized, were pronounced *saved*, or (as we ought to understand this scriptural word) admitted to all the benefits of the New Dispensation: and not only were pronounced *saved*, but in many instances received unequivocal testimony of their acceptance with God, being themselves endowed with those same gifts of the Holy Ghost, which the Apostles not only displayed themselves, but were directed and empowered to communicate to others. It should seem, that whatsoever is said of belief in John 14, 12. must be confined to those, of whom, together with their belief, the signs specified by St. Mark, and the works mentioned by St. John, can be affirmed. Such were the privileges promised to those who believed, and they were obviously such as belonged to the Apostolic age exclusively. I think it then highly probable, not only from the circumstances under which the words are recorded to have been uttered, but also from the manner in which the reward and the punishment are severally assigned, that the text referred to the acceptance or rejection of the Gospel, when it was preached by the Apostles themselves, endued with *power from on high* to preach it. Signs were to follow, or attend, believers; and they who beheld these signs, but were not converted by them, were necessarily and justly excluded from the privileges of Christianity." (Dr. Maltby.)

This is by no means a proper place to enquire into the proportion between the evidence which was peculiar to the days of the Apostles, and that which is common to our own. But I hope it will be considered, on the one hand, how improbable it is that a divine revelation, introduced as the Gospel was, should ever be left so destitute of proofs in after ages, that an honest man, after impartial consideration, might reject it; and on the other, how fit it was that the danger of neglecting it should be

strongly declared, lest it should seem itself to have left men at liberty to trifle with it. As for the objection which has been urged against the truth of Christianity, from the damnatory sentence which it here, and elsewhere, pronounces on those that reject it, I have considered it at large since the former publication of this volume, and attempted to show that it is so far from being conclusive, that it would rather have been a great difficulty in the scheme of Christianity if it had contained no such sentence. See my *Second Letter to the Author of Christianity not founded on Argument*, p. 28—47. And I must earnestly entreat any reader who fancies there is any force in what the deists urge on this head, attentively to consider what is there offered, before he presume on the contrary sentiment, which may perhaps be an error as fatal as it is absurd. (Dodr.)

17. δαιμόνια ἐκβαλοῦσι. On this gift imparted to the first preachers of the Gospel, and, as it should seem, to the primitive Christians in general, see the learned annotation of Grotius, and a Dissertation of Whitby, in his General Preface to the Epistles. Mr. Bulkley too has some curious passages from Irenæus, C. 23, 32, 37, and 43.

17. γλώσσαις λαλήσουσι καιναῖς, i. e. foreign languages. Euthymius well explains, διαλέκτοις ἄλλοθι-
νέσιν. On this gift of tongues, various are the opinions of the recent Commentators. Rosenm. refers to several tracts on this subject by German Theologians. I must respectfully beg to recommend to the perusal of my readers the valuable illustrations of the learned and orthodox Storr, in his “*Dissertationes Exegeticæ*.” I assent to those Commentators who interpret this of the *miraculous* faculty of expressing the thoughts in languages never previously learnt. Some recent Theologians, indeed, interpret this of acquiring languages by study, or intercourse with foreign Jews. But surely this does by no means come up to the notion of σημεῖον, miracle, and is quite contrary to the whole scope of the

passage. Somewhat less improbable is the opinion of others, who compare the words with that promise of Christ which is found in Matth. 10, 19, 20. Luke 21, 12, seqq. *μὴ μεριμνήσητε, πῶς ἢν τί λαλήσητε κ. τ. λ.* and therefore interpret *γλώσσαις λαλήσουσι καιναῖς*, "novis dicendi rationibus utentur; eloquentia insolita, nec iis antea propria, divino spiritu acti, profitebuntur et prædicabunt meam doctrinam." They observe that *tongue* was also used by the Jews to signify *eloquence*, and they refer to 1 Cor. 13, 1. But this interpretation, however learned, is frigid and far-fetched, and quite unsuitable to the plain and popular phraseology of our Evangelist.

18. *ὅφεις ἀρούσι.* It is surprising that, in the interpretation of these plain words, there should have been any difference of opinion amongst learned men; some of whom, as Luther, Heuman, Keuchen, Deyling, and formerly Theophylact, interpret *ἀρούσι*, *destroy*, *kill*, and Schleusner does not venture to give an opinion. But the phrase *ὅφεις αἰρεῖν* is a formula appropriated to this subject, and signifies *to take up poisonous serpents in their hands*. Thus Galen. de loc. affect. 2. (cited by Wets.) *καὶ τὰς ἐχίδνας δ' ἐστὶν ἰδεῖν τμηκαῦτα, μὴδ' εἰ ταῖς χερσὶν ἀνελάμενος βαστάξοις δακνύσας.* This seems to have been in that age a common test of supernatural power. Thus we find that when St. Paul (as recorded in Acts 28, 5.) shook off the viper, and sustained no hurt, the Meliteans immediately said that he was a god. At the same time, there is no reason to doubt but that this power, so admired by the vulgar, was sometimes pretended to by impostors, and sometimes acquired by the incantations, or other artful devices, of jugglers*, &c. To this purpose

* So Julius Paulus, 1, 15. cited by Wets. In *circulatores qui serpentes circum ferunt, et proponunt, &c.* Such are at the present time frequent in the East, and from Lyon's recent Travels into Tripoli, p. 11, we learn, "that the power of *taking up serpents and scorpions* is supposed to constitute a Marabout." Yet what is this but an imitation of the Apostolic gift by crafty impostors, or incantators. At all events, there is no foundation for the opinion of Paulus, that some of the primitive Christians un-

Wetstein has a great abundance of quotations, both from the Classical and the Rabbinical writers; ex. gr. Virg. Eclog. 4, 24. "Occidet et serpens, et fallax herba veneni occidet." Ecl. 8, 71. "Frigidus in pratis cantando rumpitur anguis." Ovid. Met. 7, 203. "Vipereas rumpo verbis et carmine fauces." Amor. 2, 1, 25. "Carmine dissiliant abruptis faucibus angues," And de Medicam. Faciei, 30. "Nec mediæ Marsis finduntur cantibus angues." Horat. Epod. 17, 39. "Caputque Marsa dissilire nœnia." Nemesian. Ecl. 4. "Cantavit, quod Luna, timet, quo rumpitur anguis." Lucan. 6, 488. "Gelidos hic explicat orbes, Tuque pruinoso coluber distenditur arvo, Viperei coeunt abrupto corpore nodi." Lucilius. "Marsu coluber Distentit cantu, venas cum extenderit omnes." Plato Euthyd. p. 201. E. ἡ μὲν τῶν ἐπιδῶν τέχνη ἔχεαν τε καὶ φαλαγγέων καὶ σκορπίων καὶ τῶν ἄλλων θηρίων τε καὶ νόσων κλήσις ἐστὶ. Athenæus, 3, p. 84. E. παρὰ πολίτου ἐμοῦ πιστευθέντος τὴν τῆς αἰγύπτου ἀρχὴν οὗτος καταδίκασεν τινὰς γενέσθαι θηρίων βορὰν κακούργους εὐρεθέντας, καὶ ἔδει αὐτοὺς ἀπαισι τοῖς ζώοις παραβληθῆναι, καὶ μετ' οὐ πολὺ παραβληθέντες πελαγίοις καὶ ἀγριοτάτοις ζώοις ταῖς ἀσπίσι δηθέντες οὐδὲν ἔπαθον. I must add, that in the formula ὄφεις αἰρεῖν must be understood αἰλυνως, as in Sext. Empir. Hypol. p. 17. (cited by Bulkeley,) who tells us of one Lysis, who could take half an ounce of hemlock, αἰλυνως, ἀκινδύνως, as Euthym. who thus paraphrases, ἀρούσιν ἐν χεφὶ ἀκινδύνως. Or (as Kuinoel suggests) we must supply from the following words, καὶ οὐ μὴ αὐτοὺς βλάψουσιν, which, however, seems somewhat harsh. In θανάσιμον τι subaud

derstood the art of depriving serpents of their noxious power by incantation. Jamblicus (Vit. Pythag. cap. 28.) says that Pythagoras could do this. See Bochart. Hierozoic, part 2. lib. 3. cap. 6. and compare Psalm 58, 4, 5; and Eccles. 10, 11. But I assent to Dr. Doddridge that *this* power was exerted without any such artifice, and included (as in the case of Paul, Acts 28, 3—5.) an ability to heal the most dangerous wounds given by the bite of the most noxious animals.

φαρμακὸν, which is supplied in many passages produced by Kypke, Palaiet, Munthe, and Wetstein. The general sense of the passage is thus laid down by Kuinoel: "Res maximè arduas, cum periculo conjunctas, felici successu suscipietis; καὶ θανάσιμον κ. τ. λ. omninoque summa et presentissima vitæ pericula, in quæ venistis, feliciter evadetis. Sermo est de eo, quòd discipuli propter religionis Christianæ propagationem perpessuri, et quòd ejusdem promovendæ caussa facturi essent, sive, de vitæ periculis, quæ sponte, et inviti, subituri, feliciter tamen superaturi essent." Mr. Bulkley similarly explains. "Our Saviour assures his disciples that such should be the power and efficacy of his Gospel, as that the promoters and professors of it should be able to surmount, and gloriously to triumph over, the greatest opposition they could possibly meet with from their most venomous and malignant adversaries. That this is the meaning here is evident from Luke 10, 19. Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πᾶτειν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Compare also Isa. 11, 4—9. (Bulkley.) Mr. Bulkley might have more appositely cited the words of the Psalmist (91, 13.) to which there seems a direct allusion in this passage of Luke: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." I grant that the passage of Luke *may* be taken figuratively, for so, it seems, *must* those of the Psalmist and Isaiah. Not so, however, (I apprehend,) *this passage* of Mark, which is not one of poetic imagery, and is too minutely particular to admit of that mode of interpretation. Besides, as we must interpret some portions of the passage in the *physical* sense, for instance, those which relate to casting out devils, healing dangerous disorders, and (as I think) speaking with new tongues, it would surely be harsh to interpret the remaining clauses (ὄφεις ἀροῦσι καὶ θανάσιμόν τι πῖω-

σιν, οὐ μὴ αὐτοὺς βλάψει) figuratively*. Indeed, I must deprecate the irreverent spirit too manifest in the interpretations of some recent Commentators, who pare down the solid meaning, and *explain away* the real import of this important passage. Thus, for instance, a recent Commentator, of no mean order, interprets the passage: “Mirificè opitulabor, auxilium meum nunquam vobis deerit, felicissimo successu meam doctrinam propagabilis. Hæc notio universalis exemplis specialioribus ad vivum adumbrata est, neque adeò singula nimis premenda sunt, ita, ut demonstretur quando? et quomodo?” I *admit* that we are not to confine our view to these special cases of protection, &c. yet I must strenuously contend, that the words imply a promise of *miraculous* and *supernatural* protection against all enemies, and support under all obstacles to the propagation of the Gospel. And this the Scripture (ex. gr. Acts 28, 3.) and the records of ecclesiastical history enable us to prove *was granted* by the Almighty to the first Preachers of the Gospel and the primitive Christians. See the valuable notes of Grotius and the Dissertation of Whitby, the former of whom contends, (but I think on precarious grounds,) that the conversion of barbarous nations these divine helps may *yet* be expected, and adds: “Sunt enim ἀμεταμέλητα τοῦ Θεοῦ δῶρα, Rom. 11, 29. Sed nos; cujus rei culpa est in nostrâ ignaviâ aut diffidentia, id solemus in Deum rejicere.”

19. ἀνελήφθη εἰς τὸν οὐρανόν. Notwithstanding the fine-spun argumentations of the Sceptical School in Germany, it is plain by these words, that our Saviour ascended in a visible manner, and in the presence of his Disciples; whether, (as some say,) with

* Considering to what degrees of cursed refinement the art of poisoning was by this time brought, as well as how frequently execution was done by giving poison to condemned persons in the age and country in which the Apostles lived, such a promise as this will appear more important than the reader might at first apprehend. (Doddridge.)

thunder and lightning, or involved in a cloud *, I would not venture to determine. There are two excellent Dissertations on this side of the question, which deserve attentive perusal, by Seiler; the first entitled, *Jesum corpore pariter atque animæ in cœlum assumptum esse, an argumentis possit probari fide dignis?* Erlan. 1798. 4. The second: *De corpore Christi glorificato*, Erlang. 1803. 4. Also, a very learned Tract of Griesbach, entitled, *Sylloge locorum N. T. ad adscensum Christi in cœlum spectantium*. Jenæ, 1793, 4. p. 11. from which Kuinoel inserts the following extract: "Si locos omnes è N. T. libris collectos studiosè inter se comparamus, deprehendimus a] historicam de Jesu in cœlum adscensu narrationem non repiriri nisi apud Lucam tantum, atque (si quidem genuina sunt postrema Evangelii Marci commentaria) apud Marcum. Attamen b] Jesus ipse, teste Johanne, cùm ante mortem, tum post resurrectionem suam, prænuntiat, ascensurum se esse in cœlum et reversurum eò, unde (quod illam φύσιν θεϊότεραν, quam Johannes illi tribuit) descenderit.—c] Petrus et Paulus publicè docuerunt, Jesum post resurrectionem morti obnoxium haud fuisse, sed è sepulcro rediisse in vitam æternam duraturum, eundemque ex hac terrâ profectum esse in cœlum, et ibi summâ majestate et gloriâ condecoratum, ad patris dextram consedissee. (Acts 2, 32. f. 1 Petr. 3, 18 seqq. Eph. 4, 10. Hebr. 9, 21. 6, 19, 20. 9, 12. 1 Tim. 3, 16, etc.) His d] Paulus addidit, corpus Christi, quod post resurrectionem verè humanum corpus mansisse Apostoli adspectu non solum, sed tactu etiam edocti noverant, jam immortale esse, cœleste ac spirituale. e] Hæ Christi prædic-

* "Circumfusâ nubi in cœlum est ereptus, multò melius, quàm apud vos asseverare de Romulis Proculi solent." Tertull. Apolog. For the following sagacious remark I am indebted to Dr. Jennings ap. Doddridge: "It was much more proper our Lord should ascend to Heaven in the sight of his Apostles, than that he should rise from the dead in their sight: for his resurrection was proved when they saw him alive after his passion; but they could not see him in heaven while they continued upon earth."

tiones, et Petri Paulique assertions bene conveniunt cum Lucæ narratione de Christi vivi raptu in coelum. f] Neque tamen Apostoli historicas illius ἀναλήψεως circumstantias auditoribus vel lectoribus suis studiosiùs inculcare consueverant. g] Potius id sedulò agere solebant, ut discipulis persuaderent, Christum obedientiæ, quam patri præstiterat, præmia reportasse longè maxima, nostrumque captum superantia; eum apud Deum felicitate non solum frui inenarrabili, sed majestate etiam gaudere tantâ, ut major cogitari non possit; dominum eum esse hominum, piè ab his colendum, ecclesiæ suæ caput unicum ejusdemque rectorem et defensorem, spiritualium bonorum largitorem munificentissimum, cultorum suorum apud patrem patronum indulgentissimum, atque judicem præmia suis olim justissimè distributurum. De his autem omnibus Apostoli diligenter edocuere Christianos, partim, ut hi tanti magistri ac doctoris, ad summum gloriæ fastigium evecti, auctoritatè eò magis revererentur, partim, ut alacriùs insisterent vestigiis ducis, qui non solum exempli, quo nobis præivit, excellentiâ, sed etiam præmiorum, quæ consecutus est, amplitudine, ad suæ virtutis imitationem eos incitaret, partim, ut spem atque fiduciam suam in tali suæ σωτηρίας ἀρχηγῷ, quem pater ἄνθρωπων suum esse voluit, firmissimè collocatam esse, plenius intelligerent. In his subistere Apostoli, in his subsistere, nec nobis nefas erit."

I must add that the phrase ἀναφέρεισθαι εἰς τὸν οὐρανὸν is also employed by the Sept. See 2 Regg. 2, 1, 8. 5, 9, 11. Sirach 48, 9. 49, 16. 1 Macc. 2, 58. Wetstein compares numerous passages from the Classical and Rabbinical writers, of which the following are the most apposite. Artemidor. 4, 74. Πλούταρχος εἰς τὸν οὐρανὸν ἀναβαίνειν ὑπὸ τοῦ ἑρμῶ ἀγόμενος ἐδόκει, καὶ τῇ ἐπιούσῃ ὄναρ ὑπεκρίνατο τις αὐτῷ τὸν ὄνειρον, καὶ ἔφη, μακάριον ἔσεσθαι αὐτὸν, καὶ τοῦτο εἶναι τὸ εἰς τὸν οὐρανὸν αὐτὸν ἀναβαίνειν τὴν ὑπερβάλλουσαν εὐδαιμονίαν. Paus. Lacon. 18. Διόνυσον—ἐς οὐρα-

νὸν ἐστὶν ἐρμῆς φέρων· ἀθηναὶ δὲ ἄγουσα Ἡρακλέα συνοική-
 σοντα ἀπὸ τούτου θεοῖς. And 19. κομίζουσι δ' ἐς οὐρανὸν
 Τάκινθον· Ἡρακλῆς—ἀγόμενος ἐς οὐρανὸν. Plut. Pelo-
 pid. p. 297. B. κάτθανε, εἶπεν, Διαγόρα. Οὐκ εἰς τὸν
 Ὀλυμπον ἀναβήσῃ. Philo de Vitâ Mosis. T. 2. p. 179,
 5. ἤδη γὰρ ἀναλαμβάνομενος κ. τ. λ. Jos. Ant. 4, 8,
 48. νέφους αἰφνιδίου ὑπὲρ αὐτοῦ στάντος ἀφανίζεται κατὰ
 τίνος φάραγγος. Plut. Num. p. 60. D. καὶ πρόκλος
 ἀνὴρ ἐπιφανής, διωμόσατο Ραΐμυλον ἰδεῖν εἰς οὐρανὸν σὺν
 τοῖς ὅπλοις ἀναφερόμενον, καὶ φωνῆς ἀκοῦσαι κελεύοντος
 αὐτῶν ὀνομάζεσθαι κυρίνον.

19. ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. In Psalm 110. ver.
 1. is this prophecy concerning Christ: *The Lord
 hath said unto my Lord, Sit thou at my right hand,
 &c.* St. Mark here makes use of the words of this
 prophecy, to show that it was now fulfilled by Jesus's
 ascension. The same reason is to be given for this
 expression in those other places of the N. T. where
 it occurs. (Markland.)

20. τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων
 σημείων, i. e. (as Rosenm. interprets,) confirming
 the Divine authority of the doctrine by miracles.
 For (says he) they did not work miracles that the
 doctrine should be believed, for *that*, (even had there
 been no miracles,) stood firm: but that it might be
 proved and confirmed that the proposed doctrine, in
 itself true, was divinely communicated. The phrase-
 ology of the whole verse is illustrated by a very ap-
 posite passage of Plut. 2, 1108. D. (cited by Wets.)
 φανὰς τίνας ἐρήμους πραγμάτων ἀποσπῶν, καὶ μέρη
 λόγων, καὶ σπαράγματα καὶ φᾶ τοῦ βεβαιούντος καὶ συνε-
 γούντος πρὸς νόησιν καὶ πίστιν ἔλκων. See Hebr. 2, 4.

ST. LUKE.

CHAP. I.

VERSE 1. ἐπειδὴ περ πολλοὶ ἐπεχείρησαν. It is to be observed that *the many* are here distinguished from the earliest eye-witnesses. *Who* these *many* were cannot, with certainty, be determined. The Commentators (says Koecher) *divinant potius quam veri certique aliquid de illis definiunt*. It is, however, an important question, whether, among *these many*, Luke means to include Matthew and Mark. Grotius and others think he *does*. But there is reason to suppose that the Gospel of Mark was not yet in being: and he would scarcely thus designate that of Matthew, for many reasons; and especially since Matthew was one τῶν ἀπ' ἀρχῆς αὐτόπτων. Therefore others, with more probability, refer the words to the compositions of pious and faithful persons, but not sufficiently endowed with the necessary information. Whether by these we are to understand what are called the Apocryphal Gospels, to be seen in Fabric. Cod. Apocr. N. T. has been also much debated: but it seems generally, and with reason, determined in the *negative*. This, however, is a question of such uncertain determination, and is so unconnected with my plan, of forming exegetical and philological notes, that I may well decline enlarging any further upon it, and refer my readers to Pole, Wolf, Koecher, and the authors there cited. I must not omit, however, to subjoin the luminous illustrations of Wets. "Since, by the doctrine of the Gospel, a mighty moral revolution had taken place

throughout the whole universe, it is not surprising that the minds of all should have been powerfully excited, and earnestly intent on this subject. Whence it is reasonable to suppose, that *most* persons felt deeply interested in enquiries respecting the *persons* from whom, and the *manner* in which, the Religion originated, and that *many* applied themselves to satisfy this rational curiosity; all of whom, indeed, professed to derive their relations from the testimony of credible witnesses; some truly, as the four Evangelists; but others falsely, either themselves deceived by excessive credulity, or deceiving others by fictitious narrations. (Wets.) There is some similarity to this passage in the preface of Justin to his History: "Cum multi ex Romanis—res Romanas Græco peregrinoque sermone contulissent," &c. Also in that of Pseudo-Isocrates ad Demonic. p. 2. ὅσοι μενούν τοὺς προτρεπτικούς λόγους συγγράφουσι, κάλον ἔργον ἐπιχειροῦσιν.

1. ἐπεχείρησαν ἀνατάξασθαι. Some ancient Interpreters, as, for instance, Euthymius and Theophylact, have, without reason, attributed to ἐπιχειρήσαν the sense of "*attempt* not followed by accomplishment of the purpose," and consequent imperfection. Raphel has, however, well observed, that the word may denote, 1stly, attempt *without* effect (as in Acts 9, 29.); 2dly, attempt *with* effect (as in Polyb. and 2 Macc. 3.); 3dly, of effect *without respect to attempt*, (as here, and in Acts 19, 13.) or, to speak in plainer language, ἐπιχειρήσαν must be taken pleonastically. In this view of the subject Palairer, Krebs, Munthe, Loesner, and others, coincide, who give numerous examples. This opinion is adopted also by Rosenm. Schleusner, and Kuinoel. There seems, however, some allusion to the *arduousness* of such a work, executed, as it were, *magno conatu*. So Hesych. explains ἐπιχειρεῖν by τολμᾶν, "to venture upon." Ἀνατάσσεσθαι signifies *to set in order, arrange, compose, express in writing*.

1. πεπληροφορημένων. Πληροφορέω is here used in

a *neuter* sense. It is derived from πλήρης φορὰ, a *full measure*, and denotes, "to carry a full measure, either as applied to a *ship completely laden*, or a *tree in full bearing*, &c. and so, in the passive, πληροφείσθαι signifies to have the sails filled, and, metaphorically, as applied to the mind, πληροφορέω denotes to *offer a full measure of arguments to another*; and consequently, in the passive, "to be supplied with arguments or proofs, to be *fully persuaded*." So Rom. 4, 21. 14, 5. Wetstein, and the other Philologists, adduce several examples. Secondly, and less properly, (as here,) it is used of a *thing*, and thus comes to mean *res comprobata*, *compertissima*, a *thing certain, undoubted*. (Wets. Schl. Kuin. Ros.) So also Beza, Camerarius, and Erasmus. Some, however, as Luther, Heinsius, Georgius, Hammond, Abresch, Mill, and Campbell, compare πληροφ. with the Hebrew מלכ, and give it the signification of *evenire*. Campbell renders, *which have been accomplished*, and defends this version by a very long annotation, acute, indeed, and instructive*, but not, I think, as to this point, convincing. "It is only of *things* (observes he) that we can say, they are performed, and of *persons* that they are convinced." True; not *properly*: but such a *catachresis* as the present, is by no means unusual. Besides, (as Kuinoel observes,) that signification is destitute of examples, and does not suit the context. Pearson, Suicer, and Wolf, seem to unite *both* the above methods, by rendering, "*rerum illarum ut verè gestarum*."

2. αὐτόπται καὶ ὑπηρέται, eye-witnesses. A word

* From which I select the following judicious remark: "In these histories a simple narrative of the facts is given; but no attempt is made, by argument, asseveration, or animated expression, to bias the understanding, or work upon the passions. The naked truth is left to its own native evidence. The writers betray no suspicion of its insufficiency. This method of theirs has more genuine dignity than the other, and, if I mistake not, has been productive of more durable consequences than ever yet resulted from the arts of rhetoricians, and the enticing words of man's wisdom."

used often by the Classical writers. The historians, and especially Polybius, to obtain credit to their narrations, frequently appeal to the *αὐτοψίαν* and *αὐτόπτας*. So also Æschyl. S. C. Theb. 41. Stob. Serm. 188. p. 627. *τῆς δὲ πράξεως αὐτόπτης γενόμενος* K. Of the passages cited by Wetstein, the most apposite are the following. Polyb. 3, 4. *τὸ δὲ μέγιστον, διὰ τὸ τῶν πλείστων μὴ μόνον αὐτόπτης, ἀλλ' ὧν μὲν συνεργός, ὧν δὲ καὶ χειριστὴς γενόμεναι*. Plutarch de Educ. Lib. p. 9. c. *αὐτοὶ τῆς τούτων μαθήσεως οὔτε αὐτόπται γίνονται τὸ παράπαν, οὔτε αὐτήκοοι*. Plaut. Truc. 2, 6, 8. "Pluris est oculatus testis unus, quam auriti decem." Ἄπ' ἀρχῆς signifies, not only from the commencement of Christ's ministry, but from his birth. Ὑπηρέται τοῦ λόγου denotes *administri negotii*, those who took part in the affair, and bore a part in the things done; i. e. the relations, friends, and Apostles of Christ, and the seventy disciples. So Xen. Cyr. 1, 9, 10. *κρατίστοι ὑπηρέται πάντος ἔργου*. The λόγος here denotes *πράγμα*. So the Hebr. כִּבְרִי. Examples of this sense are produced from Theophr. Ch. procem. 4. *τρέψομαι δὲ ἤδη ἐπὶ τὸν λόγον*, and 8, 1. Others may be seen in Kypke. So Beza, Hammond, Erasmus, Grotius, Rosenm. and Kuinoel.

3. *ἔδοξε καμῶι*. If Luke had been impelled to write, either by the exhortation of Paul, or the peculiar inspiration of the Holy Spirit, he would by no means have passed over a thing so worthy of notice, and so calculated to procure authority to his work. Therefore what some fancy, (referring to the places of 2 Tim. 2, 8. 1 Tim. 5, 18. and 1 Cor. 15, 4. compared with Luke 10, 7. and 24, 34.) namely, that what is called the Gospel of Luke ought rather to be attributed to Paul as its author, seems to have little probability. (Wets.)

3. *παρηκολουθήκоти*. The word properly denotes "to follow up, trace, examine;" and, metaphorically, "to enquire, scrutinize, search, and hence, after diligent examination, to attain to a knowledge of any thing." See Schleusner. Examples illustrative of

these senses are produced by Wetstein, Kypke, and, before them, by Raphel, Segaar, and by Gataker on Anton. 5, 5. I add, D. Hal. V. 585. τὸ ἡδεσθαι τῇ θεωρίᾳ τῶν παρακολουθούντων τοῖς πράγμασιν. Joseph. 939, 12. ὅσα — παρακολουθήσας. Demoxenus ap. Athen. 102, 5. τίς παρακολουθεῖ ταῦτα. Æschin. p. 17, 29. ὑμᾶς τε βουλοίμην ἂν οἷς ἐγὼ μέλλω λέγειν προσέχειν τὸν νοῦν, καὶ παρακολουθεῖν εὐμαθῶς. Plato. p. 537. c. κάλως τῷ λογῷ συμπαρακολούθηκας, cognoscendo assecutus es. And 543. c. οὐκ ἔσπου τοῖς λεχθεῖσιν. So also Livy, in the Preface to his History: "Velut desidentes primi mores sequatur animo." Ἀνωθεν has nearly the same force with ἀπ' ἀρχῆς, and Wetstein produces several examples from Greek authors, and also Virg. Georg. 4, 285. "Altius omnem Expediam primâ repetens ab origine famam." It may here denote, "from the conception of John the Baptist." καθεξῆς, *ordine, serie perpetuo, sigillatim*. Wetstein cites Thucyd. 2, 1. (rather 1, 2.) γέγραπται δὲ ἐξῆς, ὡς ἕκαστα ἐγίγνετο, κατὰ θέρος καὶ χειμῶνα. Aristides in Rhodum, p. 543. τις οὗτος ἢ λόγος ἐστὶν ἰσχυρὸς ἢ σοφιστῆς ἄκρος ἢ διαρκῆς, ὡς ἂν ἀξίως καταθρηνησεῖεν τὰ παρόντα, μὴ πολλοστὸν μέρος, ὧν οἶεται λέγειν, παραλιπὼν, ἀλλ' ἐξῆς ἅπαντας; Tacit. A. 2, 27. "Ejus negotii initium, ordinem, finem curatius disseram." Καθεξῆς here denotes not the order of time, but of *events* digested into classes, as of Christ's conception, birth, circumcision, baptism, preaching, death, resurrection, and ascension.

3. κράτιστε Θεόφιλε. This is not, as Epiphanius, Salvian, and Hammond tells us, a *feigned name*, meant for *all pious Christians*; for otherwise κράτιστε would not have been added: (though, indeed, Hammond observes that this κράτιστε is only an expression of civility.) The arguments in refutation of this, are thus summed up by Campbell. First, if the Evangelist meant to address his discourse to *all pious Christians*, and had no one individual in view, he would have put his intention beyond all doubt, by using the plural number, and saying κρατίστοι

θεοφίλοι. Secondly, this enigmatical manner of addressing all true Christians, under the appearance of bespeaking the attention of an individual, does not seem agreeable to the simplicity of style used in the Gospel, and indeed no where occurs in the Scriptures, and must have appeared to the writer himself as what could not fail to be misunderstood by most readers, proper names of such a form as Theophilus, and even this very name, being common in Greek and Latin authors. Lastly, what is said in the fourth verse, evidently shows, that the author addressed himself to *a person* with whose manner of being instructed in the Christian doctrine he was particularly acquainted. (Campbell.) It is well observed by J. Hasæus ap. Wolf, that κράτιστε was a title appropriated to princes, and those holding eminent offices and magistracies; and therefore corresponded to the Lat. *præstantissimè*; indeed he regards it as a *Latinism*. Nay he denies that, before the Greeks had been subjugated by the Romans, and their language, in juridical matters and titles of honour, had been intermixed with the Latin, the word was employed as a *title*, for *vir illustris*, but he observes that, in the Augustan age, and afterwards, when the Greeks were already subjugated by the Romans, it was frequently used by them, in imitation of the Latins, who had been accustomed to give the name of *optimus* to persons in dignified stations. On which *accommodation* of the Greek language to the Latin see Casaub. Exerc. B. 9. § 3. The word κράτιστε (says Campbell) occurs only in three places of the N. T. all in the Acts of the Apostles, another work of the same writer. In these places the title is manifestly given as a mark of respect to eminence of station. Accordingly, it is only on Felix and Festus, governors of the province, that we find it conferred. Such addresses, therefore, as ἀγαθε, βέλτιστε, κράτιστε, when they may be considered as adulatory, or complimentary, however usual among the Greeks, do not suit the manner of the sacred writers. When Paul

gave this title to Festus, it appears that it was customary so to address the Roman presidents, or procurators. But of these commendatory epithets, which are merely personal, these writers, alike untainted with fanaticism, and flattery, are very sparing. They well know that where they are most merited they are least coveted, or even needed. (Campbell.) *What* was the *dignity* of Theophilus cannot be from hence inferred, nor is it, I think, certain that he bore any dignity at all. That he was a *Christian* is undoubted, and probably had been converted to the faith by Luke: and that he lived out of Palestine, seems highly probable, since St. Luke brings forward many notices on the situation of places in Palestine, which could not have been unknown to any but to foreigners.

4. ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν, that of what thou wert taught before baptism in a general way, thou mightest now attain a more clear and certain knowledge. The *λόγοι* are here, by some, explained *doctrina Christiana*, by others *res gestæ*: but well-founded objections may be made to both these interpretations, and I am inclined to assent to Kuinoel, that we are simply to understand *words*, and by *κατηχεῖσθαι*, *edoceri*, *vivā voce edoceri*, as frequently. Thus Luke opposes *γράφειν* to *κατηχεῖσθαι*. For, as appears from the Acts, a principal part of the instruction of those who were training up for admission into the Christian Church, consisted in a brief, and usually *vivā voce*, narration of the actions and doctrines of Christ, called *catechesis*, and the person so instructed, *catechumenus*. Thus Grot. Erasmus, Heuman, Wolf, Wetstein, and Kuinoel, the last of whom remarks, that this preface contains a polite reprehension of the preceding narratives, as appears from *ἄνωθεν*, *ἀκριβῶς*, *καθεξῆς*, and *ἀσφάλεια*. Luke hints at their too great brevity and want of order, and even accuracy and fidelity; so that from them no sufficiently certain, or accurate, account of the life and doctrines of Christ could be derived.

5. ἐφημερίας. An Hellenistic word, which properly denotes an office that lasts a day. It is explained by Hesychius, ἡ τῆς ἡμέρας λειτουργία. But since ἡμέρα, in the Hebrew and Hellenistic phraseology, is used of time in general, hence it came to have the more extended signification of a *weekly* function, as 2 Chron. 13, 10. and, by metonymy, denoted the class itself of persons discharging such weekly functions, as here, and in 1 Chron. 28, 13. David distributed the priests into twenty-four classes, which each, by terms, performed the sacred offices a week; their function commencing at one sabbath, and ending at another. And this function too extended to the night, as well as the day, because they had to keep the watches. Upon the whole, their duties were sufficiently laborious, since the priests alone had to prepare the victims, to attend to the lamps, adjust the wood for sacrifice, and perform other offices of manual labour. Amongst these, the class of Abias was the eighth. See 1 Chron. 24, 10. Jos. Ant. 7, 15, 7. 2 Chron. 8, 14. Neh. 13, 30. This circumstance is meant to indicate that John was of honourable birth. For from Jos. Vit. 1. and Cant. Ap. 1, 7. also Phil. Jud. 1, 271, 14. & 2, 226, 42. & 228, 8. & 229, 31. we learn, that it was esteemed highly honourable to be descended from a priest, especially on the mother's side. That Zacharias was not, as some have supposed, the high priest or his vicar, is certain, for the high priest was not reckoned to any particular class. His duty it was to offer the solemn incense. This too is plain from the added τῆς. And although we just after read that he was offering incense at the altar in the holy place, yet *that* may well be understood of the *daily* offering of incense, which would fall to his lot as an ordinary priest in his course. "It is (says Doddridge) so plain that this was only an office of *daily ministration*, and that *Zacharias* was one of the ordinary priests, that we cannot but be surprised that any one should ever conclude, from this circumstance of the story, that

Zacharias was *Sagan*, or assistant, to the high priest, and was now performing his grand office on the day of atonement, and so on this foundation should calculate the birth of *John the Baptist*, and of *Christ*, and all the other feasts which depend upon them: yet this is done in the Calendars both of the *Roman* and *Greek Church*."

5. ἐκ τῶν θυγατέρων Ἀαρὼν, i. e. of the posterity of Aaron. A Hebraism. This is also mentioned to show her honourable birth on the mother's side. The name Ἑλισάβετ is of Hebrew origin, and was that of the wife of Aaron. Exod. 6, 23. where the Greek translation thus renders the Hebr. אֱלִישֶׁבַע. (Rosenm.)

6. δίκαιοι ἐνώπιον τοῦ Θεοῦ, i. e. were *really* pious. The phrase ἐνώπιον τοῦ Θεοῦ is taken from the Hebrew יָדַעְנִי לְפָנֶיךָ, or יָדַעְנִי בְּעֵינֶיךָ. It may be rendered "*Judice Deo*." For what is true, or virtuous, in the sight, or eyes of an omniscient God, must be *really* so. God says to Noah, in Gen. 7, 1. כִּי אַתָּה רַאִיתָ כִּי צָדִיק לִפְנֵי, *for I know that thou art truly just*. This phrase is not without example in the Greek authors. So Plut. Probl. Rom. p. 274. A. καὶ τὸ ἐν ὑπαίθρῳ μάλιστα πῶς εἶναι δόκει τοῦ Διὸς ἐνώπιον. The following words seem added, by way of explanation, and illustration, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι, where the words πορευόμενοι and περιπατ. are figuratively used, of the customary habits of life and action, and ἐντολαὶ and δικαιώματα are merely synonymous. Therefore the former is supposed to denote the moral, and the latter the ceremonial, precepts of the Mosaic Law. (Wets. Rosenm. and Kuin.) Wets. compares a similar passage from Ovid, Met. 1, 328. (of Deucalion and Pyrrha.) "Innocuous ambos, cultores numinis ambos." Ἀμεμπτοι, i. e. ἀνεπίληπτοι, blameless, irreproachable. This clause respects their good fame *with men*, as the antecedent member of the sentence did their internal piety, recognized *by God*. So Artemid. 2, 12. ἐκείνη διετέλεσεν ἄμεμπτος.

7. *προβεβηκότες ἐν ταῖς ἡμέραις*. This is taken from the Hebrew in Gen. 18, 11. *יְשׁוּבָה וְשָׂרָה*, (speaking of Abraham and Sarah,) where the Sept. renders *προβεβηκότες ἡμερῶν*. Thus in Jos. 1, 23. we read *προβεβηκῶς ταῖς ἡμεραῖς*. The Classical writers, in this phrase, use either a dative without a preposition, or an accusative, with or without a preposition, and sometimes use the verb without any addition. Of all these cases examples may be found in Wetstein and Munthe. To which I add, Machon Athenæi, 580. c. *ἐπεὶ πρόβη τοῖς ἐτέσιν ἢ Γ. Hermippus Athenæi, 592. d. προβαίνοντα τῇ ἡλικίᾳ τὸν I. Eurip. Hipp. 795. πρόσω μὲν ἤδη βίотος*: where the Schol. exp. *προβέβηκε τῇ ἡλικίᾳ*. Elegantly, Eurip. Alc. 928. *πολιὰς ἐπὶ χαίτας Ἥδῃ προπετῆς αἰν, βίотου πρόσω τε*: where the Scholiast has *ἡδὴ προνευκῶς ἐπὶ τὰς πολιὰς χαίτας* — *προβεβηκῶς τῇ ἡλικίᾳ*. Procop. 101, 2. *πὸρρω ἤδη ἡλικίας ἦκων*. Aristid. 3, 252. b. *πὸρρω τῆς ἡλικίας*. So Suidas, *προβεβήκασιν παλαιότεροις*, "somewhat in years, elderly." So the Latin *provecti ætate*, and *provecti*. The Hebraism, therefore, which Vorstius here points out, can only consist in the use of the preposition *ἐν* similarly to *ב*.

8. *ἐν τῷ ἱερατεύειν αὐτὸν*, while he was engaged in the discharge of his priestly function. Examples of this sense are produced by Wetstein from Aristotle, Pausanias; and Synesius. The *ἐν* here again has the force of the Hebrew *ב*.

8. *ἐν τῇ τάξει τῆς ἐφημερίας*. There seems to have been a similar periodical attendance among the Roman priesthood, as would appear from Herodian, 1, 25. (cited by Bulkley.) *σὺν τοῖς λοιποῖς ἱερεῦσιν οὓς ἐν περιόδῳ χρόνου ἡ τάξις καλεῖ*. Then *ἐναντίον τοῦ Θεοῦ*, signifies *coram Deo*.

9. *ἐλαχε τοῦ θυμιάσαι*. Here we must understand *τὸν κλῆρον*, which is *supplied* in Acts 1, 17. See Bos. Ellips. Ed. Schæfer. Since various were the sacerdotal offices, it was agreed among the priests, that all should be assigned, or distributed, by lot. By the first lot was designated, he who should cleanse the

outside of the altar. Secondly, thirteen were taken who should sacrifice the lamb, sprinkle the blood, trim the lamps, and burn and scatter the incense. Fourthly, he who should ascend the high altar, and lay upon it the members of the victim. The most honourable of all the functions was that of burning incense; an office which could only be discharged *once*. See Joma, f. 26, 1. Thamid 5, 4. 6, 3. 7, 2. (Wets.) By the *ναὸν τοῦ Κυρίου* we must here understand the sanctuary, which the priests only were allowed to enter (see Ex. 30, 7.); for *there* was the altar of incense. See Exod. 40, 21 seqq. The whole of this passage is admirably illustrated by the Rabbinical citations in Wetstein, who also cites Philo 1, 369, 42. & 2, p. 150, 34. & 2, 254, 8. & 1, 501, 9.

10. *πᾶν τὸ πλῆθος*. There were constantly present in the temple, at the hour of prayer, the following classes: 1. the Priests; 2. the Levites; 3. the *viristationis*, who represented the whole assembly in the imposition of hands over the head of the victim; 4. those brought thither by spontaneous devotion. These might certainly amount to a considerable number. But the expression *πᾶν τὸ πλῆθος* seems to denote something *more*, as if this were a *Sabbath day*, on which the whole multitude of the city was obliged to attend public worship. When the offering of the Holocaust commenced, the trumpets and horns began to resound, and the whole assembly betook themselves to prayer; and this continued until the end of the oblation. Then the priest took the censer of coals from the high altar, (Levit. 16, 12.) and entering the sanctuary, burned it over the altar, (Exod. 7.) the people meanwhile praying* in the outer court. (2 Par. 29, 29.) But on the day of expiation, while the priest was within the Sanctum Sanctorum, the people were under some apprehension, until he should come forth in peace, when they

* This is, by Doddridge, thought to have been the foundation of that elegant figure, by which prayer is so often compared to incense. See Ps. 141, 2. Mal. 1, 11. Apoc. 8, 3, 4.

were exceedingly rejoiced, because they thus trusted that the prayers for their safety were accepted. When the Priest entered the Sanctuary, and was about to burn incense, it was announced by sound of bell, that the time of worship was at hand. Then all addressed themselves to prayer, but in silence. (To this there is, perhaps, an allusion in Apocal. 8, 1, 3.) The burning of incense and offering up prayer being concluded, the joints of the victim were placed upon the altar; and then the Levites addressed themselves to the singing of psalms, the priests to sounding the trumpets and horns. (Lightfoot.) On this rite see Eccles. 50, 15, et seq. which throws no inconsiderable light on this whole passage.

10. *ᾠρα τοῦ θυμιάματος.* Wetstein cites Philo 253, 46. 2, 150, 33. Jos. Ant. 10, 13, 3.

11. *ᾠφθη δὲ αὐτῷ ἄγγελος.* This passage may be excellently illustrated by Exod. 3, 2. where the flame of fire, from which Moses heard the voice, is called "the angel of God." It must be remembered, that this altar was double; one outward, for ordinary purposes; the other, which was used for the burning of incense, inward. (Rosenm.)

12. *φόβος ἐπέπεσεν ἐπ' αὐτόν.* An Hebrew phrase, like that in Exod. 15, 16. This angelic appearance, however, was nothing new; for we read that the Hebrew priests not unfrequently saw visions, and heard voices in the sanctuary. (Rosenm.) Wetstein refers to Jud. 13, 22. Dan. 10, 8. Acts 10, 10. 13, 11. 19, 17. Judith 15, 1. Drusius illustrates this from the Rabbinical writings, and Grotius adds Jos. Ant. 13, 18. where God returns an oracle to Hyrcanus, as he is offering incense.

13. *εἰσηκούσθη ἡ δέσις σου.* Together with the burning of incense the Priest offered up prayers to God, and not the Priest only, but the Israelites, standing without. These prayers were expressed for the welfare of the people of God, (for the Messiah, says Maldonati, and the ancient Commentators,) nay, if we may believe Josephus and Philo, for that of

the whole world. These prayers the Angel says are heard, for that now the advent of the Messial was close at hand, whose forerunner the son, now to be born to Zacharias, was destined to be. (Grot.) But to this Maldonati objects, that the angel says not a word of the advent of *Christ*, but only of *John*, &c.; therefore he maintains that Zacharias had been offering up a prayer for offspring; of which, however, considering his wife's advanced age, he must almost have abandoned all hope, and therefore would scarcely pray for it. Neither (says Lightfoot) would he intermingle public prayers with private petitions. This, however, seems not of itself a strong argument, and, notwithstanding this, Rosenmuller is of opinion that Zacharias had been offering up prayers for offspring, to whom I cannot assent. Kuinoel preserves a prudent silence. I know not why we may not refer this to *past* prayers for offspring; as in Acts 10, 4. And this opinion is adopted by some ap. Maldonati, as also by Koecher and Van Till. Though Grotius objects, that to this the circumstances of the passage will not suffer us to refer it. For the Priest was accustomed to offer up prayers, together with the burning of incense, and the same learned Commentator alleges the following passage of Hierocles: τῶν συμβολικῶν νουετήσεων καὶ τὸ περιφερόμενον φυλάττειν καὶ τό εἶσω νοούμενον, and another of similar import from Philo. From Wetstein we have the following interpretation: "Not only have thy prayers been heard, which thou hast uttered for the safety of the people, but even what thou didst not dare to ask, thou shalt receive;" which is extremely ingenious, but fanciful; in truth, I do not see how this sense can be elicited from the words, by any rules of just interpretation.

14. ἔσται χάρις σοι. Rosenmuller and Kuinoel agree, that the name *John* is to be repeated from the context: thus the syntax will be an *apposition* familiar to both Greek and Hebrew writers, and in the Latin is expressed by the dative case.

15. μέγας, illustrious, famous, celebrated. Some, however, render "*gratiosus Deo*." And so Thucyd. 1, 13. γίγνεται παρ' αὐτῷ μέγας. On which sense of μέγας see the note on Matthew, 5, 19.

15. οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, he shall utterly abstain from wine, and all inebriating drink. From this passage it is plain that the Jews distinguished οἶνος from σίκερα, and this is agreeable to what we learn from other quarters. So the Hebr. נִשְׁכַּר is often rendered by the Sept. σίκερα, i. e. נִשְׁכַּר, a word of Chaldee formation and termination, which is explained by Hesychius, (as I suspect, from some very ancient biblical gloss,) οἶνος συμμιγῆς ἡδύσμασιν, ἢ πᾶν πόμα ἐμποιοῦν μέθην, μὴ ἐκ ἀμπέλου δὲ σκευαστὸν συνθετόν by Euthym. πᾶν τὸ παρὰ τὸν οἶνον μέθυσμα, μαλίστα δὲ, τὸ ἐκ φοινίκων ἐσκευασμένον. So Schol. Cod. 34. σίκερα δὲ ἐστὶ πᾶν τὸ μέθην μὲν ποιεῖν δυνάμενον, οὐκ ὄν δὲ ἐκ ἀμπέλου. So Theophyl. πᾶν τὸ μέθην ἐμποιεῖν δυνάμενον οὐκ ὄν δὲ ἐξ ἀμπέλου. It therefore denotes what we call *made wine*, which, as we find from Pliny, was extracted from apples, pears, dates, and other fruit, as also from palms aniseed, and, as Kimchi and some other Rabbinical writers tell us, from honey, barley, &c. (like our *ale*), or even from *herbs*. From this, indeed, *most* of those abstained who affected sanctity and an ascetic course of life. So it was written in the Law of Moses of him who had vowed a vow of *Nazar*, (Numb. 6, 3.) ἀπὸ οἶνου καὶ σίκερα ἀγνισθήσεται, where the Targum explains *a vino novo et vetere*. (Wets. Rosenm. and Kuin.)

15. ἔτι ἐκ κοιλίας μετροῦς αὐτοῦ. So the Hebr. נִשְׁכַּר in Is. 48, 8. 49, 1, 5. Ps. 71, 6. So the Classical writers ἐκ παιδός, ἐκ βρέφους. Wetstein compares Philo. 2, 65, 16. σχεδὸν ἐξ ἔτι νηπίων παιδῶν and 44, 37. ἐξ ἔτι σπαργάνων. Also Anthol. 5, 25. Στῆσι χορον δ' ἐνόησα—λύρης δ' ἐδίδαξεν ἀπόλλων ἁρμονίην, ἔτι μητρὸς ἐνὶ σπλαγχνόισιν ἔοντα. Ἐτι is for ἥδη, of which examples are given by Raphel, Palaiet, and Kypke.

16. τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον, shall convert them, cause them to obey. The verb is here use in a transitive, or *Hiphil* sense, like the Heb.

וְהָיָה, and is here, and also in Jam. 6, 19. Sir. 5, 4. 18, 15. &c. applied to moral emendation and correction. Wetstein refers to Sirach 48, 10. Esdr. 6, 22. By Κύριος some understand the Messiah, others, more justly, the *Deus Israelis tutelarior*. So Mal. 3, 1, 23. The Jews expected the coming of Elias before the Messiah.

17. προελεύσεται ἐνώπιον αὐτοῦ. There is here much difference of opinion. Many refer αὐτοῦ to Κύριον in the preceding verse, and contend, that the Messiah is thus termed *God*. Then Θεός must be taken in a lower sense, as when spoken of those who are God's representatives, such as Kings, Judges, and the Messiah himself. See Ps. 82, 6, 7. 4, 7, 8. 110, 1. Joh. 20, 28. Others (as Euthymius) so understand it as to take the word Κύριον of *God*, not *Messiah*, and translate, "Deum et Messiam tanquam legatus præibit, negotii divini per Messiam perficiendi præcoerit." But this seems too far-fetched, and is not supported by the parallel passage, v. 76. seq. where the words cannot, without violence, be interpreted of God himself. Heuman, more rightly, thinks αὐτοῦ put emphatically, for τοῦ Χριστοῦ, or τοῦ Κυριοῦ, i. e. the Messiah. For the Hebrews were accustomed to use אֲדָמָה, the Greeks αὐτός, and the Latins *ipse* and *ille* of eminent personages. So it is said for *Jehovah* in Deut. 39, 39. Ps. 37, 5. 102, 28. and αὐτός for Χριστός in Luke 5, 17. 1 Joh. 2, 6, 12. But it was especially used by disciples of their masters, with the suppression of the appellative. The Pythagorean αὐτός ἔφα is well known. (Kuini.) The idiom extends also to modern languages, and, amongst the rest, to our own.

17. ἐν πνεύματι καὶ δυνάμει Ἡλίου. Ἐν here signifies *præditus*. Ἐν πνεύματι καὶ δυνάμει is put for ἐν πνεύματι δυνάμει, and by δυνάμει must be understood energy, *Muth*. So Sirach, 48, 12. καὶ Ἐλισσαιὲ ἐνεπλήσθη πνεύματος αὐτοῦ, i. e. of Elias. Others explain δυνάμει of the *virtues and endowments of the mind*, or of *eloquence*. See on Luke 24, 19; and also

Reiske, in his *Animadv.* 4, 73. Of the efficacy of Elias's eloquence, Sirach, 48, 1. says, ἀνέστη Ἡλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο. (Kuīn.)

17. ἐπιστρέψαι καρδίας. There is here a manifest reference to Malach. 3, 23, 24. where Dathe has thus excellently rendered the Hebrew: "Is (Elias) operam dabit, ut ad majorum mores posteros reducat, hosque illorum agendi rationi iterum adsuefaciat." But the Vulgate, more accurately, "et convertet cor patrum ad filios, et cor filiorum ad patres eorum." Thus the Syriac version, and Jonathan. So also we read in Sirach, 48, 10. of Elias, who should precede the advent of the Messiah: καταγραφείς—εἰς καιροῦς—ἐπιστρέψαι καρδίαν πατὴρ πρὸς υἱόν, καὶ καταστήσαι φυλὰς Ἰακώβ. The sense is, "he will, by his doctrine, exhortations, and admonitions, bring it to pass, that the posterity shall have the pious dispositions towards God that their ancestors had." Or, as it is explained by Morus, in his *Prælect*: "Sensus similes instillabit omnibus, qua religionem, docendo et hortando efficiet, ut omnes simili modo Deum cognoscant et colant." (Kuīn.)

17. καὶ ἀπειθεῖς ἐν φρονήσει δικαίων. By ἀπειθεῖς is meant *disobedient*, and (from the adjunct) *impious*, as often in the Sept. Ἐν φρονήσει is for εἰς φρόνησιν. The two prepositions are often interchanged. Φρόνησις some interpret *wisdom*, i. e. the study of virtue, as being, in the opinion of the Sacred writers, the only true wisdom, as sin is the greatest *folly*. So Aristot. *Nicomach.* 6, 5. (ap. Wets.) περὶ δὲ φρονήσεως—δοκεῖ δὴ φρονίμου εἶναι τὸ καλῶς βουλευσασθαι περὶ τὰ ἑαυτῷ ἀγαθὰ καὶ συμφέροντα, οὐ κατὰ μέρος, οἷος ποῖα πρὸς ὑγίειαν καὶ ἰσχὺν, ἀλλὰ ποῖα πρὸς τὸ εὖ ζῆν ὅλον. The δίκαιοι and the ἀπειθεῖς are *opposed*; the wisdom of the former, to the foolishness of the latter. But this interpretation is not favoured by the parallelism of members. For to φρόνησις answers in the former member καρδία. But καρδία here, as often, denotes *mind, thought*. It therefore seems better to here

expound *φρονήσει de sentiendi ratione*. Thus the words may be rendered, *ut paretur domino populus paratus*, i. e. ad eum (Dominum, Messiam,) recipiendum. But thus arises a sort of tautology; though, indeed, in the Hebrew and Hellenistic style such pleonasms abound. Yet there is, perhaps, no occasion to resort to a pleonasm, so that we translate *ἐτοιμάζειν colligere, congerere*, as 12. 20. and Joh. 1, 11. Therefore, the words may be rendered in the following manner: "That thus there may be collected to the Lord (Messiah) a people well prepared (by true piety) for his reception." So De Rhoer. Fer. Daventr. p. 89. cites Dio. ὄμιλον παρασκευασθέντα, *multitudinem Cæsari paratam, et in ejus partes pertractam*. (Kuin.)

18. κατὰ τί γινώσκειν τοῦτο; Bos, in his Exerc. supplies σημείον, as in Lucian. Scyth. 594. For it seems he sought a sign. The very words are used by the Sept. in Gen. 15, 8. to express the *נִסְיָא בְּמִצְרַיִם*. but in 1 Sam. 29, 4. Jud. 6, 15. ἐν τίνι. The words, considered alone, would seem not to deserve the severe punishment with which they were visited. But it was the *diffidence of heart* accompanying them which constituted the offence. Zacharias only adverted to his advanced years, and those of his wife (as did Abraham, Rom. 4, 18.), when he ought (says Grot.) to have turned from natural causes to the great *First Cause*. Grotius then proceeds to compare the two cases, and the nature and degree of offence in Zacharias.

18. πρεσβύτης. The word often denotes one *verging towards* old age; and therefore not unfrequently has united with it, to denote *advanced years*, adverbs serving to determine that sense, as μάλα, σφόδρα, &c. It is not possible from this word, nor, indeed, from any other source, to determine the age of Zacharias. (Kuin.)

19. Γαβριήλ. Rosenmuller observes, that the Jews seem to have learnt in Chaldea the names of angels, which, it seems, were given them according to the

kinds of ministry in which the Jews supposed them to be employed by God. Thus Γαβριήλ denotes δύναμις Θεοῦ, *power of God*. See the copious Rabbinical citations in Wets. and the annotation of Grot.

19. ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ. An image borrowed from the customs of Oriental courts, where he is said to stand before the King, who has always access to the royal presence; it may therefore be interpreted *a favourite minister*. So 1 Kings, 10, 8, 12, 6. 17, 1. Esth. 4, 5. There is, perhaps, an allusion to the seclusion of Eastern monarchs from their subjects, by which none are permitted to see them but the courtiers, and those introduced by them. That they should *stand* in the royal presence, is *also* correspondent to oriental form.

20. ἔσθῃ σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι. There appears, at first sight, a tautology in these words, to avoid which, some ancient commentators, as Euthymius, Titus and Theophylact, and several modern ones, as Grotius, interpret σιωπέω *to be deaf*. (Wolf.) A signification, as Rosenm. remarks, unsupported by authority. The words καὶ μὴ δυνάμενος λαλῆσαι, appear to Kuinoel to be added, in order to explain the preceding, a method frequent with the Hebrew, and even the Greek writers. See Palairer's examples. Rosenm. remarks, that μὴ δυνάμενος λαλῆσαι is applicable to one who, either from physical, or from moral incapacity, cannot speak. But both these interpretations enervate the sense. I am inclined to think that the latter phrase is emphatical. There seems a sort of climax, which may thus be expressed: "Thou shalt be silent, nay thou shalt not even have the faculty of speech." Wetstein thus paraphrases it: "Qui auribus et linguâ non rectè usus fuerat, surdus et mutus redditur." So 2 Regg. 7. 2. But this, which is derived from Euthymius, is more ingenious than solid.

20. ἀνθ' ὧν, whereupon. In the Sept. it answers to the Heb. רַחֵם נָּ; but is not, as some think, a mere Hebraism. Classical examples have been produced

by Palairret and Munthe. I add, that it occurs frequently in Thucydides.

21. καὶ ἦν ὁ λαὸς προσδουκῶν τὸν Ζαχαρίαν. Most commentators remark that the people waited, as usual, till he should return, to give them a blessing. But Rusius, Hammond, and Erasmus, have, with reason, objected, that this blessing was only to be pronounced at the morning season, and that, if we may believe Maimonides, the priest who burnt the incense in the sanctuary, did *not pronounce the blessing*, but that this office was committed to *another*. Nor does there, in the present passage appear, any certain indication of a sacerdotal blessing having been pronounced by Zacharias.

21. καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν, they wondered that he should tarry so long in the sanctuary, and with reason. For it appears to have been a custom with the priest, not to make any long stay, lest the people, who were awaiting his return, in the outer court, should suppose that the delay was occasioned by his being slain, through the anger of the Deity, for some negligence in the performance of his duty.* The subject is well illustrated by Lightfoot, Schoettgen, Scheid ap. Meuschen, and also by Wetstein, from whom I select the following. Hieros. Joma f. 43, 2. and Babyl. 53, 2. Summus Pontifex fudit orationem brevem in Sancto—Prolixus in oratione non fuit, ne formidinem aliquam incuteret populo. Historia est de quodam, qui proluxus fuit, et parati erant post ipsum intrare. Ferunt, eum fuisse Simeonem Justum. Dicunt ei : quare tam diu moraris ? Respondit ; ego supplicavi pro templo Dei vestri, ne excinderetur. Regerunt : Non convenit tamen, ut tam diu moreris.

* Dr. Doddridge judiciously observes. "All that is here recorded might have passed in a few minutes ; it seems probable, therefore, that since the people took notice of his continuing so much longer than ordinary in the holy place, he spent some time in secret devotion, where, in a mixture of holy affections, rising on so great and extraordinary an occasion, he might easily forget how fast the moments passed away."

22. ἐπέγνωσαν ὅτι ὀπτασίαν εἶώρακεν. There is here an obscurity, by reason of the circumstances not being sufficiently unfolded. Theophylact has alone hit on the true method of explication, in the following words: διένευσεν δὲ τῷ λαῷ Ζαχαρίας, ὥστε ἐρωτοῦντι τὴν αἰτίαν τῆς σιωπῆς μὴ δυνάμενος γὰρ λαλῆσαι, διὰ νεύματος ἐδήλου ταύτην; by the aid of which suggestion, Kuinoel has thus satisfactorily detailed the sequence of circumstances.

"The people had been in alarm, lest Zacharias should have died in the sanctuary; but when he issued forth, and seemed deprived of the faculty of utterance, they, from that circumstance, conjectured that something extraordinary had happened to him, and, as was very natural, asked whether he had seen a vision, and this Zacharias affirmed, by nodding assent. Ὀπτασία corresponds to the Heb. *חֲזוֹן* in Dan. 9, 23. it is explained by Hesychius φαντασία, a vision."

22. ἦν διανεύων, for διενεύει. Supply τοῦτο, "he said this by nods and gestures." For the word διανεύω and its other compounds, when found without any addition, may be understood to mean this, unless the context should determine otherwise. There is indeed an ellipsis of κεφαλῇ, which is supplied in Hom. II. 1, 514. Hence, in Artemid. 5, 71. p. 923. τὴν κεφαλὴν, I conjecture τῇ κεφαλῇ. Or of ὀφθαλμοῖς, as in Ps. 34, 22. Sir. 27, 22. or of προσώπῳ, as in Herodot. 7, 8, 21. τράχεσι προσώπου νεύμασι, and Pausan. 10, 31. νεύματι προσώπου. So Herodian. 7, 8, 4. Also, Hor. Serm. 1, 9, 65. "*nutans, distorquens oculos.*" Sometimes there is an ellipsis of χειρὶ, as infra 62. ἐνενεύον τῷ πατρὶ τὸ τι κ. τ. λ. So Zosim. 2, 48, 4. τῇ δεξιᾷ νεύσας. Herodian, 1, 9, 7. χείρος νεύματι. Onosand. p. 90. παρασύνημα γίνεσθαι νεύματι χείρος. Jos. 1273, 46. καὶ τῷ νεύματι τῆς οὐ προσείχον. Herodot. 4, 113, 7. τῇ δὲ χειρὶ ἔφρασε. Anthol. 2, 46. (cited by Wets.) τῇ χειρὶ τὰ λοιπὰ σολοικίζει διανεύων, καὶ γὰρ δ' αὐτὸν ἰδὼν, τὸ στόμα μου δέδεταί. It is however generally left to be supplied, as infra 62. and so I understand Thucyd. 1, 134. νεύματι ἀφανεί χρησαμέ-

vos and the imitation of that passage in Dio Xiphil. 1278, 60. *νεύματι ἀφανεί προσχών* and in Clem. Alex. Strom. 33, 8. *ν. ν. ἀφανεί κεχρημένον* and Plutarch Arat. C. 20. *διὰ νεύματος ἐδήλωσε τῷ Γίσχωνι φεύγειν*, which seems imitated from Aristoph. Babyl. (cited by Priscian, L. 18.) *ἐννεύει μὲ φεύγειν οἴκαδε*. See Aristoph. Thesm. 507. Also, Appian. 11, 335, 50. *καὶ διένενον ἀλλήλοις διαχρήσασθαι κ. τ. λ.* besides several other passages collected in the course of my reading, which I cannot here detail.

23. *ἡμέραι τῆς λειτουργίας*. Dr. Hammond has here a very long annotation, wherein he has fully and satisfactorily treated on the various significations of this word, to which all succeeding commentators have been much indebted. It may suffice, for the present purpose, to state that *λειτουργία* is derived from the old word *λήτος publicus*, and signifies properly any *public* service, whether civil, or military. But in the Scriptures, it is applied to the public offices of *religion*: First, that of the Priests and Levites, under the Mosaic Law: Secondly, that of Christian Priests, under the Gospel Dispensation, including every branch of the sacerdotal office. Of these various significations, examples may be found in Wetstein: ex. gr. 2 Chron. 31, 4. *ὅπως κατασχέσωσιν ἐν τῇ λειτουργίᾳ οἴκου Κυρίου*. Jos. Ant. 4, 4, 4. 12, 2, 7. B. 1, 1, 10. 2, 17, 2. In the Ecclesiastical writers, it is chiefly applied to the public offices of prayer, performed morning and evening.

24. *συνέλαβεν*, conceived. This is an elliptical phrase, in which we must understand *ἐν γαστρὶ* which is supplied infra, or *ἐν κοιλίᾳ*, as 2, 22. besides which, we must understand *ἔμβρυον*, as appears from ver. 36. *συνειληφυῖα υἷον*. Though indeed that may be rather applicable to the period of gestation. Here perhaps we may more properly understand *σπέρμα*. So Galen. de Semine 1. (cited by Wets.) *καὶ μοι καὶ αὐτὸ τοῦτο συλλαμβάνειν τὸ σπέρμα, ἔτι τε πρὸς αὐτὸ τοῦτομα τοῦτο ἢ σύλληψις ἐντεῦθεν ὑπὸ τῶν γυναικῶν ἐδόκει τεθεῖσθαι*. See Gen. 30, 23. Deut. 7, 3, 14.

24. περιέκρυβεν ἑαυτὴν μῆνας πέντε. Upon the sense of this passage, there has been much difference of opinion. Somewhat indeed of obscurity and uncertainty attaches to it, produced, I conceive, by the too great brevity of the writer. Many interpret the words περιέκρυβεν ἑαυτὴν, "she concealed her pregnancy," i. e. during the first five months. This might easily be done for *that period*, or even a longer one, especially by an elderly woman, of whom no one would suppose it. The *reason for concealment* may, (say they) have been, to avoid the dubious rumours of the vulgar, since few would easily believe that she was pregnant, until, after that period, it would become too manifest to be denied. Others explain, "she kept herself at home, in order to conceal her pregnancy;" and these take the πέντε μῆνας of the five *last* months of pregnancy. For (say they), during *these* months she could no longer conceal it, and there was reason to fear, lest neither her own asseveration, nor the view of her situation, would overcome the incredulity of the vulgar. To *both* these interpretations, Kuinoel, with reason, objects. For First, he denies that περιέκρυβεν ἑαυτὴν can properly signify *to conceal her pregnancy*. Secondly, since the words ἐν τῷ μηνὶ τῷ ἕκτῳ must denote the sixth month of pregnancy, the preceding ones can only mean the *first* five: neither does the context admit such a sense. To his *second* position I entirely assent; but with respect to his *first*, I am inclined to hesitate; and especially when he goes on to say, that it cannot be certainly affirmed that she concealed her pregnancy. I admit, that from the words themselves, this is not certain: but the context, and the circumstances of the case, make it highly *probable*. Thus it is *expressed* in the Persic Version. The true reason for the concealment, is perhaps that long ago assigned by the Greek interpreters. So Theophyl. 303. c. σάφρων οὖσα ἡ Ελισάβετ, ᾗδεῖτο· καὶ διὰ τοῦτο περιέκρυπτεν ἑαυτὴν, διὰ τὸ ἐν γήρα συλλαβεῖν. Or as Euthymius phrases it; αἰδουμένη τὴν γήραιαν καὶ

ἐξῶρον κυοφορίαν. I cannot therefore assent to Kuinoel, who attributes it to a desire to worship God more fervently than usual, and that she kept herself at home, till after the fifth month, it would be so evident as to be no longer denied. But this seems somewhat harsh and frigid : neither is it true, that after that period it would be so certain that it could not be denied. May we then take περιέκρυβεν in the sense of "she concealed herself," i. e. concealed her situation? And, considering her advanced years, from motives of delicacy, that she might not encounter the coarse pleasantries of the vulgar. Thus far, all is simple and probable. Here, however, we are encountered with a *difficulty*. What *occasion* would there be for doing this in the *first* five? And I have admitted that the expression cannot be taken of the *last* five. To this, may it not be answered, that perhaps we are not compelled to take either the first five, or the last five, but *any* five? Thus, dating the commencement of the five months, from the period when Elizabeth might fancy her situation would be discerned, before which time, there would be no occasion for concealment. This hypothesis, however, seems scarcely to be admitted by ver. 36. καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στέλα. Therefore π. must be interpreted, kept herself close. I would suggest, that possibly Elizabeth might keep herself close during her pregnancy, fearing (from her natural wish for offspring, and her persuasion that the child would be some extraordinary personage,) such sort of accidents as produce miscarriage, especially in the earlier stage. She thought it her duty, it seems, by the next verse, as the Lord had been so gracious as to cause her to conceive, and thus take away her reproach among men, to take special care of herself, that she might not, by carelessness, frustrate his gracious purposes ; for *this*, I conceive, is the true sense of the twenty-fifth verse. Whether she *concealed* her pregnancy, is, I admit, not *certain* : she would probably do so, at first, from *delicacy*: until

after the visit of her cousin, and when it became manifest that her pregnancy was brought about by Divine will, she would no longer have any motive to conceal it.

25. πεποίηκεν — ἐπέιδεν. Ποιεῖν is, like the Heb. פָּעַל, taken for εὖ ποιεῖν. So also ἐπέιδω is used like the Heb. פָּהַל, in Gen. 13, 10. (from which is derived the Greek ὀράω,) in the sense of “to look upon” (for good), i. e. “to confer benefits upon.” So the Heb. קָרָא; with this exception, however, that it signifies to look upon, both for good, and for evil; and so the Latin *adspectare*, which is, however, used only for good. On which sense see Facciolati’s Lexicon.

27. παρθένον μεμνηστευμένην ἁ. betrothed. The verb μνηστεύω is used in the Sept. to express וָרָא. So in Deut. 22, 23. a betrothed maiden is termed מְאָרָא מְשֻׁלָּלָה. (Kuin.)

27. ἐξ οἴκου Δαβὶδ, of the family of David. Wetstein cites Tacit. A. 1, 4, 7. “regnatix domus.” Sueton. Aug. 25. “domus majestas.”

28. Χαῖρε κεχαριτωμένη. A Greek form of salutation equivalent to the Hebrew לְשָׁלוֹם, in Greek εἰρήνη σοι. In Engl. *hail, all hail*, peace be to thee. Campbell renders κεχαριτωμένη *favourite of Heaven*, but our common version seems preferable, ‘thou art highly favoured.’ So Phavor. κεχαριτωμένη, πεφιλημένη. It is, (says Kuinoel,) explained in v. 30. εὖρες χάριν παρὰ Θεῷ. So Symmachus, Ps. 18, 26. μετὰ τοῦ κεχαριτωμένου χαριτωθήσῃ, where κεχαριτωμένου denotes *worthy of the Divine favour*, כֹּתֵן. This signification seems partly Oriental, and, as Pfochen and Schleusner tell us, has never been produced from the Classical writers, except by Schneider, in his Lexicon, from Liban. 4. p. 1071. Wetstein has several passages from lexicographers and glossographers, which, however, have in view rather Sirach 9, 8. than the present passage. He also quotes a similar expression from Isocr. Archid. εἰκὸς γὰρ τὴν τῶν θεῶν εὐνοίαν ἔσσεσθαι μετὰ τούτων. See the authors

cited by Wolf and Koecher. I must also refer the student to the learned annotation of Dr. Hammond.

28. ὁ Κύριος μετὰ σοῦ. Some supply ἐστὶ, but ἐστὼ seems far more suitable to the context, and, in this sense, it is a form of salutation frequent to the Hebrews; as in Ruth 2, 4. Jud. 6, 12. On this Euthymius has the following beautiful observation: Αὐτὴ ἡ χάρα τὴν ἀρὰν ἔλυσε τῆς εὐας, ἐκείνη μὲν γὰρ ἐκελεύσθη λύπην ἔχειν αὐτὴ δὲ χαρὰν, τῆς λύπης ἀντίπαλον.

28. εὐλογημένη σὺ ἐν γυναιξίν, "the happiest, most fortunate art thou of women." Ἐν answers to the Hebr. 2, and the Latin *inter*. So Liv. 23, 44. "Magna memorabilisque fuisset inter paucas."

29. ἰδοῦσα. The Vulgate renders *cum audivisset*, which Kuinoel with reason approves. For verbs of seeing and hearing are, in Hebrew, Greek, and Latin, often interchanged, as indeed are all *verbs of sense*. In διατεράχθη the διὰ seems intensive. Wetstein cites Dionys. Hal. 7, 35.

29. διελογίζετο ποταπὸς εἴη ὁ ἄ. ο. "What sort of salutation this might be, i. e. what these formulas of salutation implied, and to what they tended."

30. εὗρες, *thou hast obtained*. For εὕρισκω, like the Hebr. נָצַד, has frequently this sense.

32. μέγας. So the Hebr. גָּדוֹל, great, illustrious. υἱὸς ὑψίστου κληθήσεται, he shall be the Son of the Most High, i. e. κατ' ἐξοχὴν, the Messiah. ὑψίστος answers to the Hebr. רִיבֹן. Καλεῖσθαι for εἶναι is frequent both in the Hebrew, Greek, and Latin.

33. βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ, the family and nation descended from Jacob, i. e. the Jewish people. The Jewish people is particularly named, because to it was the promised Messiah first sent. Not however to the *exclusion* of the other nations. See 14, 1. and Is. 44, 5. The words καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος are a further explanation of the preceding εἰς τοὺς αἰῶνας, from Dan. 7, 11. This is to be understood *comparatively* to the other kingdoms of the universe, which sometimes rise, sometimes fall: q. d. the dominion of Jesus over the

minds of men shall continue, and flourish, when all other empires of the universe are extinct. Since, however, all these expressions were derived from the Old Testament, we are not to suppose that Mary *then* understood what kind of a dominion the Messiah was to have.

34. πῶς ἔσται τοῦτο. Grotius, Beza, L. Brug. and Kuinoel rightly take the sentence, not as interrogative, but as expressive of wonder and admiration.

35. πνεῦμα ἅγιον ἐπελεύσεται—ἐπισκιάσει σοὶ. *Spiritus sanctus in te operabitur, et vis altissimi te obumbravit, i. e. interventu divinæ virtutis, vel per miraculum concipies.* Nam πνεῦμα ἅγιον venire dicitur super homines eos, quos Deus agitat, et in quibus majora, quàm quæ a naturæ vi vel exspectari vel produci queant, virtutis suæ accessione operatur. (Rosenm.) The words δύναμις Θεοῦ explain it. Wetstein adds the following references. 1 Cor. 6, 14. compared with Ro. 8, 11. 1 Tim. 3, 16. 1 Pet. 3, 18. Acts 1, 8. inf. 24, 49.

35. ἐπισκιάσει. The word denotes, 1st. to *overshadow*; 2dly. to *surround*, and, metaphorically, to *defend* and *assist*. The sense is therefore this: *tibi succurret, interventu potentiæ divinæ, procreabis.* (Kuinoel.)

36. To confirm the truth of these sayings, the Angel appeals to the example of Elizabeth, (who though advanced in years, yet should shortly bring forth a son,) in order that Mary might be taught, that what God had by his power effected in Elizabeth, he would effect in Mary. (Kuinoel.)

Elizabeth is called Mary's συγγενής, *cognata*; and this she certainly might be, although Mary was descended from the tribe of Judah, and Elizabeth from the family of Aaron, and had been married to a priest; for marriages might be formed between persons of different tribes. Nor is there any thing to disprove this in Num. 36, 6. where the subject only refers to *heiresses*. The mother of Mary might, therefore, have been of the tribe of Levi and the

family of Aaron; or the mother, or grandmother, of Elizabeth, might have been of the tribe of Judah, and thus have been related to Mary by the father's side. See Buxtorf, Catal. 241. Wets. Misc. S. T. 2, 376. and Wolf. Cur. (Kuini.) "Si Maria agnata fuit Elisabetæ, hoc est, si patrem habuit sacerdotem, uti Elisabet, quod Ammonius per συγγενῇ intelligit (vid. ad Marc. 6, 4.) sequeretur Mariam non ex tribu Juda sed ex tribu Levi fuisse oriundam. Ita sensit auctor Testamenti 12. Patriarcharum. Simeon. 7. ubi de Judâ et Levi loquens ἐξ αὐτῶν, inquit, ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ Θεοῦ· ἀναστήσει γὰρ ὁ κύριος ἐκ τοῦ Λευῖ, ὡς ἀρχιερεῖα, καὶ ἐξ Ἰούδα ὡς βασιλεῖα θεὸν καὶ ἄνθρωπον. And Lev. 2. διὰ σοῦ καὶ Ἰούδα ὀφθήσεται κύριος ἐν ἀνθρώποις. (Wets.)

36. οὗτος μὲν ἔκτος ἐστίν — τῇ καλουμένῃ στείρα. This syntax is illustrated by the following Classical citations. Arrian, E. A. 7, 14, 2. ἐβδόμη τε ἡμέρα ἡδὴ ἦν αὐτῷ τῆς νόσου. Thucyd. T. 1, 442, 15. Lip. ἡμέραι μαλίστα ἦσαν τῇ Μιτυλήνῃ ἐαλωκυῖα ἑπτα. Polyæn. 4, 6, 18. δέκα μηνῶν χρόνος ἦν τῇ πολιορκίᾳ. Herodot. 2, 11, 7. ἡμέραι ἀναισιμούνται τ. εἰρεσίῃ χρεωμένω. Herodot. 3, 56. ὡς σφὶ τέσσερες ἐγεγόνεσαν ἡμέραι πολιορκέουσι Σάμον. And so I take Eurip. Ion. 356. χρόνος δὲ τις τῷ παιδὶ διαπεπραγμένω. And 1392. ὁ δ' ἐν μέσῳ χρόνος πολὺς δὴ τοῖσδε θησαυρίσμασιν..

37. οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα. Ρῆμα corresponds to the Hebr. רַבַּר, *rex*. It seems to have been a proverbial expression, founded, perhaps, upon Gen. 18, 14. רַבַּר מִיָּדָי מִלִּפְנֵי, which is rendered by the Sept. μὴ ἀδυνατήσῃ παρὰ τῷ Θεῷ ῥῆμα. 'Αδυνατήσῃ has the force of the present; or it may thus be expressed: "nothing can take place which shall be impossible with God." It is therefore (as often) a *general gnome*, intended to be applied to a particular case, namely, the one in hand.

38. ἰδοὺ ἡ δούλη Κυρίου. A Hebrew phrase, indicating promptitude of obedience. So Acts 9, 10. Heb. 10, 7 & 9. Add Eur. Phœn. 104. Ἀντιγ.] ὄρεγε νῦν κ. τ. λ. Παιδ.] ἰδοὺ συναψον.

39. ἐπορεύθε εἰς τὴν ὀρεινὴν .On this subject, see the

citations in Schleusner. The following passages will, however, be found more apposite. Jos. 508, 14. ἀπὸ τῆς ὀρεινῆς Ἰουδαίας. And 1200, 35. κεῖται δὲ αὐτὴ κατὰ τὴν ὀρεινὴν.

39. πόλιν Ἰούδα. The name of this city, which has as yet eluded the research of Commentators, cannot, with any certainty, be determined. But as πόλις sometimes signifies the metropolis, or capital, of any country, Camerarius and others interpret it for *Jerusalem*. As to the reading of one MS. Δαβὶδ, it is doubtless from the margin, and only proves how ancient was the opinion, that it was *Jerusalem*, yet the accompanying expressions are by no means suitable to Jerusalem. Hence most Commentators have, (with Beza,) conjectured Hebron, which was the capital of the tribe of Judah, as Jerusalem was of the whole country. Yet surely in the former, and perhaps in the latter case, the article is indispensably necessary. It seems better to rest content with being ignorant of what the Evangelist seems to have omitted to record, rather than to resort, on the one hand, to forced interpretations and dubious conjectures, or, on the other, to have recourse to unauthorized alterations, as do Vales. Reland, Harenberg, and Michaelis, who propose to read Ἰούττα, a sacerdotal town in Judah, (see Josh. 15, 55, 21, 16,) which word (as Kuinoel thinks) might easily be altered by the scribes into Ἰούδα, or have been softened into that word, in process of time.

41. ὡς ἤκουσεν—ἐσκίρτησε τὸ βρέφος. To this *com-motio* of the infant *in utero* is sometimes applied σκίρτᾶν, as here, and in Gen. 25, 22. ἐσκίρτων δὲ τὰ παῖδια ἐν αὐτῇ, or ἀσκαρίζειν. The Latin has *salire*. So Juvenal, 6, 599. "Vexare uterum pueris salientibus." So also Nonnus in Dionys. 8, 224. (cited by Triller.) πᾶσι δ' ἀλόχευτος ἐχέφρων Ἀχμᾶσιν ἐνδομύχοις συνεσκίρτησε τεκούσῃ. This is not uncommon, especially in the latter months of pregnancy, and is usually to be attributed to some mental perturbation in the mother, and may here be referred to surprise and joy.

42. καὶ ἀνεφώνησε, &c. The copies here have no other variation than ἀνεβόησε: otherwise ἀντεφώνησε might have been worth enquiring after; "*she answered*," namely, Mary's salutation. So Plut. de audiend. Poet. p. 22. A. Τιμοθέω—Κινησίας εὐθὺς ἀντεφώνησε. In Mario, p. 416. D. In Arato, p. 1830. D. (Markland.)

42. καρπὸς τῆς κοιλίας σου. So Hebr. בְּרֵךְ יְהוָה, in Genes. 30, 3. Mich. 6, 7. Kuin. refers to Gataker on Antoninus, 11, 1.

43. καὶ πόθεν μοι τοῦτο, scil. τὸ πρᾶγμα. Rosenm. has well observed, that this is a formula used by those who would express admiration at any honour unexpectedly done them. Such also seems to have been the opinion of Wetstein, by the following Classical examples, which he here produces. Aristænet. 1, 43. ταύτην ὁ χαρίσιος ἰδὼν, χαίροις, εἶπε, φιλτάτη. Ἡ δὲ καὶ πόθεν ἂν ἐμοί, φησί, γένοιτο χαίρειν; Virgil, Ecl. 9, 27. "Et quæ tanta fuit Romam tibi causa videndi?" See Matth. 3, 14. 2 Sam. 24, 21. Also Epictet. Enchirid. 29, 44. which is referred to by Wolf. This circumstance, namely, that she should be the mother of the Messiah, was revealed to her by the Holy Ghost. (Wets.)

44. ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. By this many old Interpreters would prove, in its literal sense, the truth of the words, that John was a prophet from his mother's womb, of which interpretation we may commend the piety rather than the judgment. Kuinoel thus paraphrases: "Mea lætitiâ maxima est, quin et ipse fetus in utero meo præ lætitiâ exsultâsse videtur." To whom I assent: and I would suggest, that there is here an ellipsis of αἰς, (as if,) which frequently occurs, i. e. ἐσκίρτησεν αἰς ἐν ἀγαλλιάσει, *

45. καὶ μακαρία. The construction, (which is somewhat intricate,) is thus laid down by Kuinoel: καὶ μακαρία ἡ πιστεύσασα, τοῖς λαλημένοις αὐτῇ παρὰ κυρίου, ὅτι ἔσται τελείωσις, nempe παρὰ κυρίου, felix quæ fidem

habet iis, quæ dominus illi annuntiavit, nam eventum habebunt. The husband of Elizabeth, i. e. Zacharias, is I think, delicately, alluded to: q. d. (says Wets.) "Ego infelix, cujus maritus non credidit, et ideo mutus est." This circumstance is thus elegantly touched on by Doddridge: "I doubt not but here is an oblique reference to the unhappiness of Zacharias, who had not immediately believed the promise of God to him, and thereby had incurred so sensible a mark of the Divine displeasure. I have gently touched upon it in the paraphrase; but I was cautious of being too express, lest I should violate that great decorum which the Spirit of God, as well as the rules of modesty and piety, taught her to observe, when the faults of a husband were in question." It may be added, that these words shewed her knowledge of Mary's immediate belief of the promise made to her: a knowledge which she could only gain by Divine revelation, and which, therefore, would be a mutual confirmation of the faith of both." The Commentators also remark on the use of the third person for the second. Τελείωσις, an accomplishment. Kuinoel cites Acts 10, 9. and Diod. Sic. 2, 29. ἀποτροπὰς κακῶν καὶ τελειώσεις ἀγαθῶν πειρῶνται πορίζειν. And Wetstein cites Philo de Vit. Mos. p. 178. πίστις τῶν μελλόντων, ἢ τῶν προγεγονότων τελείωσις.

46. καὶ εἶπε Μαριάμ. It is observable, that most of these phrases are borrowed from the Old Testament, with which the pious virgin seems to have been very conversant; especially from the Song of Hannah, to which it bears a strong resemblance, and in which there were so many passages remarkably suitable to her own case. Compare 1 Sam. 2, 1—10. Gen. 30, 13. Psal. 103, 17. 118, 1. 49, 10. 107, 9. and Mic. 7, 20. The Hebrews (observes Grot.) were accustomed to express their joy or affliction in irregular hymns without metre. In this beautiful hymn Mary expresses a sense of joy, that she was raised from her lowly estate to such great dignity, and she adds,

that this was the work of the Almighty. She then enlarges on his omnipotence, and proceeds to say, that the benefit will extend to the whole Jewish nation. Thus David, in the Psalms, frequently rejoices in deliverance from evils and dangers, and adds, that for this he is indebted to God; then he enlarges on the mercy, omniscience, and omnipresence of God, and says, that the Lord will at length also afford help to Zion. With respect to the form of the hymn, all the sentences, as in many passages of the Psalms, are, by a sort of parallelism, repeated, especially towards the latter part. (Doddr. & Rosenm.)

48. ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, has looked upon, succoured, or favoured, my humble condition. A Hebraism. Others, as most of the ancient Interpreters, render ταπείνωσιν *humility*; and, in this view, Wetstein cites 1 Sam. 1, 11. Petron. 126. Cœpi—inter monstra numerare, quòd ancilla haberet matronæ superbiam, et matrona ancillæ humilitatem. Gen. 16, 11. Judith 6, 19. But this is far less suitable to the context.

49. ἐποίησέ μοι μεγαλεῖα. Subaud ἔργα. So the Hebr. עָלָה. It here especially denotes *worthy of admiration*. So Psalm 70, 21. (from whence the words seem taken,) ἀ ἐποίησας μοι μεγαλεῖα. Tob. 11, 15. Sirach 18, 4. and frequently in the N. Test. Here, and in the former passage, it denotes *wonderful benefits*; as appears from the preceding expressions. (Kuin. & Rosenm.)

49. ὁ δυνατὸς. Heb. עֲלֵי, the powerful, κατ' ἔξοχην, a name of God, derived from his most striking attribute. So the Sept. in Psal. 24, 8. (Kuin.)

50. καὶ τὸ ἔλεος αὐτοῦ εἰς γ. γ. τ. φ. α, towards those: for πρὸς τοὺς φ. Similar examples of this construction are adduced by Kuinoel from Exod. 20, 6. Ps. 89. 2. Sept. Καὶ αὐτῷ is for οὗ, and ἔλεος ὁδὶ denotes the benignity of God.

51. Mary proceeds to celebrate God's power, and having laid down this general position, ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, illustrates it by examples. So Psal.

118, 15. where ἐποίησεν is rendered ἐποίησε δυνάμιν , and κράτος here answers to μεγαλεία in ver. 49, and βραχίον , like the Hebr. עָז , denotes power.

51. $\text{διεσκόρπισεν ὑπερηφάνους δ. κ. α. Διασκορπίζω}$ is often used metaphorically of putting to flight, and defeating an enemy. So $\text{Ælian. V. H. 13, 46.}$ and, from the adjunct, *destroying*. So $\text{Ps. 88, 11. βραχίονι τῆς δυνάμεως σου διεσκόρπισας τοὺς ἐχθρούς.}$ The passage is thus excellently paraphrased by Norris ap. Bulkley; "He scatters the imaginations of the proud, perplexes their schemes, disturbs their politics, breaks their measures, sets those things far asunder which they had united in one system, and so disperses the broken pieces of it, that they can never put them together again. And by this he turns their wisdom into folly, their imaginary greatness into contempt, and their glory into shame; so overruling their counsels, in his wise government of the world, as to make all turn to *his*, not *their*, praise."

52. $\text{καθεῖλε δυνάστας ἀπὸ θρόνων. Καθαίρω}$ signifies to *take down*, destroy, &c. and is used of edifices, fortifications, &c. In this sense it occurs both in the Sept. ex. gr. $\text{Sir. 10, 14. θρόνους ἀρχόντων καθεῖλεν ὁ κύριος, καὶ ἐκάθισε πραεῖς ἀντ' αὐτῶν}$ and also in the Classical writers, from whom examples are produced by Raphel, Wolf, and Wetstein. So $\text{Eurip. Ino. 50. ap. Stobæum: ὁρᾷς τυράννους διὰ μακρῶν ἡσκημένους Ὡς μικρὰ τὰ σφάλλοντα, καὶ μὴ ἡμέρα Ἴδὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἤρ' ἄνω. Philostr. Vit. Ap. 5, 35. καθήρκεναι τὸν τύραννον. Thucyd. 6, 83. τὸν βάρβαρον μόνοι καθελόντες εἰκότως ἄρχομεν. Herod. 2, 152. καταίρει τοὺς βασιλέας. Ælian. V. H. 2, 25. ὅτε καὶ Δαρεῖον καθεῖλεν Ἀλέξανδρος.}$ The δυνάστας may mean, not only tyrants, or *kings*, (as the Commentators tell us,) but all who are invested with political power. So $\text{Xenoph. Pæd. C. 8. τούτους πάντας ἱππέας οἱ δυνάσται πεποιηκασι. I add Phavorin. Δύναστης ὁ τύραννος, καὶ ὁ βασιλεὺς. Pausan. 4, 5, 1. οἱ φωκέων δυνάσται.}$ All these *aorists* must be rendered by *solet* and the infinitive of the verb.

53. *πεινῶντας ἐνέπλησεν—κενούς*. The same sentiment appears to be repeated in other words, where *πεινῶντας* merely denotes *inopes*, *the poor*. *Ἐξαποστέλλω κενούς* signifies to *deprive of their riches*. So Job 20, 9. *χήρας δὲ ἔξαπεστείλας κέναν*. So also Epictet. 4, 1. (cited by Bulkley) speaking of him that attends the instructions of the philosophers, *οὐκ ἀπελεύσῃ κένος*. I add Herodot. 7, 131. *οἱ δὲ κήρυκες οἱ ἀποπεμφθέντες—ἀπικέατο οἱ μὲν κείνοι, οἱ δὲ φέροντες γῆν καὶ ὕδωρ*, where see Wesseling. By *τὰ ἀγαθὰ* are denoted the *bona vitæ, subsidia vitæ, whatever is thought desirable*. Wetstein has several Classical examples, and, amongst the rest, a beautiful passage from Cic. Paradox. 1. “In quo equidem continentissimorum hominum majorum nostrorum sæpe requiro prudentiam, qui hæc imbecilla et commutabilia pecuniæ membra verbo bona putaverunt appellanda.” Also Diog. L. Plato. 3, 101. Aristot. M. Moral. 1, 2.

54. *ἀντελάβετο Ἰσραὴλ*. The word denotes, properly, to lay hold of by the hand, in order to support, *sublevare*, to raise up, and, metaphorically, to take care of, and protect. So Sirach 3, 11. *ἀντελάβου ἐν γῆρᾳ πάτρος σου*. Acts 20, 35. Wetstein cites Plut. 1, 999. c. Diod. Sic. 1. 11, 13. So Thucyd. 2, 61. *τοὺς κοῖνου τῆς σωτηρίας ἀντελαμβάνεσθαι*. (Kuini.) This is further illustrated by Camerar., De Dieu, and Grotius, who add examples of this sense in *ᾠδηγῶ*. Ex. 15, 13.

54. *μνησθῆναι ἐλέους*. God is said to be *mindful* of his people, when he supports them under oppression, (Grot.) To be *mindful* of his mercy, here signifies (says Piscat.) *to afford this promised mercy*. Campbell thus explains the idiom, “to incline to mercy, to be merciful.” See Ps. 98, 3. Heb. 3, 2. De Dieu compares 2 Par. 6, 42. by a metonymy of the efficient cause. Therefore the sense here may be thus expressed, “to be mindful of, and perform the benefits which he promised, &c. *Λαλήσαι*, in this passage, signifies to *promise*, as in ver. 70. and Acts 3, 21. So verbs of speaking have, in the Classical writers, a

notion of promising. There is a parallel passage in Ps. 98, 3. ἐμνήσθη τῷ ἐλέους αὐτοῦ τῷ Ἰακώβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ Ἰσραήλ. (Kuin.) It was the Almighty's decree to confer the most excellent benefits on the Israelites; and this he especially evinced, when it pleased him that the Messiah should be born of them, and live amongst them. (Rosenm.)

56. I assent to Theophyl. Euthym. and Grot. who think that Mary continued with Elizabeth until near the time of her delivery. Indeed, it should seem from the words of the passage, that that delivery happened soon afterwards. The expression ὥσπερ will enable us to interpret the following words with some latitude. It were vain to speculate, as many Commentators do, on the *reasons* which might induce Mary to leave her relative at so critical a time. This was (think Euthym. Theophyl. and Grotius) to avoid the hurry and bustle of such a season, and possibly from motives of delicacy: ὑποχωρεῖ ἡ παρθένος διὰ τὸ πλῆθος τῶν μελλόντων συνδραμεῖν εἰς τὸ τόκον ἀπρεπὲς γὰρ παρθένω ἐν τοῖς τοιοῦτοις ἀναστρέφεισθαι.

57. ἐπλήσθη ὁ χρόνος. Πλήθω, like the Hebr. מָלֵא, when it is used of time, indicates not only the consummation, but the approach of any period. It is not, however, merely a Hebraism, as we find from a similar expression of Cic. de Or. 3, 58. (cited by Wetstein): Ego tum gravis, expletis jam ferè ad pariendum mensibus. The ἐμεγαλύνε denotes, insigne beneficium exhibuit. So Gen. 19, 19. (Kuin.) Συνέχαιρον αὐτῇ, congratulated her, since she was now freed from the reproach of barrenness. Such congratulations, too, were usual. Wetstein cites Plaut. Truc. 2, 6, 35. Tu cum rectè provenisti, cumque es aucta liberis, Gratulor.

59. ἦλθον, i. e. to the house, which we may suppose was the usual place, as no particular one was prescribed by the law.

59. περιτεμεῖν—ὀνόματι τ. π. The Jews used to have the *boys* named immediately after circumcision, the *girls* not until they were weaned. Among the

Romans, *girls* underwent the ceremony of lustration on the *eighth* day, and boys on the *ninth*, to whom names were then imposed. Hence the day was called *lustricus* and *nominalis*. (Kuini.) Ἐκάλουν, they were then naming him, were about to name him, or they *would have* named him after his father. This is frequently the sense of the imperfect. That the custom was usual with the Greeks and Romans has been proved by Grotius and Elsner. In proof of this Wetstein cites the following passages. Od. τ. 552. Isæus pro Pyrrhi Hæred. Eurip. Electr. 933. Dionys. Hal. 4. de Servio Tullio, ὃ τίθεται τραφέντι ἢ μήτηρ τὸ μὲν ἴδιον τε καὶ συγγενικὸν ὄνομα Τύλλιον ἐπὶ τοῦ πατρὸς. Aristot. H. A. 8. extr. τὰ πλείστα δὲ ἀναιρεῖται, πρὸ τῆς ἑβδόμης διὰ καὶ τὰ ὀνόματα τότε τίθενται, ὡς πιστεύοντες ἤδη μᾶλλον τῇ σωτηρίᾳ. Polyæn. p. 546. Macrob. Saturn. 1, 16. Aristoph. Nub. 65. Lucian. Contempl. 17. ἐκείνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἢ γυναῖκα, καὶ φίλους διὰ τοῦτο ἐστιῶν, καὶ τοῦνομα τοῦ πατρὸς τιθέμενος. Demosth. in Bœot. 1. Eurip. Jon. 800. Lucian Macrob. 1.

60. εἶπεν· Οὐχί. It seems that Zacharias had signified to Elizabeth in writing, what had occurred in the angelic vision. Thus she opposed the intentions of the relations, and told them that the name was to be John; a name, indeed, very frequent among the Jews, and which was only rejected on account of no one of the family being called by that name. It seems therefore to have been usual to name a child after *some one* of the family.

62. ἐνένευον. On the signification of this word, see the note on ver. 22. Rosenmuller and Kuinoel think that we must not (as most do) infer from this word that Zacharias was *deaf* as well as *dumb*; though the *κωφὸς* before used often has both senses. Certainly, there is no other word in the passage that even hints this. It is truly observed by those Commentators, that we often use signs and gestures to those who hear us very well. So Joh. 13, 24. νεύει τούτῳ—Πέτρος πύθεσθαι κ. τ. λ. And this is especially done

towards those who have lost the faculty of speech. Nor are we told that they did *not* also use *words*; we may therefore suppose that to have been the case.

62. τὸ τί ἂν θέλοι. There is here a pleonasm of τὸ, usual with the best writers, from whom examples are produced by Krebs, Kypke, and Wets.

63. ἔγραψε, λέγων, i. e. *expressing*, or *he wrote in these words*. So 2 Regg. 10, 6. Jos. Ant. 11, 3. & 13, 4. cited by Kypke and Krebs.

64. ἀνεόχθη δὲ τὸ στόμα—καὶ ἡ γλῶσσα αὐτοῦ. There is here some irregularity of construction, which Raphel and others refer to one of those idioms usual in the best writers, by which a verb is joined to *two* nouns of cognate sense, to *one* only of which it is *properly* applicable. So Hom. σίτον καὶ οἶνον ἔδόντες and Cor. 3, 2. Γαλὰ ὑμᾶς ἐπότισα καὶ οὐ βρώμα. So also Æschyl. Prom. 21. οὔτε φωνήν, οὔτε μορφὴν βροτῶν ὄψει. Virg. Æn. 7, 444. Besides, the word ἀνοίγεσθαι may very well be applied to *setting free* the tongue. Thus, (as De Rhoer observes,) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no more impropriety in speaking of the tongue being *opened*. Moreover, the Heb. פתח, to which ἀνοίγειν answers, not only signifies to *open*, but to *loose*, as in Gen. 24, 32. Is. 5, 27. See the note on Mark 7, 34. The genius of *modern* languages does not indeed admit this idiom. We may, therefore, translate, “and immediately his mouth was opened, and his tongue loosed.” Some modern Commentators attribute both the loss and the recovery of the faculty of speech to natural causes. It was originally, they think, produced by fright, and removed by agitation of mind arising from anxiety to have the child named John; and they cite, as similar examples of recovered speech from agitation, A. Gell. 5, 9. (on the son of Cræsus); Val. Max. 5, 4. & 1, 8. 3 & 4. *This*, in case of *hemiplexia*, or being *tongue-tied*, is (I admit) possible. But *here* the principle is inapplicable; since, from the context, it manifestly appears, that the calamity

was judicial, and a punishment for his incredulity. In the former case there is surely no similarity between the plain narration of the appearance of this angel, and those passages of the Old Testament where phrensy, or pestilence, are termed *God's angels*. Besides, those who maintain such an opinion must be compelled to resort to the desperate hypothesis, of supposing the whole narration of this angelic interposition a mere *myth* (that is to say, fiction), or, at least, as only occurring in a dream or trance, which would be extremely harsh and unauthorised.

65. φόβος. Rosenmuller and Kuinoel unite in explaining *admiratio*, and they compare the Heb. נִתְּבַח. And so Euthymius explains φόβος, ἐκ τοῦ θαύματος. Certainly, these are cognate affections, but such an interpretation unjustifiably lowers the sense. I would interpret *awe*; or perhaps we may unite *both*. It, at least, denotes a *mixture* of *awe* and *wonder*, affections which might well be excited, from the *preternatural* circumstances connected with the whole affair. I find by Euthymius, that it was made a subject of enquiry among the ancient Commentators, why Zacharias did not recover the faculty of speech when the boy was *born*, rather than when he was *named*. To this Euthym. gives no satisfactory answer. I would suggest, that this ceremony seems to have been thought necessary, in order to complete the whole of the transaction.

66. ἔθεντο—ἐν τῇ καρδίᾳ αὐτῶν. See Is. 12, 11. Dan. 1, 8. Malach. 1, 1. 2, 2. Catull. 65. Facito, ut memori tibi conditâ mente Hæc vigeant mandata. inf. 21, 14. Acts 5, 4. Agg. 2, 15. Malach. 2, 2. Judith. 11, 10. Virg. Ecl. 3, 54. Sensibus hæc imis, res est non parva, reponas. Esaj. 42, 25. 47, 7. 47, 1, 11. (Wetstein.) I add, Virg. Æn. 1, 27. Manet altâ mente repostum. Kuinoel compares Hom. Od. α. 361. μῦθον ἐντίθεσθαι θυμῷ. Then τῇ is to be understood as spoken with admiration; q. d. what a remarkable person will this boy become, in whose very

birth Divine Providence has so manifestly evinced its interposition.

67. προεφήτευσε. On the various significations of this word, I must refer the reader to the learned Annotations of Dr. Hammond and Dr. Whitby on this passage. Many commentators, as Rosenm. here interpret the word, meditari carmen, celebrare laudes Dei carmine. And Wets. admits that the term *prophet*, is applied to one who breaks forth into the praises of God by divine inspiration, yet he thinks it may heretain its *proper* signification, since Zacharias predicts what had been divinely revealed to him. So Philo. 2, 178. 1. Canticum maris rubri τοῦτ' ἐστὶ τῆς κατ' ενθουσιασμὸν προφητείας Μωϋσέως ἀεχὴ καὶ προοίμιον. Kuin. thinks it certain, that Zacharias did not pronounce this hymn immediately on recovering his speech, and naming the child, but composed and committed it to writing, at a *later* period. But this seems quite *gratis dictum*, and not only *unsupported by the context*, but at variance with what it *suggests*.

68. Zach. describes the Messiah, as king of the Jews; for it had not yet been revealed to him that the benefits of the Messiah would be imparted to *all nations*. Hence he calls him the God of *Israel*, without making any mention of *the nations*. The language seems accommodated to the opinion which the Jewish nation then entertained, who were the farthest from thinking that the favour of God, would, by the medium of the Messiah, be ever manifested to the whole human race. (Wets.) It may be asked why the Almighty is called God of Israel only, when he is God not only of the Israelites, but of all men, as being the creator of all? To which it may be answered, that he was the God of *all men*, whether they would or not: but of the *Jews only* by free will and knowledge. (Euthym.)

69. ἔγειρε κέρας σωτηρίας. On this word I refer the reader to the learned annotations of Hammond and Whitby, and I subjoin the following illustrations of Wets. "A horn is a symbol of power and princi-

pality. Hor. Carm. 3, 21. Addis cornua pauperi Post te nec iratos trementi regum apices neque militum arma. Epod. 6. Cave cave, namque in malos asperrimus parata tollo cornua. Sanchuniathon ap. Euseb. P. I. 10. Ἡ δὲ ἀστέρα ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου. Gittin. f. 57, 1. Cornua belli vocantur duces belli. Targum 1. Sam. 2, 10. and Jerem. 48, 2, 25. Zach. 1, 18. Ps. 132, 18. Cornua vertit regnum et dominationem. Achmet. 83. τὰ γὰρ κέρατα τοῖς ἀξιωμασιν ἀναλογίζονται. Ovid. Metam. 8, 882. Armenti modo dux vires in cornua sumo. Valerius M. V. 6. de Genucio Cippo. namque in capite ejus subito velut cornua emergerunt, responsumque est, regem eum fore, si in urbem revertisset. Dan. 7, 6. 8, 8. Ovid. Metam. 15, 566. sua fluminea cum vidit Cippus in undâ Cornua — Quid sibi significant, trepidantia consulit exa — Rex, ait, o salve: tibi enim tibi, Cippe, tuisque Hic locus et Latiae parebunt cornibus arces. "By horn (says Euthymius,) must here be understood *kingdom*; because kings were anointed and proclaimed. Or it may signify power. For all horned animals have their strength in their horns." So also Theophylact. Several opinions, many very absurd, are detailed in Wolf and Koecher; the following ones, which are more probable, are stated in Ros. and Kuinoel. First, that of Noesselt, in his Sacrar. Scriptur. p. 31. seqq. who maintains that κέρασ σωτηρίας, like the Heb. עֶרֶן קֶן in 1 Sam. and Ps. 2. cc. is said of a helmet, which affords safety, by defending the head, so that there may be nothing to fear from the strokes of the enemy. Among the Ancients (says Nosselt,) many fastened *horns to their helmets*, either that they might strike terror into the enemy (see Diod. Sic. 5, 30. T. 1. p. 353. and Wessel,) or that the generals might be distinguished the more easily. (See Plutarch, in Pyrrho Opp. T. 1. p. 384. v.) Also, David, (Ps. 60, 9. & 108, 9.) calls the Ephraimites עֶרֶן רִאשִׁית, *the strength of my head*, and when קֶן is also spoken of *strength*, there is a great similarity between this and

citations in Schleusner. The following passages will, however, be found more apposite. Jos. 508, 14. ἀπὸ τῆς ὀρεινῆς Ἰουδαίας. And 1200, 35. κείται δὲ αὐτὴ κατὰ τὴν ὀρεινὴν.

39. πόλιν Ἰούδα. The name of this city, which has as yet eluded the research of Commentators, cannot, with any certainty, be determined. But as πόλις sometimes signifies the metropolis, or capital, of any country, Camerarius and others interpret it for *Jerusalem*. As to the reading of one MS. Δαβὶδ, it is doubtless from the margin, and only proves how ancient was the opinion, that it was *Jerusalem*, yet the accompanying expressions are by no means suitable to Jerusalem. Hence most Commentators have, (with Beza,) conjectured Hebron, which was the capital of the tribe of Judah, as Jerusalem was of the whole country. Yet surely in the former, and perhaps in the latter case, the article is indispensably necessary. It seems better to rest content with being ignorant of what the Evangelist seems to have omitted to record, rather than to resort, on the one hand, to forced interpretations and dubious conjectures, or, on the other, to have recourse to unauthorized alterations, as do Vales. Reland, Harenberg, and Michaelis, who propose to read Ἰούττα, a sacerdotal town in Judah, (see Josh. 15, 55, 21, 16,) which word (as Kuinoel thinks) might easily be altered by the scribes into Ἰούδα, or have been softened into that word, in process of time.

41. ὡς ἤκουσεν—ἐσκίρτησε τὸ βρέφος. To this *comotio* of the infant *in utero* is sometimes applied σκιρτᾶν, as here, and in Gen. 25, 22. ἐσκίρτων δὲ τὰ παῖδια ἐν αὐτῇ, or ἀσκαρίζειν. The Latin has *salire*. So Juvenal, 6, 599. "Vexare uterum pueris salientibus." So also Nonnus in Dionys. 8, 224. (cited by Triller.) πᾶσι δ' ἀλόχευτος ἐχέφρων Ἀχμάσιν ἐνδομύχοισι συνεσκίρτησε τεκούσῃ. This is not uncommon, especially in the latter months of pregnancy, and is usually to be attributed to some mental perturbation in the mother, and may here be referred to surprise and joy.

42. καὶ ἀνεφώνησε, &c. The copies here have no other variation than ἀνεβύησε: otherwise ἀντεφώνησε might have been worth enquiring after; "*she answered*," namely, Mary's salutation. So Plut. de audiend. Poet. p. 22. A. Τιμοθέω—Κινησίας εὐθὺς ἀντεφώνησε. In Mario, p. 416. D. In Arato, p. 1830. D. (Markland.)

42. καρπὸς τῆς κοιλίας σου. So Hebr. בֶּרֶךְ יְרֵם, in Genes. 30, 3. Mich. 6, 7. Kuin. refers to Gataker on Antoninus, 11, 1.

43. καὶ πόθεν μοι τοῦτο, scil. τὸ πρᾶγμα. Rosenm. has well observed, that this is a formula used by those who would express admiration at any honour unexpectedly done them. Such also seems to have been the opinion of Wetstein, by the following Classical examples, which he here produces. Aristænet. 1, 43. ταύτην ὁ χαρίσιος ἰδὼν, χαίροισ, εἶπε, φιλτάτη. Ἡ δὲ καὶ πόθεν ἂν ἐμοί, φησί, γένοιτο χαίρειν; Virgil, Ecl. 9, 27. "Et quæ tanta fuit Romam tibi causa videndi?" See Matth. 3, 14. 2 Sam. 24, 21. Also Epictet. Enchirid. 29, 44. which is referred to by Wolf. This circumstance, namely, that she should be the mother of the Messiah, was revealed to her by the Holy Ghost. (Wets.)

44. ἐσκήρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. By this many old Interpreters would prove, in its literal sense, the truth of the words, that John was a prophet from his mother's womb, of which interpretation we may commend the piety rather than the judgment. Kuinoel thus paraphrases: "Mea lætitiâ maxima est, quin et ipse fetus in utero meo præ lætitiâ exultâsse videtur." To whom I assent: and I would suggest, that there is here an ellipsis of *ὡς*, (as if,) which frequently occurs, i. e. ἐσκήρτησεν *ὡς* ἐν ἀγαλλιάσει. *

45. καὶ μακαρία. The construction, (which is somewhat intricate,) is thus laid down by Kuinoel: καὶ μακαρία ἡ πιστεύσασα, τοῖς λαλημένοις αὐτῇ παρὰ κυρίου, ὅτι ἔσται τελείωσις, nempe παρὰ κυρίου, felix quæ fidem

habet iis, quæ dominus illi annuntiavit, nam eventum habebunt. The husband of Elizabeth, i. e. Zacharias, is I think, delicately, alluded to: q. d. (says Wets.) "Ego infelix, cujus maritus non credidit, et ideo mutus est." This circumstance is thus elegantly touched on by Doddridge: "I doubt not but here is an oblique reference to the unhappiness of Zacharias, who had not immediately believed the promise of God to him, and thereby had incurred so sensible a mark of the Divine displeasure. I have gently touched upon it in the paraphrase; but I was cautious of being too express, lest I should violate that great decorum which the Spirit of God, as well as the rules of modesty and piety, taught her to observe, when the faults of a husband were in question." It may be added, that these words shewed her knowledge of Mary's immediate belief of the promise made to her: a knowledge which she could only gain by Divine revelation, and which, therefore, would be a mutual confirmation of the faith of both." The Commentators also remark on the use of the third person for the second. *Τελείωσις*, an accomplishment. Kuinoel cites Acts 10, 9. and Diod. Sic. 2, 29. ἀποτροπὰς κακῶν καὶ τελειώσεις ἀγαθῶν πειρῶνται πορίζειν. And Wetstein cites Philo de Vit. Mos. p. 178. πίστις τῶν μελλόντων, ἢ τῶν προγεγονότων τελείωσις.

46. καὶ εἶπε Μαριάμ. It is observable, that most of these phrases are borrowed from the Old Testament, with which the pious virgin seems to have been very conversant; especially from the Song of Hannah, to which it bears a strong resemblance, and in which there were so many passages remarkably suitable to her own case. Compare 1 Sam. 2, 1—10. Gen. 30, 13. Psal. 103, 17. 118, 1. 49, 10. 107, 9. and Mic. 7, 20. The Hebrews (observes Grot.) were accustomed to express their joy or affliction in irregular hymns without metre. In this beautiful hymn Mary expresses a sense of joy, that she was raised from her lowly estate to such great dignity, and she adds,

that this was the work of the Almighty. She then enlarges on his omnipotence, and proceeds to say, that the benefit will extend to the whole Jewish nation. Thus David, in the Psalms, frequently rejoices in deliverance from evils and dangers, and adds, that for this he is indebted to God; then he enlarges on the mercy, omniscience, and omnipresence of God, and says, that the Lord will at length also afford help to Zion. With respect to the form of the hymn, all the sentences, as in many passages of the Psalms, are, by a sort of parallelism, repeated, especially towards the latter part. (Doddr. & Rosenm.)

48. ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, has looked upon, succoured, or favoured, my humble condition. A Hebraism. Others, as most of the ancient Interpreters, render ταπείνωσιν *humility*; and, in this view, Wetstein cites 1 Sam. 1, 11. Petron. 126. Coepi—inter monstra numerare, quòd ancilla haberet matronæ superbiam, et matrona ancillæ humilitatem. Gen. 16, 11. Judith 6, 19. But this is far less suitable to the context.

49. ἐποίησέ μοι μεγαλεῖα. Subaud ἔργα. So the Hebr. עָלָה. It here especially denotes *worthy of admiration*. So Psalm 70, 21. (from whence the words seem taken,) ἀποίησας μοι μεγαλεῖα. Tob. 11, 15. Sirach 18, 4. and frequently in the N. Test. Here, and in the former passage, it denotes *wonderful benefits*; as appears from the preceding expressions. (Kuin. & Rosenm.)

49. ὁ δυνατὸς. Heb. עֲלִי, the powerful, κατ' ἐξοχην, a name of God, derived from his most striking attribute. So the Sept. in Psal. 24, 8. (Kuin.)

50. καὶ τὸ ἔλεος αὐτοῦ εἰς γ. γ. τ. φ. α, towards those: for πρὸς τοὺς φ. Similar examples of this construction are adduced by Kuinoel from Exod. 20, 6. Ps. 89, 2. Sept. Καὶ αὐτῷ is for οὗ, and ἔλεος ὁδὸς denotes the benignity of God.

51. Mary proceeds to celebrate God's power, and having laid down this general position, ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, illustrates it by examples. So Psal.

118, 15. where $\lambda\eta\tau\omega$ is rendered $\epsilon\pi\omicron\iota\eta\sigma\epsilon$ $\delta\upsilon\lambda\alpha\mu\iota\nu$, and $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ here answers to $\mu\epsilon\gamma\alpha\lambda\epsilon\iota\alpha$ in ver. 49, and $\beta\rho\alpha\chi\iota\acute{\alpha}\nu$, like the Hebr. $\mathfrak{זל$, denotes power.

51. $\delta\iota\epsilon\sigma\kappa\omicron\rho\iota\sigma\epsilon\upsilon\iota$ $\upsilon\pi\epsilon\rho\eta\phi\acute{\alpha}\nu\omicron\upsilon\varsigma$ δ . κ . α . $\Delta\iota\alpha\sigma\kappa\omicron\rho\iota\acute{\zeta}\omega$ is often used metaphorically of putting to flight, and defeating an enemy. So $\mathfrak{A}\epsilon\lambda\iota\alpha\upsilon$. V. H. 13, 46. and, from the adjunct, *destroying*. So Ps. 88, 11. $\beta\rho\alpha\chi\iota\omicron\iota$ $\tau\eta\varsigma$ $\delta\upsilon\lambda\alpha\mu\epsilon\omega\varsigma$ $\sigma\omicron\upsilon$ $\delta\iota\epsilon\sigma\kappa\omicron\rho\iota\sigma\alpha\varsigma$ $\tau\omicron\upsilon\varsigma$ $\epsilon\chi\theta\rho\omicron\upsilon\varsigma$. The passage is thus excellently paraphrased by Norris ap. Bulkley; "He scatters the imaginations of the proud, perplexes their schemes, disturbs their politics, breaks their measures, sets those things far asunder which they had united in one system, and so disperses the broken pieces of it, that they can never put them together again. And by this he turns their wisdom into folly, their imaginary greatness into contempt, and their glory into shame; so overruling their counsels, in his wise government of the world, as to make all turn to *his*, not *their*, praise."

52. $\kappa\alpha\theta\epsilon\iota\lambda\epsilon$ $\delta\upsilon\lambda\alpha\sigma\tau\alpha\varsigma$ $\alpha\pi\delta$ $\theta\rho\acute{\omicron}\nu\omega\upsilon\iota\iota$. $\mathfrak{K}\alpha\theta\alpha\iota\rho\acute{\omega}$ signifies to *take down*, destroy, &c. and is used of edifices, fortifications, &c. In this sense it occurs both in the Sept. ex. gr. Sir. 10, 14. $\theta\rho\acute{\omicron}\nu\omicron\upsilon\varsigma$ $\alpha\rho\chi\acute{\omicron}\nu\tau\omega\iota\iota$ $\kappa\alpha\theta\epsilon\iota\lambda\epsilon\iota\iota$ δ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, $\kappa\alpha\iota$ $\epsilon\kappa\acute{\alpha}\theta\iota\sigma\epsilon$ $\pi\rho\alpha\epsilon\iota\varsigma$ $\alpha\iota\iota\tau'$ $\alpha\upsilon\tau\omega\iota\iota$ and also in the Classical writers, from whom examples are produced by Raphel, Wolf, and Wetstein. So Eurip. Ino. 50. ap. Stobæum: $\omicron\rho\acute{\alpha}\varsigma$ $\tau\upsilon\rho\acute{\alpha}\nu\omicron\upsilon\varsigma$ $\delta\iota\alpha$ $\mu\alpha\kappa\rho\omega\iota\iota$ $\eta\sigma\kappa\eta\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ $\Omega\varsigma$ $\mu\iota\kappa\rho\acute{\alpha}$ $\tau\acute{\alpha}$ $\sigma\acute{\phi}\acute{\alpha}\lambda\lambda\omicron\iota\iota\iota$, $\kappa\alpha\iota$ $\mu\iota'$ $\eta\mu\acute{\epsilon}\rho\alpha$ $\tau\omicron\iota\iota$ $\mu\acute{\epsilon}\iota\iota$ $\kappa\alpha\theta\epsilon\iota\lambda\epsilon\iota\iota$ $\upsilon\phi\acute{\omicron}\theta\epsilon\iota\iota$, $\tau\omicron\iota\iota$ δ' $\eta\rho'$ $\acute{\alpha}\nu\omega$. Philostr. Vit. Ap. 5, 35. $\kappa\alpha\theta\eta\rho\acute{\kappa}\epsilon\iota\iota$ $\tau\omicron\iota\iota$ $\tau\acute{\upsilon}\rho\alpha\iota\iota\iota$. Thucyd. 6, 83. $\tau\omicron\iota\iota$ $\beta\acute{\alpha}\rho\beta\alpha\rho\omicron\iota $\mu\acute{\omicron}\nu\omicron\iota$ $\kappa\alpha\theta\epsilon\lambda\acute{\omicron}\nu\tau\epsilon\varsigma$ $\epsilon\iota\kappa\acute{\omicron}\tau\omega\varsigma$ $\acute{\alpha}\rho\chi\omicron\mu\epsilon\iota\iota$. Herod. 2, 152. $\kappa\alpha\tau\alpha\iota\rho\acute{\epsilon}\epsilon\iota$ $\tau\omicron\upsilon\varsigma$ $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha\varsigma$. $\mathfrak{A}\epsilon\lambda\iota\alpha\upsilon$. V. H. 2, 25. $\delta\tau\epsilon$ $\kappa\alpha\iota$ $\Delta\alpha\rho\epsilon\iota\omicron\iota$ $\kappa\alpha\theta\epsilon\iota\lambda\epsilon\iota\iota$ $\mathfrak{A}\lambda\acute{\epsilon}\xi\alpha\iota\iota\delta\rho\omicron\varsigma$. The $\delta\upsilon\lambda\alpha\sigma\tau\alpha\varsigma$ may mean, not only tyrants, or *kings*, (as the Commentators tell us,) but all who are invested with political power. So Xenoph. Pæd. C. 8. $\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$ $\pi\acute{\alpha}\iota\iota\iota\iota$ $\iota\pi\pi\acute{\epsilon}\alpha\varsigma$ $\omicron\iota$ $\delta\upsilon\lambda\alpha\sigma\tau\alpha\iota$ $\pi\epsilon\pi\omicron\iota\eta\kappa\alpha\varsigma\iota$. I add Phavorin. $\Delta\acute{\upsilon}\nu\alpha\sigma\tau\eta\varsigma$ δ $\tau\acute{\upsilon}\rho\alpha\iota\iota\iota$, $\kappa\alpha\iota$ δ $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\iota$. Pausan. 4, 5, 1. $\omicron\iota$ $\phi\omega\kappa\acute{\epsilon}\omega\iota$ $\delta\upsilon\lambda\alpha\sigma\tau\alpha\iota$. All these *aorists* must be rendered by *solet* and the infinitive of the verb.$

53. *πεινῶντας ἐνέπλησεν—κενούς*. The same sentiment appears to be repeated in other words, where *πεινῶντας* merely denotes *inopes*, *the poor*. *Ἐξαποστέλλω κενούς* signifies to *deprive of their riches*. So Job 20, 9. *χήρας δὲ ἐξαπεστείλας κέναν*. So also Epictet. 4, 1. (cited by Bulkley) speaking of him that attends the instructions of the philosophers, *οὐκ ἀπελεύσῃ κένος*. I add Herodot. 7, 131. *οἱ δὲ κήρυκες οἱ ἀποπεμφθέντες—ἀπικέατο οἱ μὲν κείνοι, οἱ δὲ φέροντες γῆν καὶ ὕδωρ*, where see Wesseling. By *τὰ ἀγαθὰ* are denoted the *bona vitæ, subsidia vitæ, whatever is thought desirable*. Wetstein has several Classical examples, and, amongst the rest, a beautiful passage from Cic. Paradox. 1. "In quo equidem continentissimorum hominum majorum nostrorum sæpe requiro prudentiam, qui hæc imbecilla et commutabilia pecuniæ membra verbo bona putaverunt appellanda." Also Diog. L. Plato. 3, 101. Aristot. M. Moral. 1, 2.

54. *ἀντελάβετο Ἰσραὴλ*. The word denotes, properly, to lay hold of by the hand, in order to support, *sublevare*, to raise up, and, metaphorically, to take care of, and protect. So Sirach 3, 11. *ἀντελάβου ἐν γῆρᾳ πάτρος σου*. Acts 20, 35. Wetstein cites Plut. 1, 399. c. Diod. Sic. 1. 11, 13. So Thucyd. 2, 61. *τοὺς κοῖνου τῆς σωτηρίας ἀντελαμβάνεσθαι*. (Kuini.) This is further illustrated by Camerar., De Dieu, and Grotius, who add examples of this sense in *ᾠδηγῶ*. Ex. 15, 13.

54. *μνησθῆναι ἐλέους*. God is said to be *mindful* of his people, when he supports them under oppression, (Grot.) To be *mindful* of his mercy, here signifies (says Piscat.) *to afford this promised mercy*. Campbell thus explains the idiom, "to incline to mercy, to be merciful." See Ps. 98, 3. Heb. 3, 2. De Dieu compares 2 Par. 6, 42. by a metonymy of the efficient cause. Therefore the sense here may be thus expressed, "to be mindful of, and perform the benefits which he promised, &c. *Λαλήσαι*, in this passage, signifies to *promise*, as in ver. 70. and Acts 3, 21. So verbs of speaking have, in the Classical writers, a

notion of promising. There is a parallel passage in Ps. 98, 3. ἐμνήσθη τῷ ἐλέους αὐτοῦ τῷ Ἰακώβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ Ἰσραήλ. (Kuin.) It was the Almighty's decree to confer the most excellent benefits on the Israelites; and this he especially evinced, when it pleased him that the Messiah should be born of them, and live amongst them. (Rosenm.)

56. I assent to Theophyl. Euthym. and Grot. who think that Mary continued with Elizabeth until near the time of her delivery. Indeed, it should seem from the words of the passage, that that delivery happened soon afterwards. The expression ὥσει will enable us to interpret the following words with some latitude. It were vain to speculate, as many Commentators do, on the *reasons* which might induce Mary to leave her relative at so critical a time. This was (think Euthym. Theophyl. and Grotius) to avoid the hurry and bustle of such a season, and possibly from motives of delicacy: ὑποχωρεῖ ἡ παρθένος διὰ τὸ πλῆθος τῶν μελλόντων συνδραμεῖν εἰς τὸ τόκον ἀπρεπές γὰρ παρθένω ἐν τοῖς τοιοῦτοις ἀναστρέφεσθαι.

57. ἐπλήσθη ὁ χρόνος. Πλήθω, like the Hebr. מָלַא, when it is used of time, indicates not only the consummation, but the approach of any period. It is not, however, merely a Hebraism, as we find from a similar expression of Cic. de Or. 3, 58. (cited by Wetstein): Ego tum gravida, expletis jam ferè ad pariendum mensibus. The ἐμεγαλύνε denotes, insigne beneficium exhibuit. So Gen. 19, 19. (Kuin.) Συγέχαιρον αὐτῇ, congratulated her, since she was now freed from the reproach of barrenness. Such congratulations, too, were usual. Wetstein cites Plaut. Truc. 2, 6, 35. Tu cum rectè provenisti, cumque es aucta liberis, Gratulor.

59. ἡλθον, i. e. to the house, which we may suppose was the usual place, as no particular one was prescribed by the law.

59. περιτεμεῖν—ὀνόματι τ. π. The Jews used to have the *boys* named immediately after circumcision, the *girls* not until they were weaned. Among the

Romans, *girls* underwent the ceremony of lustration on the *eighth* day, and boys on the *ninth*, to whom names were then imposed. Hence the day was called *lustricus* and *nominalis*. (Kuini.) Ἐκάλουν, they were then naming him, were about to name him, or they *would have* named him after his father. This is frequently the sense of the imperfect. That the custom was usual with the Greeks and Romans has been proved by Grotius and Elsner. In proof of this Wetstein cites the following passages. Od. τ. 552. Isæus pro Pyrrhi Hæred. Eurip. Electr. 933. Dionys. Hal. 4. de Servio Tullio, ὃ τίθεται τραφέντι ἢ μήτηρ τὰ μὲν ἴδιον τε καὶ συγγενικὸν ὄνομα Τύλλιον ἐπὶ τοῦ πατρὸς. Aristot. H. A. 8. extr. τὰ πλείστα δὲ ἀναιρεῖται, πρὸ τῆς ἐβδόμης· διὸ καὶ τὰ ὀνόματα τότε τίθενται, αἷς πιστεύοντες ἤδη μᾶλλον τῇ σωτηρίᾳ. Polyæn. p. 546. Macrob. Saturn. 1, 16. Aristoph. Nub. 65. Lucian. Contempl. 17. ἐκείνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἢ γυναῖκα, καὶ φίλους διὰ τοῦτο ἐστιῶν, καὶ τοῦνομα τοῦ πατρὸς τιθέμενος. Demosth. in Bœot. 1. Eurip. Jon. 800. Lucian Macrob. 1.

60. εἶπεν· Οὐχί. It seems that Zacharias had signified to Elizabeth in writing, what had occurred in the angelic vision. Thus she opposed the intentions of the relations, and told them that the name was to be John; a name, indeed, very frequent among the Jews, and which was only rejected on account of no one of the family being called by that name. It seems therefore to have been usual to name a child after *some one* of the family.

62. ἐνένευσεν. On the signification of this word, see the note on ver. 22. Rosenmuller and Kuinoel think that we must not (as most do) infer from this word that Zacharias was *deaf* as well as *dumb*; though the *κωφὸς* before used often has both senses. Certainly, there is no other word in the passage that even hints this. It is truly observed by those Commentators, that we often use signs and gestures to those who hear us very well. So Joh. 13, 24. νεύει τούτῳ—Πέτρος πύθεσθαι κ. τ. λ. And this is especially done

towards those who have lost the faculty of speech. Nor are we told that they did *not* also use *words*; we may therefore suppose that to have been the case.

62. τὸ τί ἂν θέλοι. There is here a pleonasm of τὸ, usual with the best writers, from whom examples are produced by Krebs, Kypke, and Wets.

63. ἔγραψε, λέγων, i. e. *expressing*, or *he wrote in these words*. So 2 Regg. 10, 6. Jos. Ant. 11, 3. & 13, 4. cited by Kypke and Krebs.

64. ἀνεώχθη δὲ τὸ στόμα—καὶ ἡ γλῶσσα αὐτοῦ. There is here some irregularity of construction, which Raphel and others refer to one of those idioms usual in the best writers, by which a verb is joined to *two* nouns of cognate sense, to *one* only of which it is *properly* applicable. So Hom. σίτον καὶ ὄνον ἔδοντες and Cor. 3, 2. Γαλὰ ὑμᾶς ἐπότισα καὶ οὐ βρωμα. So also Æschyl. Prom. 21. οὔτε φωνήν, οὔτε μορφὴν βροτῶν ὄψει. Virg. Æn. 7, 444. Besides, the word ἀνοίγεσθαι may very well be applied to *setting free* the tongue. Thus, (as De Rhoer observes,) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no more impropriety in speaking of the tongue being *opened*. Moreover, the Heb. פתח, to which ἀνοίγειν answers, not only signifies to *open*, but to *loose*, as in Gen. 24, 32. Is. 5, 27. See the note on Mark 7, 34. The genius of *modern* languages does not indeed admit this idiom. We may, therefore, translate, “and immediately his mouth was opened, and his tongue loosed.” Some modern Commentators attribute both the loss and the recovery of the faculty of speech to natural causes. It was originally, they think, produced by fright, and removed by agitation of mind arising from anxiety to have the child named John; and they cite, as similar examples of recovered speech from agitation, A. Gell. 5, 9. (on the son of Cræsus); Val. Max. 5, 4. & 1, 8. 3 & 4. *This*, in case of *hemiplexia*, or being *tongue-tied*, is (I admit) possible. But *here* the principle is inapplicable; since, from the context, it manifestly appears, that the calamity

was judicial, and a punishment for his incredulity. In the former case there is surely no similarity between the plain narration of the appearance of this angel, and those passages of the Old Testament where phrensy, or pestilence, are termed *God's angels*. Besides, those who maintain such an opinion must be compelled to resort to the desperate hypothesis, of supposing the whole narration of this angelic interposition a mere *myth* (that is to say, fiction), or, at least, as only occurring in a dream or trance, which would be extremely harsh and unauthorised.

65. φόβος. Rosenmuller and Kuinoel unite in explaining *admiratio*, and they compare the Heb. וַיִּבַּח. And so Euthymius explains φόβος, ἐκ τοῦ θαύματος. Certainly, these are cognate affections, but such an interpretation unjustifiably lowers the sense. I would interpret *awe*; or perhaps we may unite *both*. It, at least, denotes a *mixture* of *awe* and *wonder*, affections which might well be excited, from the *preternatural* circumstances connected with the whole affair. I find by Euthymius, that it was made a subject of enquiry among the ancient Commentators, why Zacharias did not recover the faculty of speech when the boy was *born*, rather than when he was *named*. To this Euthym. gives no satisfactory answer. I would suggest, that this ceremony seems to have been thought necessary, in order to complete the whole of the transaction.

66. ἔθεντο—ἐν τῇ καρδίᾳ αὐτῶν. See Is. 12, 11. Dan. 1, 8. Malach. 1, 1. 2, 2. Catull. 65. Facito, ut memori tibi conditâ mente Hæc vigeant mandata. inf. 21, 14. Acts 5, 4. Agg. 2, 15. Malach. 2, 2. Judith: 11, 10. Virg. Ecl. 3, 54. Sensibus hæc imis, res est non parva, reponas. Esaj. 42, 25. 47, 7. 47, 1, 11. (Wetstein.) I add, Virg. Æn. 1, 27. Manet altâ mente repostum. Kuinoel compares Hom. Od. α. 361. μῦθον ἐντίθεσθαι θυμῷ. Then τῇ is to be understood as spoken with admiration; q. d. what a remarkable person will this boy become, in whose very

birth Divine Providence has so manifestly evinced its interposition.

67. *προεφήτευσε*. On the various significations of this word, I must refer the reader to the learned Annotations of Dr. Hammond and Dr. Whitby on this passage. Many commentators, as Rosenm. here interpret the word, *meditari carmen, celebrare laudes Dei carmine*. And Wets. admits that the term *prophet*, is applied to one who breaks forth into the praises of God by divine inspiration, yet he thinks it may here retain its *proper* signification, since Zacharias predicts what had been divinely revealed to him. So Philo. 2, 178. 1. *Canticum maris rubri τοῦτ' ἐστὶ τῆς κατ' ἐνθουσιασμόν προφητείας Μαυῦσέως ἀρχὴ καὶ προοίμιον*. Kuin. thinks it certain, that Zacharias did not pronounce this hymn immediately on recovering his speech, and naming the child, but composed and committed it to writing, at a *later* period. But this seems quite *gratis dictum*, and not only *unsupported by the context*, but at variance with what it *suggests*.

68. Zach. describes the Messiah, as king of the Jews; for it had not yet been revealed to him that the benefits of the Messiah would be imparted to *all nations*. Hence he calls him the God of *Israel*, without making any mention of *the nations*. The language seems accommodated to the opinion which the Jewish nation then entertained, who were the farthest from thinking that the favour of God, would, by the medium of the Messiah, be ever manifested to the whole human race. (Wets.) It may be asked why the Almighty is called God of Israel only, when he is God not only of the Israelites, but of all men, as being the creator of all? To which it may be answered, that he was the God of *all men*, whether they would or not: but of the *Jews only* by free will and knowledge. (Euthym.)

69. *ἤγειρε κέρας σωτηρίας*. On this word I refer the reader to the learned annotations of Hammond and Whitby, and I subjoin the following illustrations of Wets. “A horn is a symbol of power and princi-

pality. Hor. Carm. 3, 21. Addis cornua pauperi Post te nec iratos trementi regum apices neque militum arma. Epod. 6. Cave cave, namque in malos asperrimus parata tollo cornua. Sanchuniathon ap. Euseb. P. I. 10. Ἡ δὲ ἀστέρα ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου. Gittin. f. 57, 1. Cornua belli vocantur duces belli. Targum 1. Sam. 2, 10. and Jerem. 48, 2, 25. Zach. 1, 18. Ps. 132, 18. Cornua vertit regnum et dominationem. Achmet. 83. τὰ γὰρ κέρατα τοῖς ἀξιώμασιν ἀναλογίζονται. Ovid. Metam. 8, 882. Armenti modo dux vires in cornua sumo. Valerius M. V. 6. de Genucio Cippo. namque in capite ejus subito velut cornua emergerunt, responsumque est, regem eum fore, si in urbem revertisset. Dan. 7, 6. 8, 8. Ovid. Metam. 15, 566. sua fluminea cum vidit Cippus in undâ Cornua — Quid sibi significant, trepidantia consulit exta — Rex, ait, o salve: tibi enim tibi, Cippe, tuisque Hic locus et Latiae parebunt cornibus arces. “By horn (says Euthymius,) must here be understood *kingdom*; because kings were anointed and proclaimed. Or it may signify power. For all horned animals have their strength in their horns.” So also Theophylact. Several opinions, many very absurd, are detailed in Wolf and Koecher; the following ones, which are more probable, are stated in Ros. and Kuinoel. First, that of Noesselt, in his Sacrar. Scriptur. p. 31. seqq. who maintains that *képas σωτηρίας*, like the Heb. עֹרֶן קַרְנֵי in 1 Sam. and Ps. 2. cc. is said of a helmet, which affords safety, by defending the head, so that there may be nothing to fear from the strokes of the enemy. Among the Ancients (says Nosselt,) many fastened *horns to their helmets*, either that they might strike terror into the enemy (see Diod. Sic. 5, 30. T. 1. p. 853. and Wessel,) or that the generals might be distinguished the more easily. (See Plutarch, in Pyrrho Opp. T. 1. p. 384. B.) Also, David, (Ps. 60, 9. & 108, 9.) calls the Ephraimites עֹרֶן קַרְנֵי, *the strength of my head*, and when קַרְנֵי is also spoken of *strength*, there is a great similarity between this and

the other word **קַוָּ**; besides the word **קַוָּ**, which occurs in Ps. 18, 3. and Is. 59, 17. is joined with *helmet*. So Eph. 6, 17. David calls the Almighty his *rock, bulwark, tower, shield*, terms derived from military affairs, and the context requires **קַוָּ** to be taken in the same military signification. And these are most suitable to Zacharias's hymn, on account of what we read in ver. 71. (Nosselt.) To this it is replied by Rosenmuller junior, in his Scholia on Ps. I. c. (who there explains **קַוָּ** from the Arabic *vertex montis*,) that it cannot be proved by any, apposite examples, that helmets of that kind, ornamented with crests or horns, were in use among the Hebrews, and that these crests were fastened to them by the Ancients, not so much for the sake of defence, as ornament; and that there is some harshness, (whatever Noesselt may say to the contrary,) in joining the words *ἐγείρειν κέρας*. Fischer has pursued another course, and explains the words of this passage thus: "concedet nobis servatorem, auctorem et præsidium salutis hominum. He is of opinion that *κέρας σωτηρίας* signifies *αἰτίος σωτηρίας*, since in ver. 71. there follows *σωτηρία*, i. e. *σωτήρ*. Thus he regards the metaphor as derived from the four *horns* of the altar, which were among the Hebrews, as the *aræ* and *foci* among the Greeks and Romans, which were places of refuge to suppliants; this opinion was formerly maintained by Bruning, (in a Dissertation on the subject,) by Jensius, Gruner, Harenburg, &c; it seems however to have little probability, and is justly rejected by Kuinoel. The opinions of Fessel, Lampe, and Homberg, as detailed by Wolf, merit little attention. It is well observed by Koecher, that almost all commentators agree in thinking that by *κ. σ.* is designated Christ the Saviour, though in what sense, and for what cause he is so termed, they disagree. Still I do not perceive any material diversities; some interpreting it strength and power, others dignity; Schoettg. *glory*, and Ewald, in a Dissertation on this subject, seems to unite all; as "strength, fortitude, dig-

nity, glory, felicity, and abundance ;” and Koecher thus sums up what may seem expressed in this phrase. “ Christ is called the horn of salvation, on account of the eminent and royal majesty, power, and fortitude, by which he has prostrated all the spiritual enemies of man, on account of the complete salvation and exquisite felicity which he has thus brought them, finally on account of the refuge which he affords to the wretched and the suppliant.” After all, I agree with Kuinoel, in preferring the common interpretation, and that adopted by most commentators, ancient and modern. The image here employed, is taken from horned animals, whose strength is in their horns, and by which they repel assailants. It is one of the numerous images in Scripture, derived from agricultural affairs, or rural economy. Thus the *horn* generally designated *strength*. See Ps. 89, 18. 148, 14. Sir. 47, 5. Ps. 75, 5. Jer. 48, 25. Thren. 2, 3 and 17. Ez. 29, 21. It was a *symbol* of power. So Theophyl. in loc. See 1 Sam. 2, 10. Dan. 7, 7. and 20. 20, 8. 5, 6. and especially Ps. 18, 3. which many commentators suppose Zacharias had especially in view. I am however inclined to think (with Junius, in his *Parallella*, Michaelis, and Kuinoel,) that there is an allusion to Ps. 132. 16, 17. which Dathe and Rosenm. think was composed at the time of the solemn dedication of Solomon’s temple. See Rosenm. in loc. Certainly the two passages bear a strong resemblance to each other. Since therefore (says Kuinoel,) *κέρας* is an image of strength and power, especially royal power ; since it is so taken in the above Psalm, which Zacharias very probably had in view ; since an image is here *required*, derived from military affairs ; (for in ver. 71, 74. there is mention made of the enemies of the people) since the Jews, in the age of Zacharias, expected that the *Messiah* would subdue their enemies—but the subject of the present passage, is the *Messiah*. We may therefore be warranted in explaining it, “ he will raise up and bestow upon us a powerful monarch, who shall exert

himself for our security and welfare." It is thus a poetical expression for βασιλεία σωτήρα. The verb *ἐγείρω*, is often so used in the Sept. This term (says Nosselt,) was applied to God, by the Hebrews, since he raised up σωτήρας to defend or settle the state, by their wisdom or their valour; and therefore it is particularly applicable to sending the Messiah.

70. ἀπ' αἰῶνος. A formula importing, *from the most ancient times*, of which examples are produced from Jos. Bell. præf. 706. Diod. Sic. 17. Acts 3, 21. 24. Jo. 19, 32. Diog. L. 4, 60. Hesiod. Theog. 609. Longin. 34. Gen. 6, 4. Psal. 25, 6. Sir. 36, 15, 16. Kipphilin. Neron. Diod. Sic. 11, 12. The best Classical writers, however, prefer the term ἀπ' ἀρχῆς in this sense, of which examples may be seen in the note on Matth. 19, 8. I assent to Noesselt, Fischer, Kuinoel, and others, that this verse is to be included in a parenthesis.

71. σωτηρίαν for σωτήρα, as in Joh. 4, 22. So λυτρωσις is for λυτρωτής, in Luke 2, 38. παράκλησις for παράκλητος, in 2, 25. The latter member of the sentence exactly corresponds to the former, and the οἱ μισοῦντες, are the same with the οἱ ἔχθροι, before rendered the Gentiles, and especially the Romans. Ἐξ is here for ἀπὸ. So Jos. Ant. 9, 8, 5. ὁ Θεὸς δίδωσιν αὐτῷ τὴν ἐκ τοῦ πολέμου καὶ τῶν κινδύνων ἀδείαν.

- 72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, in order to evince his kindness to our forefathers, and show himself mindful of his promise. (Kuinoel) who cites Is. 29, 22. and observes, in illustration of this, that the Jews thought their *ancestors* would, as well as themselves, be partakers of the felicity expected in the Messiah's Kingdom. God therefore, by sending the Messiah, thus demonstrated *his kindness* to their ancestors. The sense of the passage may be thus expressed: "for the sake of, and regard to our ancestors, he will raise up the Messiah. The phrase ποιεῖν ἔλεος μετὰ, corresponds to the Heb. יסד פסח

עֲשֵׂה, and διαθήκη, denotes *promise*, like the Heb. ברית in Ps. 29, 14. (Kuinoel.)

73. ὅρκον ὃν ᾤμωσε πρὸς Ἀβραάμ. Most commentators subaud κατὰ : but Kuinoel refers ὅρκον to μνησθῆναι, and thus translates the passage : *ut se meminisse demonstrat promissionis suæ, jurisjurandi Abrahamo dati*, i. e. promissionis interposito jurejurando confirmatæ. He also considers πρὸς Ἀβραάμ τὸν πατέρα, for τῷ Ἀβραάμ τῷ πατρί, as a Hebraism. Yet Wetstein cites from Hom. Od. τ. 386. ᾤμωσε δὲ πρὸς ἑμαυτὸν, and remarks that the names are here drawn to a mystical sense, that of John to ἔλεος, that of Zacharias to μνησθῆναι, and that of Elizabeth to ὅρκον. Thus (says he,) names often correspond to things.

74, 75. Now follows (says Kuinoel,) a full description of the promise made to Abraham. The prophets of the Old Testament, in describing the golden age, and the times of the Messiah, used these very images; namely, that after all the enemies of the Jews should have been happily overcome, there would be peaceful times, true piety and religion would be restored, and the Jews would, without molestation, worship God in their own manner. (Kuinoel.) That all nations should go to Jerusalem, and worship the same God, with the Jews. These prophecies were obscure to the *Jews, before the event*. We indeed, taught by *history*, and by *the event*, know that under those images was concealed this truth, that the other nations should indeed profess the same religion throughout the universe. Taught by the same history, we learn that by those enemies are to be understood the impediments to true religion; namely, immorality, superstition, idolatry, and infidelity. Although most Jews in the age of Christ expected a temporal kingdom of the Messiah, nor does Zacharias seem to have been free from this opinion (ver. 69-71.), yet he moreover hoped, that it would be accompanied with liberation from spiritual misery,

reformation of morals, and expiation of sin through the mediation of the Messiah. (Rosenm.)

75. ἐν ὁσιότητι καὶ δικαιοσύνῃ, i. e. the holiness and righteousness which does not consist in burthensome rites, but in that sincerity of mind which approves itself to God, as the inspector of all hearts. This last circumstance is expressed in the words ἐνώπιον αὐτοῦ, which (as Campbell has rightly observed,) are a common Hebraism, to denote that the virtues mentioned are genuine, exact, and strict, as under the eye of God. There is usually observed a distinction in these words, which is thus laid down, by the Scholiast on Euripides (cited by Wetstein.) τὸ πρὸς θεοῦ ἐξ ἀνθρώπων γεγόμενον δίκαιον ὅσιον καλοῦμεν. So Philo de Vit. Mos. 1. T. 2. p. 129, 34. ὑπὲρ εὐσεβείας καὶ ὁσιότητος. Marc. Anton. 12, 1. (cited by Bulkley,) has also those words in conjunction, πρὸς ὁσιότητα καὶ δικαιοσύνην. See Ephes. 4, 24. So also the words were taken by Archbp. Laud, in the following admirable passage cited by Bulkley. "It was the very end of Christ's coming, to redeem us, that we might serve him in holiness and righteousness." Luke 1. In holiness towards *God*, *that's first*; and then in righteousness and justice towards *man*, *that's next*. And they stand so, that the one is made the proof of the other; righteousness of holiness. For he that does but *talk of holiness*, and *do unjustly* therewhile, is but an hypocrite."

76. Καὶ συ, παιδίον, προφήτης κ. τ. λ. thou child, shalt be a precursor of the Messiah, and a teacher of the people.

77. τοῦ δοῦναι γνῶσιν σωτηρίας, i. e. διὰ τοῦ δοῦναι, *in order* that you may give. For he now explains in what that preparation consists, namely, in ministering the salutary doctrine of repentance by John, but so that a fuller knowledge should be necessary to be sought from Christ. (Rosenm. Kuin.)

78. διὰ σπλάγχνα ἐλέους. Θεοῦ, by the same supreme bounty and kindness of God. So Col. 3, 12. σπλάγχνα οἰκτιρμῶν, the inmost affections of mercy.

A frequent metaphor in Hebrew, and founded on the notion, that commiseration produces considerable effects on the bowels. See the Commentators on Matth. 9, 36. Rosenm. thinks that the words are to be referred to the whole of the preceding passage, i. e. to the mission both of John and Christ, and the call to repentance enjoined by both of them through the merciful counsels of God. (Grotius.)

78. ἐν οἷς ἐπεσκέψατο ἡμᾶς, ἀνατολή ἐξ ὕψους. There has been some diversity in the interpretation of the word ἀνατολή. Several learned Commentators, as Sculet in his Exerc. Lightfoot, Harenburg, Wetstein, and others, maintain that ἐντολή signifies *germen*, *sarcus propullulans*, a *branch*, by which metaphor it must be admitted that the Messiah is not unfrequently designated. For the establishment of this sense, and in refutation of the common interpretation, Wetstein urges that by ἀνατολή cannot here be understood the *sun rising*, for the sun is then *in the horizon*, (from whence he ascends,) and does not hang over our heads from on high. He therefore contends that it signifies *germen*, and, metaphorically, *filius*, of which he subjoins numerous Scriptural, Rabbinical, and Classical examples and illustrations. Zach. 6, 12. Jer. 23, 5. So in the Jewish prayer-books, and frequently in the Rabbinical writers. Thus also in the Classical writers. Hom. Od. §. 157. Τρισμάκαρες, μὲν σοίγε πατὴρ καὶ πότνια μήτηρ—Λευσσόντων τοῖονδε θάλος. Od. ξ. 175. Τηλεμάχου τὸν ἐπεὶ θρέψαν θεοὶ ἔργει ἴσον, καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὔτι χερεῖω πατρὸς εἰοῖο φίλοιο φρενᾶς καὶ εἶδος ἀγῆτον. Theocrit. 7, 44. Πᾶν ἐπ' ἀλαθείᾳ πεπλασμένον ἐκ Διὸς ἔρνος. And 24, 101. Ἡρακλῆς δ' ὑπὸ ματρὶ νέον φυτὸν, ὡς ἐν ἀλώᾳ ἔτρεφετ'. Plut. Lacon. Apophth. p. 241. α. ἕτερα Λάκαινα τὸν υἱὸν λειποτακτῆσαντα, ὡς ἀνάξιον τῆς πατρίδος, ἀνείλεν, εἰποῦσα, οὐκ ἐμὸν τὸ φύτμα. And p. 600. β. ὁ γὰρ ἄνθρωπος, ἢ φῆσιν ὁ πλάτων, φυτὸν οὐκ ἔγγειον οὐδὲ ἀκίνητον, ἀλλ' οὐράνιον ἐστίν. Themist. 13, 169. βλάστην—τὸ κάλλος—ὁ ἐγὼ οὐ φῆμι φῶναι ἀπὸ γῆς, οὐδ' ἀπὸ τοῦ νομίμου

τακέως, ἀλλ' ἄνωθεν ἐξ οὐρανοῦ, καὶ τῆς σποράς τῆς ἐκεῖθεν καὶ φυτουργίας. Οὐ γὰρ ἔοικεν ἀνδρός γε θνητοῦ παῖς ἔμμεναι ἀλλὰ θέοιο. Virg. Ecl. 6, 7. "Jam nova progenies cœlo demittitur alto." The above interpretation has, however, been opposed by Morus, Arndt, Homberg, Grotius, Hammond, and recently by Campbell, who observes that it is not natural to speak of a *branch* enlightening those who are in darkness, or directing their feet in the way. But this does not (I conceive) fairly represent the contrary opinion, which does not explain 'branch' *naturally*, but *metaphorically*, in the sense of *propago*, offspring, *filius*: a signification which the Hebr. פִּתְּוֹל does sometimes bear, and to which ἀνατολή often answers in the Sept. Schleusner does not venture to offer any decision of this question: but he evidently inclines to the interpretation just now detailed. But this metaphor, however it may be of itself admitted, is here harsh, and does not suit the context; especially the words following, τοῖς ἐν σκότει καὶ σκία θανάτου, and the passages of Prophets alluded to. Is. 160, 1, & 2. Besides, the word ἀνατολή is used without addition, and κατ' ἐξοχὴν of the *rising* of any heavenly body, as sun, moon, stars, &c. This is also suggested by the following word ἐπιφάναι, for ἀνατέλλω and ἐπιφαίνω are both frequent in this sense. As to Wetstein's objection, it seems ill-founded; since the phraseology of the passage is *popular*, and therefore is not to be tried by the rules of strict philosophical accuracy. We need not interpret ἐξ ὑψους, *over head*. It only denotes a moderate elevation. The day-break *seems* to arise from on high, especially to any who are situated in a valley or dell, which here appears to be meant. Thus we have in Isaiah the expression, *sit in darkness and the shadow of death*; and elsewhere, *the valley of the shadow of death*. Notwithstanding the objections of Campbell, I finally acquiesce in the common interpretation, and must observe that ἀνατολή is most correctly rendered *day-spring*. This inter-

pretation is also supported by Rosenm. and Kuinoel. I cannot, however, assent to the latter, where he construes ἐξ ὑψους with ἐπεσκέψατο, and takes it metaphorically for ἀνωθεν, *de cælo*; as in Joh. 3, 13. ὁ ἐκ τοῦ οὐρανοῦ. So Virg. above cited, "Jam nova progenies cœlo demittitur alto." But I question whether this is permitted by the strict rules of syntax, and indeed it produces a confusion, of two metaphors in one and the same member of the sentence. I suspect that Kuinoel resorted to this expedient, to get rid of the objection advanced by Wetstein. That, however, I have already removed in a far more satisfactory manner. I will conclude with a very beautiful passage of Philo Jud. (714. E.) and one of kindred sentiment and metaphor: Καθάπερ γὰρ ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφαίμεται, φῶς δὲ πληροῦται τὰ πάντα· τὸν αὐτὸν τρόπον ὅταν θεοποίητος ἡλῖος ἀνάσχη καὶ ἐπιλάβῃ ψυχὴν, ὁ μὲν τῶν κακιῶν καὶ παθῶν ὁσὸς ἀνασκίδνεται· τῆς δὲ αὐγοειδестаτῆς ἀρετῆς τὸ καθαρώτατον καὶ ἀξιέραστον εἶδος ἐπιφαίνεται. See also the two very similar passages in 246. C. & 914. A.

79. ἐπιφάναι. The Gods, and their sons or offspring, are said ἐπιφάναι. So Appian, Syr. 187. Herodot. 1, 73. Lucian, Dem. 63. τῶν ἐνοικούντων θεοῦ τινα ἐπιφάνειαν ἡγουμένων τὸ πρᾶγμα. Polyb. 3. p. 280. ποιεῖν Ἡρώας τε καὶ θεοὺς ἐπιφαινομένους. Nummi Antiochi θεοῦ ἐπιφανοῦς. Thus ἐπιφάνεια came to have the sense of θεόφανεια. Philo, p. 596, 30. τὸν ἐν τῇ ἱεροπόλει νεῶν—μετασχηματίζειν εἰς οἰκεῖον ἱερὸν, ἵνα Διὸς ἐπιφανοῦς νέου χρηματίσῃ Γαίτου: and of this Luke was well aware. I make these remarks for the purpose of showing that when the Sacred writers every where call Christ Κύριον, Σωτῆρα, Θεὸν, ἐπιφανῆ, the expressions cannot, by an attentive reader, be otherwise understood than of a *Deus præsens*, and a Son of God, by no means a mere man, but of an origin far more august, and a nature far more divine, than any to which the sons of men can lay claim. (Wets.)

79. τοῦ κατευθύναι τοὺς πόδας ἡμῶν. The same metaphor previously employed is continued; q. d. "the

τοκέως, ἀλλ' ἄνωθεν ἐξ οὐρανοῦ, καὶ τῆς σποράς τῆς ἐκεῖθεν καὶ φυτουργίας. Οὐ γὰρ ἔοικεν ἀνδρός γε θνητοῦ παῖς ἔμμεναι ἀλλὰ θέοιο. Virg. Ecl. 6, 7. "Jam nova progenies cælo demittitur alto." The above interpretation has, however, been opposed by Morus, Arndt, Homberg, Grotius, Hammond, and recently by Campbell, who observes that it is not natural to speak of a *branch* enlightening those who are in darkness, or directing their feet in the way. But this does not (I conceive) fairly represent the contrary opinion, which does not explain 'branch' *naturally*, but *metaphorically*, in the sense of *propago*, offspring, *filius*: a signification which the Hebr. פֶּטֶל does sometimes bear, and to which ἀνατολή often answers in the Sept. Schleusner does not venture to offer any decision of this question: but he evidently inclines to the interpretation just now detailed. But this metaphor, however it may be of itself admitted, is here harsh, and does not suit the context; especially the words following, τοῖς ἐν σκότει καὶ σκία θανάτου, and the passages of Prophets alluded to. Is. 160, 1, & 2. Besides, the word ἀνατολή is used without addition, and κατ' ἐξοχὴν of the *rising* of any heavenly body, as sun, moon, stars, &c. This is also suggested by the following word ἐπιφάναι, for ἀνατέλλω and ἐπιφαίνω are both frequent in this sense. As to Wetstein's objection, it seems ill-founded; since the phraseology of the passage is *popular*, and therefore is not to be tried by the rules of strict philosophical accuracy. We need not interpret ἐξ ὑψους, *over head*. It only denotes a moderate elevation. The day-break *seems* to arise from on high, especially to any who are situated in a valley or dell, which here appears to be meant. Thus we have in Isaiah the expression, *sit in darkness and the shadow of death*; and elsewhere, *the valley of the shadow of death*. Notwithstanding the objections of Campbell, I finally acquiesce in the common interpretation, and must observe that ἀνατολή is most correctly rendered *day-spring*. This inter-

pretation is also supported by Rosenm. and Kuinoel. I cannot, however, assent to the latter, where he construes ἐξ ὑψους with ἐπεσκέψατο, and takes it metaphorically for ἀνωθεν, *de caelo*; as in Joh. 3, 13. ὁ ἐκ τοῦ οὐρανοῦ. So Virg. above cited, "Jam nova progenies coelo demittitur alto." But I question whether this is permitted by the strict rules of syntax, and indeed it produces a confusion, of two metaphors in one and the same member of the sentence. I suspect that Kuinoel resorted to this expedient, to get rid of the objection advanced by Wetstein. That, however, I have already removed in a far more satisfactory manner. I will conclude with a very beautiful passage of Philo Jud. (714. E.) and one of kindred sentiment and metaphor: Καθάπερ γὰρ ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφανίζεται, φῶς δὲ πληροῦται τὰ πάντα· τὸν αὐτὸν τρόπον ὅταν θεοποίητος ἡλῖος ἀνάσχη καὶ ἐπιλάβῃ ψυχὴν, ὁ μὲν τῶν κακιῶν καὶ παθῶν ζόφος ἀνασκιδνᾷται· τῆς δὲ αὐγοειδεστάτης ἀρετῆς τὸ καθαρώτατον καὶ ἀξιέραστον εἶδος ἐπιφαίνεται. See also the two very similar passages in 246. C. & 914. A.

79. ἐπιφάναι. The Gods, and their sons or offspring, are said ἐπιφάναι. So Appian, Syr. 187. Herodot. 1, 73. Lucian, Dem. 63. τῶν ἐνοικούντων θεοῦ τινα ἐπιφάνειαν ἡγουμένων τὸ πρᾶγμα. Polyb. 3. p. 280. ποιεῖν Ἡρώας τε καὶ θεοὺς ἐπιφαινομένους. Nummi Antiochī θεοῦ ἐπιφανοῦς. Thus ἐπιφάνεια came to have the sense of θεόφανεια. Philo, p. 596, 30. τὸν ἐν τῇ ἱεροπόλει νεῶν—μετασχηματίζειν εἰς οἰκεῖον ἱερὸν, ἵνα Διὸς ἐπιφανοῦς νέου χρηματίζη Γαίτου: and of this Luke was well aware. I make these remarks for the purpose of showing that when the Sacred writers every where call Christ Κύριον, Σωτῆρα, Θεὸν, ἐπιφανῆ, the expressions cannot, by an attentive reader, be otherwise understood than of a *Deus præsens*, and a Son of God, by no means a mere man, but of an origin far more august, and a nature far more divine, than any to which the sons of men can lay claim. (Wets.)

79. τοῦ κατευθύναι τοὺς πόδας ἡμῶν. The same metaphor previously employed is continued; q. d. "the

τοκέως, ἀλλ' ἄνωθεν ἐξ οὐρανοῦ, καὶ τῆς σποράς τῆς ἐκεῖθεν καὶ φυτουργίας. Οὐ γὰρ ἔοικεν ἀνδρός γε θνητοῦ παῖς ἔμμεναι ἀλλὰ θέοιο. Virg. Ecl. 6, 7. "Jam nova progenies cœlo demittitur alto." The above interpretation has, however, been opposed by Morus, Arndt, Homberg, Grotius, Hammond, and recently by Campbell, who observes that it is not natural to speak of a *branch* enlightening those who are in darkness, or directing their feet in the way. But this does not (I conceive) fairly represent the contrary opinion, which does not explain 'branch' *naturally*, but *metaphorically*, in the sense of *propago*, offspring, *filius* : a signification which the Hebr. פִּיטֵס does sometimes bear, and to which ἀνατολή often answers in the Sept. Schleusner does not venture to offer any decision of this question: but he evidently inclines to the interpretation just now detailed. But this metaphor, however it may be of itself admitted, is here harsh, and does not suit the context; especially the words following, τοῖς ἐν σκότει καὶ σκία θανάτου, and the passages of Prophets alluded to. Is. 160, 1, & 2. Besides, the word ἀνατολή is used without addition, and κατ' ἐξοχὴν of the *rising* of any heavenly body, as sun, moon, stars, &c. This is also suggested by the following word ἐπιφάναι, for ἀνατέλλω and ἐπιφαίνω are both frequent in this sense. As to Wetstein's objection, it seems ill-founded; since the phraseology of the passage is *popular*, and therefore is not to be tried by the rules of strict philosophical accuracy. We need not interpret ἐξ ὑψους, *over head*. It only denotes a moderate elevation. The day-break *seems* to arise from on high, especially to any who are situated in a valley or dell, which here appears to be meant. Thus we have in Isaiah the expression, *sit in darkness and the shadow of death*; and elsewhere, *the valley of the shadow of death*. Notwithstanding the objections of Campbell, I finally acquiesce in the common interpretation, and must observe that ἀνατολή is most correctly rendered *day-spring*. This inter-

pretation is also supported by Rosenm. and Kuinoel. I cannot, however, assent to the latter, where he construes ἐξ ὑψους with ἐπεσκέψατο, and takes it metaphorically for ἀνωθεν, *de cælo*; as in Joh. 3, 13. ὁ ἐκ τοῦ οὐρανοῦ. So Virg. above cited, "Jam nova progenies cælo demittitur alto." But I question whether this is permitted by the strict rules of syntax, and indeed it produces a confusion, of two metaphors in one and the same member of the sentence. I suspect that Kuinoel resorted to this expedient, to get rid of the objection advanced by Wetstein. That, however, I have already removed in a far more satisfactory manner. I will conclude with a very beautiful passage of Philo Jud. (714. E.) and one of kindred sentiment and metaphor: Καθάπερ γὰρ ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφανίζεται, φῶς δὲ πληροῦται τὰ πάντα· τὸν αὐτὸν τρόπον ὅταν θεοποίητος ἥλιος ἀνάσχη καὶ ἐπιλάβῃ ψυχὴν, ὁ μὲν τῶν κακιῶν καὶ παθῶν ὁσὸς ἀνασκιδναται· τῆς δὲ αὐγοειδестаῆς ἀρετῆς τὸ καθαρώτατον καὶ ἀξιώραστον εἶδος ἐπιφαίνεται. See also the two very similar passages in 246. c. & 914. λ.

79. ἐπιφάναι. The Gods, and their sons or offspring, are said ἐπιφάναι. So Appian, Syr. 187. Herodot. 1, 73. Lucian, Dem. 63. τῶν ἐνοικούντων θεοῦ τινα ἐπιφάνειαν ἡγουμένων τὸ πρᾶγμα. Polyb. 3. p. 280. ποιεῖν Ἡρώας τε καὶ θεοὺς ἐπιφαινομένους. (Nummi Antiochi θεοῦ ἐπιφανοῦς. Thus ἐπιφάνεια came to have the sense of θεόφανεια. Philo, p. 596, 30. τὸν ἐν τῇ ἱεροπόλει νεῶν—μετασχηματίζειν εἰς οἰκεῖον ἱερὸν, ἵνα Διὸς ἐπιφανοῦς νέου χρηματίζῃ Γαίου: and of this Luke was well aware. I make these remarks for the purpose of showing that when the Sacred writers every where call Christ Κύριον, Σωτῆρα, Θεὸν, ἐπιφανῆ, the expressions cannot, by an attentive reader, be otherwise understood than of a *Deus præsens*, and a Son of God, by no means a mere man, but of an origin far more august, and a nature far more divine, than any to which the sons of men can lay claim. (Wets.)

79. τοῦ κατευθύναι τοὺς πόδας ἡμῶν. The same metaphor previously employed is continued; q. d. "the

notion of promising. There is a parallel passage in Ps. 98, 3. ἐμνήσθη τῷ ἐλέους αὐτοῦ τῷ Ἰακώβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ Ἰσραὴλ. (Kuin.) It was the Almighty's decree to confer the most excellent benefits on the Israelites; and this he especially evinced, when it pleased him that the Messiah should be born of them, and live amongst them. (Rosenm.)

56. I assent to Theophyl. Euthym. and Grot. who think that Mary continued with Elizabeth until near the time of her delivery. Indeed, it should seem from the words of the passage, that that delivery happened soon afterwards. The expression ὥσει will enable us to interpret the following words with some latitude. It were vain to speculate, as many Commentators do, on the *reasons* which might induce Mary to leave her relative at so critical a time. This was (think Euthym. Theophyl. and Grotius) to avoid the hurry and bustle of such a season, and possibly from motives of delicacy: ὑποχωρεῖ ἡ παρθένος διὰ τὸ πλῆθος τῶν μελλόντων συνδραμεῖν εἰς τὸ τόκον ἀπρεπὲς γὰρ παρθένω ἐν τοῖς τοιούτοις ἀναστρέφεσθαι.

57. ἐπλήσθη ὁ χρόνος. Πλήθω, like the Hebr. מָלָא, when it is used of time, indicates not only the consummation, but the approach of any period. It is not, however, merely a Hebraism, as we find from a similar expression of Cic. de Or. 3, 58. (cited by Wetstein): Ego tum grvida, expletis jam ferè ad pariendum mensibus. The ἐμεγαλύνε denotes, insigne beneficium exhibuit. So Gen. 19, 19. (Kuin.) Συγέχαιρον αὐτῇ, congratulated her, since she was now freed from the reproach of barrenness. Such congratulations, too, were usual. Wetstein cites Plaut. Truc. 2, 6, 35. Tu cum rectè provenisti, cumque es aucta liberis, Gratulor.

59. ἡλθον, i. e. to the house, which we may suppose was the usual place, as no particular one was prescribed by the law.

59. περιτεμεῖν—ὀνόματι τ. π. The Jews used to have the *boys* named immediately after circumcision, the *girls* not until they were weaned. Among the

Romans, *girls* underwent the ceremony of lustration on the *eighth* day, and boys on the *ninth*, to whom names were then imposed. Hence the day was called *lustricus* and *nominalis*. (Kuini.) Ἐκάλουν, they were then naming him, were about to name him, or they *would have* named him after his father. This is frequently the sense of the imperfect. That the custom was usual with the Greeks and Romans has been proved by Grotius and Elsner. In proof of this Wetstein cites the following passages. Od. τ. 552. Isæus pro Pyrrhi Hæred. Eurip. Electr. 933. Dionys. Hal. 4. de Servio Tullio, ὃ τίθεται τραφέντι ἢ μήτηρ τὸ μὲν ἴδιον τε καὶ συγγενικὸν ὄνομα Τύλλιον ἐπὶ τοῦ πατρὸς. Aristot. H. A. 8. extr. τὰ πλεῖστα δὲ ἀναιρεῖται, πρὸ τῆς ἐβδόμης· διὸ καὶ τὰ ὀνόματα τότε τίθενται, ὡς πιστεύοντες ἤδη μᾶλλον τῇ σωτηρίᾳ. Polyæn. p. 546. Macrob. Saturn. 1, 16. Aristoph. Nub. 65. Lucian. Contempl. 17. ἐκείνος μὲν γὰρ ὁ χαίρων, ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἢ γυνή, καὶ φίλους διὰ τοῦτο ἐστιῶν, καὶ τοῦνομα τοῦ πατρὸς τιθέμενος. Demosth. in Bæot. 1. Eurip. Jon. 800. Lucian Macrob. 1.

60. εἶπεν· Οὐχί. It seems that Zacharias had signified to Elizabeth in writing, what had occurred in the angelic vision. Thus she opposed the intentions of the relations, and told them that the name was to be John; a name, indeed, very frequent among the Jews, and which was only rejected on account of no one of the family being called by that name. It seems therefore to have been usual to name a child after *some one* of the family.

62. ἐγένεον. On the signification of this word, see the note on ver. 22. Rosenmuller and Kuinoel think that we must not (as most do) infer from this word that Zacharias was *deaf* as well as *dumb*; though the *κωφὸς* before used often has both senses. Certainly, there is no other word in the passage that even hints this. It is truly observed by those Commentators, that we often use signs and gestures to those who hear us very well. So Joh. 13, 24. νεύει τούτῳ—Πέτρος πύθεσθαι κ. τ. λ. And this is especially done

towards those who have lost the faculty of speech. Nor are we told that they did *not* also use *words*; we may therefore suppose that to have been the case.

62. τὸ τί ἂν θέλοι. There is here a pleonasm of τὸ, usual with the best writers, from whom examples are produced by Krebs, Kypke, and Wets.

63. ἔγραψε, λέγων, i. e. *expressing*, or *he wrote in these words*. So 2 Regg. 10, 6. Jos. Ant. 11, 3. & 13, 4. cited by Kypke and Krebs.

64. ἀνεώχθη δὲ τὸ στόμα—καὶ ἡ γλῶσσα αὐτοῦ. There is here some irregularity of construction, which Raphel and others refer to one of those idioms usual in the best writers, by which a verb is joined to *two* nouns of cognate sense, to *one* only of which it is *properly* applicable. So Hom. σῖτον καὶ οἶνον ἐδόντες and Cor. 3, 2. Γαλὰ ὑμᾶς ἐπότισα καὶ οὐ βρωμα. So also Æschyl. Prom. 21. οὔτε Φωνήν, οὔτε μορφὴν βροτῶν ὄψει. Virg. Æn. 7, 444. Besides, the word ἀνοίγεσθαι may very well be applied to *setting free* the tongue. Thus, (as De Rhoer observes,) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no more impropriety in speaking of the tongue being *opened*. Moreover, the Heb. פתח, to which ἀνοίγειν answers, not only signifies to *open*, but to *loose*, as in Gen. 24, 32. Is. 5, 27. See the note on Mark 7, 34. The genius of *modern* languages does not indeed admit this idiom. We may, therefore, translate, “and immediately his mouth was opened, and his tongue loosed.” Some modern Commentators attribute both the loss and the recovery of the faculty of speech to natural causes. It was originally, they think, produced by fright, and removed by agitation of mind arising from anxiety to have the child named John; and they cite, as similar examples of recovered speech from agitation, A. Gell. 5, 9. (on the son of Cræsus); Val. Max. 5, 4. & 1, 8. 3 & 4. *This*, in case of *hemiplexia*, or being *tongue-tied*, is (I admit) possible. But *here* the principle is inapplicable; since, from the context, it manifestly appears, that the calamity

birth Divine Providence has so manifestly evinced its interposition.

67. *προεφήτησε*. On the various significations of this word, I must refer the reader to the learned Annotations of Dr. Hammond and Dr. Whitby on this passage. Many commentators, as Rosenm. here interpret the word, *meditari carmen, celebrare laudes Dei carmine*. And Wets. admits that the term *prophet*, is applied to one who breaks forth into the praises of God by divine inspiration, yet he thinks it may here retain its *proper* signification, since Zacharias predicts what had been divinely revealed to him. So Philo. 2, 173. 1. *Canticum maris rubri τούτ' ἐστὶ τῆς κατ' ἐνθουσιασμὸν προφητείας Μωϋσέως ἀρχὴ καὶ προοίμιον*. Kuin. thinks it certain, that Zacharias did not pronounce this hymn immediately on recovering his speech, and naming the child, but composed and committed it to writing, at a *later* period. But this seems quite *gratis dictum*, and not only *unsupported by the context*, but at variance with what it *suggests*.

68. Zach. describes the Messiah, as king of the Jews; for it had not yet been revealed to him that the benefits of the Messiah would be imparted to *all nations*. Hence he calls him the God of *Israel*, without making any mention of *the nations*. The language seems accommodated to the opinion which the Jewish nation then entertained, who were the farthest from thinking that the favour of God, would, by the medium of the Messiah, be ever manifested to the whole human race. (Wets.) It may be asked why the Almighty is called God of Israel only, when he is God not only of the Israelites, but of all men, as being the creator of all? To which it may be answered, that he was the God of *all men*, whether they would or not: but of the *Jews only* by free will and knowledge. (Euthym.)

69. *ἤγειρε κέρας σωτηρίας*. On this word I refer the reader to the learned annotations of Hammond and Whitby, and I subjoin the following illustrations of Wets. “A horn is a symbol of power and princi-

pality. Hor. Carm. 3, 21. Addis cornua pauperi Post te nec iratos trementi regum apices neque militum arma. Epod. 6. Cave cave, namque in malos asperimus parata tollo cornua. Sanchuniathon ap. Euseb. P. I. 10. Ἡ δὲ ἀστέρα ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου. Gittin. f. 57, 1. Cornua belli vocantur duces belli. Targum 1. Sam. 2, 10. and Jerem. 48, 2, 25. Zach. 1, 18. Ps. 132, 18. Cornua vertit regnum et dominationem. Achmet. 83. τὰ γὰρ κέρατα τοῖς ἀξιωμασιν ἀναλογίζονται. Ovid. Metam. 8, 882. Armenti modo dux vires in cornua sumo. Valerius M. V. 6. de Genucio Cippo. namque in capite ejus subito velut cornua emergerunt, responsumque est, regem eum fore, si in urbem revertisset. Dan. 7, 6. 8, 8. Ovid. Metam. 15, 566. sua fluminea cum vidit Cippus in undâ Cornua — Quid sibi significant, trepidantia consulit ex̄ta — Rex, ait, o salve: tibi enim tibi, Cippe, tuisque Hic locus et Latiae parebunt cornibus arces. “By *horn* (says Euthymius,) must here be understood *kingdom*; because kings were anointed and proclaimed. Or it may signify power. For all horned animals have their strength in their horns.” So also Theophylact. Several opinions, many very absurd, are detailed in Wolf and Koecher; the following ones, which are more probable, are stated in Ros. and Kuinoel. First, that of Noessalt, in his Sacrar. Scriptur. p. 31. seqq. who maintains that *κέρας σωτηρίας*, like the Heb. כֶּרֶן in 1 Sam. and Ps. 2. cc. is said of a helmet, which affords safety, by defending the head, so that there may be nothing to fear from the strokes of the enemy. Among the Ancients (says Nosselt,) many fastened *horns to their helmets*, either that they might strike terror into the enemy (see Diod. Sic. 5, 30. T. 1. p. 353. and Wessel,) or that the generals might be distinguished the more easily. (See Plutarch, in Pyrrho Opp. T. 1. p. 384. B.) Also, David, (Ps. 60, 9. & 108, 9.) calls the Ephraimites כֶּרֶן עֲמִי, *the strength of my head*, and when כֶּרֶן is also spoken of *strength*, there is a great similarity between this and

the other word שָׁרָר; besides the word שָׁרָר, which occurs in Ps. 18, 3. and Is. 59, 17. is joined with *helmet*. So Eph. 6, 17. David calls the Almighty his *rock, bulwark, tower, shield*, terms derived from military affairs, and the context requires שָׁרָר to be taken in the same military signification. And these are most suitable to Zacharias's hymn, on account of what we read in ver. 71. (Nosselt.) To this it is replied by Rosenmuller junior, in his Scholia on Ps. I. c. (who there explains שָׁרָר from the Arabic *vertex montis*,) that it cannot be proved by any, apposite examples, that helmets of that kind, ornamented with crests or horns, were in use among the Hebrews, and that these crests were fastened to them by the Ancients, not so much for the sake of defence, as ornament; and that there is some harshness, (whatever Noesselt may say to the contrary,) in joining the words ἐγείρειν κέρας. Fischer has pursued another course, and explains the words of this passage thus: "concedet nobis servatorem, auctorem et præsidium salutis hominum. He is of opinion that κέρας σωτηρίας signifies αἰτίος σωτηρίας, since in ver. 71. there follows σωτηρία, i. e. σωτήρ. Thus he regards the metaphor as derived from the four *horns* of the altar, which were among the Hebrews, as the *aræ* and *foci* among the Greeks and Romans, which were places of refuge to suppliants; this opinion was formerly maintained by Bruning, (in a Dissertation on the subject,) by Jensius, Gruner, Harenburg, &c; it seems however to have little probability, and is justly rejected by Kuinoel. The opinions of Fessel, Lampe, and Homberg, as detailed by Wolf, merit little attention. It is well observed by Koecher, that almost all commentators agree in thinking that by κ. σ. is designated Christ the Saviour, though in what sense, and for what cause he is so termed, they disagree. Still I do not perceive any material diversities; some interpreting it strength and power, others dignity; Schoettg. *glory*, and Ewald, in a Dissertation on this subject, seems to unite all; as "strength, fortitude, dig-

nity, glory, felicity, and abundance ;” and Koecher thus sums up what may seem expressed in this phrase. “Christ is called the horn of salvation, on account of the eminent and royal majesty, power, and fortitude, by which he has prostrated all the spiritual enemies of man, on account of the complete salvation and exquisite felicity which he has thus brought them, finally on account of the refuge which he affords to the wretched and the suppliant.” After all, I agree with Kuinoel, in preferring the common interpretation, and that adopted by most commentators, ancient and modern. The image here employed, is taken from horned animals, whose strength is in their horns, and by which they repel assailants. It is one of the numerous images in Scripture, derived from agricultural affairs, or rural economy. Thus the *horn* generally designated *strength*. See Ps. 89, 18. 148, 14. Sir. 47, 5. Ps. 75, 5. Jer. 48, 25. Thren. 2, 3 and 17. Ez. 29, 21. It was a *symbol* of power. So Theophyl. in loc. See 1 Sam. 2, 10. Dan. 7, 7: and 20. 20, 8. 5, 6. and especially Ps. 18, 3. which many commentators suppose Zacharias had especially in view. I am however inclined to think (with Junius, in his Parallella, Michaelis, and Kuinoel,) that there is an allusion to Ps. 132. 16, 17. which Dathe and Rosenm. think was composed at the time of the solemn dedication of Solomon’s temple. See Rosenm. in loc. Certainly the two passages bear a strong resemblance to each other. Since therefore (says Kuinoel,) *κέρας* is an image of strength and power, especially royal power ; since it is so taken in the above Psalm, which Zacharias very probably had in view ; since an image is here *required*, derived from military affairs ; (for in ver. 71, 74. there is mention made of the enemies of the people) since the Jews, in the age of Zacharias, expected that the *Messiah* would subdue their enemies—but the subject of the present passage, is the *Messiah*. We may therefore be warranted in explaining it, “he will raise up and bestow upon us a powerful monarch, who shall exert

himself for our security and welfare." It is thus a poetical expression for βασιλέα σωτήρα. The verb ἐγείρω, is often so used in the Sept. This term (says Nosselt,) was applied to God, by the Hebrews, since he raised up σωτήρας to defend or settle the state, by their wisdom or their valour; and therefore it is particularly applicable to sending the Messiah.

70. ἀπ' αἰῶνος. A formula importing, *from the most ancient times*, of which examples are produced from Jos. Bell. præf. 706. Diod. Sic. 17. Acts 3, 21. 24. Jo. 19, 32. Diog. L. 4, 60. Hesiod. Theog. 609. Longin. 34. Gen. 6, 4. Psal. 25, 6. Sir. 36, 15, 16. Xiphilin. Neron. Diod. Sic. 11, 12. The best Classical writers, however, prefer the term ἀπ' ἀρχῆς in this sense, of which examples may be seen in the note on Matth. 19, 8. I assent to Noesselt, Fischer, Kuinoel, and others, that this verse is to be included in a parenthesis.

71. σωτηρίαν for σωτήρα, as in Joh. 4, 22. So λυτρωσις is for λυτρωτής, in Luke 2, 38. παράκλησις for παράκλητος, in 2, 25. The latter member of the sentence exactly corresponds to the former, and the οἱ μισοῦντες, are the same with the οἱ ἐχθροί, before rendered the Gentiles, and especially the Romans. Ἐξ is here for ἀπὸ. So Jos. Ant. 9, 8, 5. ὁ Θεὸς δίδωσιν αὐτῷ τὴν ἐκ τοῦ πολέμου καὶ τῶν κινδύνων ἀδείαν.

72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, in order to evince his kindness to our forefathers, and show himself mindful of his promise. (Kuinoel) who cites Is. 29, 22. and observes, in illustration of this, that the Jews thought their *ancestors* would, as well as themselves, be partakers of the felicity expected in the Messiah's Kingdom. God therefore, by sending the Messiah, thus demonstrated *his kindness* to their ancestors. The sense of the passage may be thus expressed: "for the sake of, and regard to our ancestors, he will raise up the Messiah. The phrase ποιεῖν ἔλεος μετὰ, corresponds to the Heb. יָדָה חַסֵּד

עַם, and διαθήκη, denotes *promise*, like the Heb. ברית in Ps. 29, 14. (Kuinoel.)

73. ὅρκον ὃν ᾤμωσε πρὸς Ἀβραάμ. Most commentators subaud κατὰ: but Kuinoel refers ὅρκον to μνησθῆναι, and thus translates the passage: *ut se meminisse demonstrat promissionis suæ, jurisjurandi Abrahamo dati*, i. e. promissionis interposito jurejurando confirmatæ. He also considers πρὸς Ἀβραάμ τὸν πατέρα, for τῷ Ἀβραάμ τῷ πατρί, as a Hebraism. Yet Wetstein cites from Hom. Od. τ. 386. ᾠμυνε δὲ πρὸς ἑμαυτὸν, and remarks that the names are here drawn to a mystical sense, that of John to ἔλεος, that of Zacharias to μνησθῆναι, and that of Elizabeth to ὅρκον. Thus (says he,) names often correspond to things.

74, 75. Now follows (says Kuinoel,) a full description of the promise made to Abraham. The prophets of the Old Testament, in describing the golden age, and the times of the Messiah, used these very images; namely, that after all the enemies of the Jews should have been happily overcome, there would be peaceful times, true piety and religion would be restored, and the Jews would, without molestation, worship God in their own manner. (Kuinoel.) That all nations should go to Jerusalem, and worship the same God, with the Jews. These prophecies were obscure to the *Jews, before the event*. We indeed, taught by *history*, and by *the event*, know that under those images was concealed this truth, that the other nations should indeed profess the same religion throughout the universe. Taught by the same history, we learn that by those enemies are to be understood the impediments to true religion; namely, immorality, superstition, idolatry, and infidelity. Although most Jews in the age of Christ expected a temporal kingdom of the Messiah, nor does Zacharias seem to have been free from this opinion (ver. 69-71.), yet he moreover hoped, that it would be accompanied with liberation from spiritual misery,

towards those who have lost the faculty of speech. Nor are we told that they did *not* also use *words*; we may therefore suppose that to have been the case.

62. τὸ τί ἂν θέλοι. There is here a pleonasm of τὸ, usual with the best writers, from whom examples are produced by Krebs, Kypke, and Wets.

63. ἔγραψε, λέγων, i. e. *expressing*, or *he wrote in these words*. So 2 Regg. 10, 6. Jos. Ant. 11, 3. & 13, 4. cited by Kypke and Krebs.

64. ἀνεώχθη δὲ τὸ στόμα—καὶ ἡ γλῶσσα αὐτοῦ. There is here some irregularity of construction, which Raphel and others refer to one of those idioms usual in the best writers, by which a verb is joined to *two* nouns of cognate sense, to *one* only of which it is *properly* applicable. So Hom. σῖτον καὶ οἶνον ἐδόντες and Cor. 3, 2. Γαλὰ ὑμᾶς ἐπότισα καὶ οὐ βρώμα. So also Æschyl. Prom. 21. οὔτε Φωνήν, οὔτε μορφὴν βροτῶν ὄψει. Virg. Æn. 7, 444. Besides, the word ἀνοίγεσθαι may very well be applied to *setting free* the tongue. Thus, (as De Rhoer observes,) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no more impropriety in speaking of the tongue being *opened*. Moreover, the Heb. פתח, to which ἀνοίγειν answers, not only signifies to *open*, but to *loose*, as in Gen. 24, 32. Is. 5, 27. See the note on Mark 7, 34. The genius of *modern* languages does not indeed admit this idiom. We may, therefore, translate, “and immediately his mouth was opened, and his tongue loosed.” Some modern Commentators attribute both the loss and the recovery of the faculty of speech to natural causes. It was originally, they think, produced by fright, and removed by agitation of mind arising from anxiety to have the child named John; and they cite, as similar examples of recovered speech from agitation, A. Gell. 5, 9. (on the son of Cræsus); Val. Max. 5, 4. & 1, 8. 3 & 4. *This*, in case of *hemiplexia*, or being *tongue-tied*, is (I admit) possible. But *here* the principle is inapplicable; since, from the context, it manifestly appears, that the calamity

was judicial, and a punishment for his incredulity. In the former case there is surely no similarity between the plain narration of the appearance of this angel, and those passages of the Old Testament where phrensy, or pestilence, are termed *God's angels*. Besides, those who maintain such an opinion must be compelled to resort to the desperate hypothesis, of supposing the whole narration of this angelic interposition a mere *myth* (that is to say, fiction), or, at least, as only occurring in a dream or trance, which would be extremely harsh and unauthorised.

65. φόβος. Rosenmuller and Kuinoel unite in explaining *admiratio*, and they compare the Heb. וַיִּפְּחַד. And so Euthymius explains φόβος, ἐκ τοῦ θαύματος. Certainly, these are cognate affections, but such an interpretation unjustifiably lowers the sense. I would interpret *awe*; or perhaps we may unite *both*. It, at least, denotes a *mixture* of *awe* and *wonder*, affections which might well be excited, from the *preternatural* circumstances connected with the whole affair. I find by Euthymius, that it was made a subject of enquiry among the ancient Commentators, why Zacharias did not recover the faculty of speech when the boy was *born*, rather than when he was *named*. To this Euthym. gives no satisfactory answer. I would suggest, that this ceremony seems to have been thought necessary, in order to complete the whole of the transaction.

66. ἔθεντο—ἐν τῇ καρδίᾳ αὐτῶν. See Is. 12, 11. Dan. 1, 8. Malach. 1, 1. 2, 2. Catull. 65. Facito, ut memori tibi conditâ mente Hæc vigeant mandata. inf. 21, 14. Acts 5, 4. Agg. 2, 15. Malach. 2, 2. Judith: 11, 10. Virg. Ecl. 3, 54. Sensibus hæc imis, res est non parva, reponas. Esaj. 42, 25. 47, 7. 47, 1, 11. (Wetstein.) I add, Virg. Æn. 1, 27. Manet altâ mente repostum. Kuinoel compares Hom. Od. α. 361. μῦθον ἐντίθεσθαι θυμῷ. Then τῇ is to be understood as spoken with admiration; q. d. what a remarkable person will this boy become, in whose very

birth Divine Providence has so manifestly evinced its interposition.

67. *προεφήτησε*. On the various significations of this word, I must refer the reader to the learned Annotations of Dr. Hammond and Dr. Whitby on this passage. Many commentators, as Rosenm. here interpret the word, *meditari carmen, celebrare laudes Dei carmine*. And Wets. admits that the term *prophet*, is applied to one who breaks forth into the praises of God by divine inspiration, yet he thinks it may here retain its *proper* signification, since Zacharias predicts what had been divinely revealed to him. So Philo. 2, 173. 1. *Canticum maris rubri τοῦτ' ἐστὶ τῆς κατ' ἐνδοσιασμὸν προφητείας Μαῦσέως ἀρχὴ καὶ προοίμιον*. Kuin. thinks it certain, that Zacharias did not pronounce this hymn immediately on recovering his speech, and naming the child, but composed and committed it to writing, at a *later* period. But this seems quite *gratis dictum*, and not only *unsupported by the context*, but at variance with what it *suggests*.

68. Zach. describes the Messiah, as king of the Jews; for it had not yet been revealed to him that the benefits of the Messiah would be imparted to *all nations*. Hence he calls him the God of *Israel*, without making any mention of *the nations*. The language seems accommodated to the opinion which the Jewish nation then entertained, who were the farthest from thinking that the favour of God, would, by the medium of the Messiah, be ever manifested to the whole human race. (Wets.) It may be asked why the Almighty is called God of Israel only, when he is God not only of the Israelites, but of all men, as being the creator of all? To which it may be answered, that he was the God of *all men*, whether they would or not: but of the *Jews only* by free will and knowledge. (Euthym.)

69. *ἤγειρε κέρας σωτηρίας*. On this word I refer the reader to the learned annotations of Hammond and Whitby, and I subjoin the following illustrations of Wets. “A horn is a symbol of power and princi-

pality. Hor. Carm. 3, 21. Addis cornua pauperi Post te nec iratos trementi regum apices neque militum arma. Epod. 6. Cave cave, namque in malos asperrimus parata tollo cornua. Sanchuniathon ap. Euseb. P. I. 10. Ἡ δὲ ἀστέρα ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου. Gittin. f. 57, 1. Cornua belli vocantur duces belli. Targum 1. Sam. 2, 10. and Jerem. 48, 2, 25. Zach. 1, 18. Ps. 132, 18. Cornua vertit regnum et dominationem. Achmet. 83. τὰ γὰρ κέρατα τοῖς ἀξιωμασιν ἀναλογίζονται. Ovid. Metam. 8, 882. Armenti modo dux vires in cornua sumo. Valerius M. V. 6. de Genucio Cippo. namque in capite ejus subito velut cornua emergerunt, responsumque est, regem eum fore, si in urbem revertisset. Dan. 7, 6. 8, 8. Ovid. Metam. 15, 566. sua fluminea cum vidit Cippus in undâ Cornua — Quid sibi significant, trepidantia consulit exta — Rex, ait, o salve: tibi enim tibi, Cippe, tuisque Hic locus et Latiae parebunt cornibus arces. “By horn (says Euthymius,) must here be understood *kingdom*; because kings were anointed and proclaimed. Or it may signify power. For all horned animals have their strength in their horns.” So also Theophylact. Several opinions, many very absurd, are detailed in Wolf and Koecher; the following ones, which are more probable, are stated in Ros. and Kuinoel. First, that of Noessalt, in his Sacrar. Scriptur. p. 31. seqq. who maintains that *κέρας σωτηρίας*, like the Heb. כֶּרֶם קֶרֶן in 1 Sam. and Ps. 2. cc. is said of a helmet, which affords safety, by defending the head, so that there may be nothing to fear from the strokes of the enemy. Among the Ancients (says Nosselt,) many fastened *horns to their helmets*, either that they might strike terror into the enemy (see Diod. Sic. 5, 30. T. 1. p. 353. and Wessel,) or that the generals might be distinguished the more easily. (See Plutarch, in Pyrrho Opp. T. 1. p. 384. B.) Also, David, (Ps. 60, 9. & 108, 9.) calls the Ephraimites כֶּרֶם קֶרֶן, *the strength of my head*, and when קֶרֶן is also spoken of *strength*, there is a great similarity between this and

the other word **שָׁרָא**; besides the word **שָׁרָא**, which occurs in Ps. 18, 3. and Is. 59, 17. is joined with *helmet*. So Eph. 6, 17. David calls the Almighty his *rock, bulwark, tower, shield*, terms derived from military affairs, and the context requires **קָו** to be taken in the same military signification. And these are most suitable to Zacharias's hymn, on account of what we read in ver. 71. (Nosselt.) To this it is replied by Rosenmuller junior, in his Scholia on Ps. I. c. (who there explains **קָו** from the Arabic *vertex montis*,) that it cannot be proved by any apposite examples, that helmets of that kind, ornamented with crests or horns, were in use among the Hebrews, and that these crests were fastened to them by the Ancients, not so much for the sake of defence, as ornament; and that there is some harshness, (whatever Noesselt may say to the contrary,) in joining the words *ἐγείρειν κέρας*. Fischer has pursued another course, and explains the words of this passage thus: "concedet nobis servatorem, auctorem et præsidium salutis hominum. He is of opinion that *κέρας σωτηρίας* signifies *αἰτίος σωτηρίας*, since in ver. 71. there follows *σωτηρία*, i. e. *σωτήρ*. Thus he regards the metaphor as derived from the four *horns* of the altar, which were among the Hebrews, as the *aræ* and *foci* among the Greeks and Romans, which were places of refuge to suppliants; this opinion was formerly maintained by Bruning, (in a Dissertation on the subject,) by Jensius, Gruner, Harenburg, &c; it seems however to have little probability, and is justly rejected by Kuinoel. The opinions of Fessel, Lampe, and Homberg, as detailed by Wolf, merit little attention. It is well observed by Koecher, that almost all commentators agree in thinking that by *κ. σ.* is designated Christ the Saviour, though in what sense, and for what cause he is so termed, they disagree. Still I do not perceive any material diversities; some interpreting it strength and power, others dignity; Schoettg. *glory*, and Ewald, in a Dissertation on this subject, seems to unite all; as "strength, fortitude, dig-

mity, glory, felicity, and abundance ;" and Koecher thus sums up what may seem expressed in this phrase. "Christ is called the horn of salvation, on account of the eminent and royal majesty, power, and fortitude, by which he has prostrated all the spiritual enemies of man, on account of the complete salvation and exquisite felicity which he has thus brought them, finally on account of the refuge which he affords to the wretched and the suppliant." After all, I agree with Kuinoel, in preferring the common interpretation, and that adopted by most commentators, ancient and modern. The image here employed, is taken from horned animals, whose strength is in their horns, and by which they repel assailants. It is one of the numerous images in Scripture, derived from agricultural affairs, or rural economy. Thus the *horn* generally designated *strength*. See Ps. 89, 18. 148, 14. Sir. 47, 5. Ps. 75, 5. Jer. 48, 25. Thren. 2, 3 and 17. Ez. 29, 21. It was a *symbol* of power. So Theophyl. in loc. See 1 Sam. 2, 10. Dan. 7, 7. and 20, 8. 5, 6. and especially Ps. 18, 3. which many commentators suppose Zacharias had especially in view. I am however inclined to think (with Junius, in his Parallella, Michaelis, and Kuinoel,) that there is an allusion to Ps. 132. 16, 17. which Dathe and Rosenm. think was composed at the time of the solemn dedication of Solomon's temple. See Rosenm. in loc. Certainly the two passages bear a strong resemblance to each other. Since therefore (says Kuinoel,) *κέρας* is an image of strength and power, especially royal power ; since it is so taken in the above Psalm, which Zacharias very probably had in view ; since an image is here *required*, derived from military affairs ; (for in ver. 71, 74. there is mention made of the enemies of the people) since the Jews, in the age of Zacharias, expected that the *Messiah* would subdue their enemies—but the subject of the present passage, is the *Messiah*. We may therefore be warranted in explaining it, "he will raise up and bestow upon us a powerful monarch, who shall exert

himself for our security and welfare." It is thus a poetical expression for βασιλέα σωτήρα. The verb ἐγείρω, is often so used in the Sept. This term (says Nosselt,) was applied to God, by the Hebrews, since he raised up σωτήρας to defend or settle the state, by their wisdom or their valour; and therefore it is particularly applicable to sending the Messiah.

70. ἀπ' αἰώνος. A formula importing, *from the most ancient times*, of which examples are produced from Jos. Bell. præf. 706. Diod. Sic. 17. Acts 3, 21. 24. Jo. 19, 32. Diog. L. 4, 60. Hesiod. Theog. 609. Longin. 34. Gen. 6, 4. Psal. 25, 6. Sir. 36, 15, 16. Kipphilin. Neron. Diod. Sic. 11, 12. The best Classical writers, however, prefer the term ἀπ' ἀρχῆς in this sense, of which examples may be seen in the note on Matth. 19, 8. I assent to Noesselt, Fischer, Kuinoel, and others, that this verse is to be included in a parenthesis.

71. σωτηρίαν for σωτήρα, as in Joh. 4, 22. So λύτρωσις is for λυτρωτής, in Luke 2, 38. παράκλησις for παράκλητος, in 2, 25. The latter member of the sentence exactly corresponds to the former, and the οἱ μισοῦντες, are the same with the οἱ ἔχθροι, before rendered the Gentiles, and especially the Romans. Ἐξ is here for ἀπὸ. So Jos. Ant. 9, 8, 5. ὁ Θεὸς δίδωσιν αὐτῷ τὴν ἐκ τοῦ πολέμου καὶ τῶν κινδύνων ἀδείαν.

72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, in order to evince his kindness to our forefathers, and show himself mindful of his promise. (Kuinoel) who cites Is. 29, 22. and observes, in illustration of this, that the Jews thought their *ancestors* would, as well as themselves, be partakers of the felicity expected in the Messiah's Kingdom. God therefore, by sending the Messiah, thus demonstrated *his kindness* to their ancestors. The sense of the passage may be thus expressed: "for the sake of, and regard to our ancestors, he will raise up the Messiah. The phrase ποιεῖν ἔλεος μετὰ, corresponds to the Heb. דסח פסח

עֲשֵׂה, and διαθήκη, denotes *promise*, like the Heb. ברית in Ps. 29, 14. (Kuin.)

73. ὅρκον ὃν ᾤμωσε πρὸς Ἀβραάμ. Most commentators subaud κατὰ: but Kuinoel refers ὅρκον to μνησθῆναι, and thus translates the passage: *ut se meminisse demonstrat promissionis suæ, jurisjurandi Abrahamo dati*, i. e. promissionis interposito jurejurando confirmatæ. He also considers πρὸς Ἀβραάμ τὸν πατέρα, for τῷ Ἀβραάμ τῷ πατρί, as a Hebraism. Yet Wetstein cites from Hom. Od. τ. 386. ᾤμωσε δὲ πρὸς ἑμᾶυτὸν, and remarks that the names are here drawn to a mystical sense, that of John to ἔλεος, that of Zacharias to μνησθῆναι, and that of Elizabeth to ὅρκον. Thus (says he,) names often correspond to things.

74, 75. Now follows (says Kuinoel,) a full description of the promise made to Abraham. The prophets of the Old Testament, in describing the golden age, and the times of the Messiah, used these very images; namely, that after all the enemies of the Jews should have been happily overcome, there would be peaceful times, true piety and religion would be restored, and the Jews would, without molestation, worship God in their own manner. (Kuin.) That all nations should go to Jerusalem, and worship the same God, with the Jews. These prophecies were obscure to the *Jews, before the event*. We indeed, taught by *history*, and by *the event*, know that under those images was concealed this truth, that the other nations should indeed profess the same religion throughout the universe. Taught by the same history, we learn that by those enemies are to be understood the impediments to true religion; namely, immorality, superstition, idolatry, and infidelity. Although most Jews in the age of Christ expected a temporal kingdom of the Messiah, nor does Zacharias seem to have been free from this opinion (ver. 69-71.), yet he moreover hoped, that it would be accompanied with liberation from spiritual misery;

reformation of morals, and expiation of sin through the mediation of the Messiah. (Rosenm.)

75. ἐν ὁσιότητι καὶ δικαιοσύνῃ, i. e. the holiness and righteousness which does not consist in burthensome rites, but in that sincerity of mind which approves itself to God, as the inspector of all hearts. This last circumstance is expressed in the words ἐνώπιον αὐτοῦ, which (as Campbell has rightly observed,) are a common Hebraism, to denote that the virtues mentioned are genuine, exact, and strict, as under the eye of God. There is usually observed a distinction in these words, which is thus laid down, by the Scholiast on Euripides (cited by Wetstein.) τὸ πρὸς θεοῦς ἐξ ἀνθρώπων γεγόμενον δίκαιον ὅσιον καλοῦμεν. So Philo de Vit. Mos. 1. T. 2. p. 129, 34. ὑπὲρ εὐσεβείας καὶ ὁσιότητος. Marc. Anton. 12, 1. (cited by Bulkley,) has also those words in conjunction, πρὸς ὁσιότητα καὶ δικαιοσύνην. See Ephes. 4, 24. So also the words were taken by Archbp. Laud, in the following admirable passage cited by Bulkley. "It was the very end of Christ's coming, to redeem us, that we might serve him in holiness and righteousness." Luke 1. In holiness towards *God*, *that's first*; and then in righteousness and justice towards *man*, *that's next*. And they stand so, that the one is made the proof of the other; righteousness of holiness. For he that does but *talk of holiness*, and *do unjustly* therewhile, is but an hypocrite."

76. Καὶ συ, παιδίον, προφήτης κ. τ. λ. thou child, shalt be a precursor of the Messiah, and a teacher of the people.

77. τοῦ δοῦναι γνῶσιν σωτηρίας, i. e. διὰ τοῦ δοῦναι, in order that you may give. For he now explains in what that preparation consists, namely, in ministering the salutary doctrine of repentance by John, but so that a fuller knowledge should be necessary to be sought from Christ. (Rosenm. Kuin.)

78. διὰ σπλάγχνα ἐλέους. Θεοῦ, by the same supreme bounty and kindness of God. So Col. 3, 12. σπλάγχνα οἰκτιρμῶν, the inmost affections of mercy.

A frequent metaphor in Hebrew, and founded on the notion, that commiseration produces considerable effects on the bowels. See the Commentators on Matth. 9, 36. Rosenm. thinks that the words are to be referred to the whole of the preceding passage, i. e. to the mission both of John and Christ, and the call to repentance enjoined by both of them through the merciful counsels of God. (Grotius.)

78. ἐν οἷς ἐπεσκέφατο ἡμᾶς, ἀνατολὴ ἐξ ὕψους. There has been some diversity in the interpretation of the word ἀνατολὴ. Several learned Commentators, as Sculet in his Exerc. Lightfoot, Harenburg, Wetstein, and others, maintain that ἐντολὴ signifies *germen*, *sarcus propullulans*, a *branch*, by which metaphor it must be admitted that the Messiah is not unfrequently designated. For the establishment of this sense, and in refutation of the common interpretation, Wetstein urges that by ἀνατολὴ cannot here be understood the *sun rising*, for the sun is then *in the horizon*, (from whence he ascends,) and does not hang over our heads from on high. He therefore contends that it signifies *germen*, and, metaphorically, *filius*, of which he subjoins numerous Scriptural, Rabbinical, and Classical examples and illustrations. Zach. 6, 12. Jer. 23, 5. So in the Jewish prayer-books, and frequently in the Rabbinical writers. Thus also in the Classical writers. Hom. Od. 8. 157. Τρισμάκαρες, μὲν σοίγε πατὴρ καὶ πότνια μήτηρ—Λευσσόντων τοῖονδε θάλος. Od. 5. 175. Τηλεμάχου τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ Ἴσον, καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὔτι χερεῖω πατρὸς ἐοῖο φίλοιο φρενὰς καὶ εἶδος ἀγῆτων. Theocrit. 7, 44. Πᾶν ἐπ' ἀλαθείᾳ πεπλασμένον ἐκ Διὸς ἔρνος. And 24, 101. Ἡρακλῆς δ' ὑπὸ ματρὶ νέον φυτὸν, ὡς ἐν ἀλώᾳ ἔτρεφετ'. Plut. Lacon. Apophth. p. 241. Α. ἕτερα Λάκαινα τὸν υἱὸν λειποτακτῆσαντα, ὡς ἀνάξιον τῆς πατρίδος, ἀνείλεν, εἰπούσα, οὐκ ἐμὸν τὸ φύτυμα. And p. 600. Ε. ὁ γὰρ ἄνθρωπος, ἡ φῆσιν ὁ πλάτων, φυτὸν οὐκ ἐγγεῖον οὐδὲ ἀκίνητον, ἀλλ' οὐράνιον ἐστίν. Themist. 13, 169. βλάστην—τὸ κάλλος—ὁ ἐγὼ οὐ φῆμι φῆναι ἀπὸ γῆς, οὐδ' ἀπὸ τοῦ νομίμου

τοκέως, ἀλλ' ἄνωθεν ἐξ οὐρανοῦ, καὶ τῆς σποράς τῆς ἐκεῖθεν καὶ φυτουργίας. Οὐ γὰρ ἔοικεν ἀνδρὸς γε θνητοῦ παῖς ἔμμεναι ἀλλὰ θεοιο. Virg. Ecl. 6, 7. "Jam nova progenies cœlo demittitur alto." The above interpretation has, however, been opposed by Morus, Arndt, Homberg, Grotius, Hammond, and recently by Campbell, who observes that it is not natural to speak of a *branch* enlightening those who are in darkness, or directing their feet in the way. But this does not (I conceive) fairly represent the contrary opinion, which does not explain 'branch' *naturally*, but *metaphorically*, in the sense of *propago*, offspring, *filius*: a signification which the Hebr. פֶּטֶל does sometimes bear, and to which ἀνατολή often answers in the Sept. Schleusner does not venture to offer any decision of this question: but he evidently inclines to the interpretation just now detailed. But this metaphor, however it may be of itself admitted, is here harsh, and does not suit the context; especially the words following, τοῖς ἐν σκότει καὶ σκία θανάτου, and the passages of Prophets alluded to. Is. 160, 1, & 2. Besides, the word ἀνατολή is used without addition, and κατ' ἐξοχὴν of the *rising* of any heavenly body, as sun, moon, stars, &c. This is also suggested by the following word ἐπιφάναι, for ἀνατέλλω and ἐπιφαίνω are both frequent in this sense. As to Wetstein's objection, it seems ill-founded; since the phraseology of the passage is *popular*, and therefore is not to be tried by the rules of strict philosophical accuracy. We need not interpret ἐξ ὑψους, *over head*. It only denotes a moderate elevation. The day-break *seems* to arise from on high, especially to any who are situated in a valley or dell, which here appears to be meant. Thus we have in Isaiah the expression, *sit in darkness and the shadow of death*; and elsewhere, *the valley of the shadow of death*. Notwithstanding the objections of Campbell, I finally acquiesce in the common interpretation, and must observe that ἀνατολή is most correctly rendered *day-spring*. This inter-

pretation is also supported by Rosenm. and Kuinoel. I cannot, however, assent to the latter, where he construes ἐξ ὑψους with ἐπεσκέψατο, and takes it metaphorically for ἀναθεν, *de caelo*; as in Joh. 8, 13. ὁ ἐκ τοῦ οὐρανοῦ. So Virg. above cited, "Jam nova progenies caelo demittitur alto." But I question whether this is permitted by the strict rules of syntax, and indeed it produces a confusion, of two metaphors in one and the same member of the sentence. I suspect that Kuinoel resorted to this expedient, to get rid of the objection advanced by Wetstein. *That*, however, I have already removed in a far more satisfactory manner. I will conclude with a very beautiful passage of Philo Jud. (714. E.) and one of kindred sentiment and metaphor: Καθάπερ γὰρ ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφαιρίζεται, φῶς δὲ πληροῦται τὰ πάντα τὸν αὐτὸν τρόπον ὅταν θεοποίητος ἡλῖος ἀνάσχη καὶ ἐπιλάμψῃ ψυχὴν, ὁ μὲν τῶν κακιῶν καὶ παθῶν ζόφος ἀνασκιδνᾶται: τῆς δὲ αἰγυοειδестаῆς ἀρετῆς τὸ καθαρώτατον καὶ ἀξιέραστον εἶδος ἐπιφαίνεται. See also the two very similar passages in 246. c. & 914. A.

79. ἐπιφᾶναι. The Gods, and their sons or offspring, are said ἐπιφᾶναι. So Appian, Syr. 187. Herodot. 1, 73. Lucian, Dem. 63. τῶν ἐνοικούντων θεοῦ τινα ἐπιφάνειαν ἡγουμένων τὸ πρᾶγμα. Polyb. 3. p. 280. ποιεῖν Ἡρώας τε καὶ θεοὺς ἐπιφαινομένους. Nummi Antiochi θεοῦ ἐπιφανοῦς. Thus ἐπιφάνεια came to have the sense of θεόφανεια. Philo, p. 596, 30. τὸν ἐν τῇ ἱεροπόλει νεῶν—μετασχηματίζειν εἰς οἰκεῖον ἱερὸν, ἵνα Διὸς ἐπιφανοῦς νέου χρηματίσῃ Γαίτου: and of this Luke was well aware. I make these remarks for the purpose of showing that when the Sacred writers every where call Christ Κύριον, Σωτῆρα, Θεὸν, ἐπιφανῆ, the expressions cannot, by an attentive reader, be otherwise understood than of a *Deus præsens*, and a Son of God, by no means a mere man, but of an origin far more august, and a nature far more divine, than any to which the sons of men can lay claim. (Wets.)

79. τοῦ κατευθύναι τοὺς πόδας ἡμῶν. The same metaphor previously employed is continued; q. d. "the

light directs our steps." So in Ps. 119, 105. the word of God is said to be "a light to our paths." There is too the same image in Ps. 43, 3. *καὶ ἐστήσεν ἐπὶ πέτραις τοὺς πόδας μου, καὶ κατεύθυνε τὰ διαβήματά μου.* (Brug. Grot. and Kuin.)

79. *εἰς ὁδὸν εἰρήνης.* A similar metaphor is employed by Eurip. Med. 740. Elmsl. *εἰς ὁδὸν βεβήκαμεν, in viam rectam ac veram ingressi sumus.* So (speaking of Jupiter) Æschyl. Agam. 170. *τὸν φρονεῖν βρότους ὁδῶσαντα*, where see the examples produced by the learned Bp. Blomfield.

80. *τὸ δὲ παιδίον ἤυξανε καὶ ἐκραταιοῦτο πνεύματι.* Πνεῦμα here signifies wisdom. The sentence denotes progressive increase of corporeal and mental growth and strength; the youth became daily wiser and holier. There is a very similar passage in Conon Narrat. 44. ap. Phot. Bibl. *ἤυξανε δ' ὁ παῖς οὐ κατὰ λόγον, ἀλλὰ θεία τινὶ τυχῇ.*

80. *καὶ ἦν ἐν ταῖς ἐρήμοις.* There is surely no reason, with many ancient Fathers and Interpreters, to suppose that he was in the Desert from his *infancy*. It has been well observed by Basnage (ap. Koecher), that he retired thither at an age when he was sufficiently furnished with strength of body to provide food, and of mind to bear solitude. His retirement originated in two reasons: 1st, that by using no teachers, and frequenting no schools, his mind might not be corrupted by Rabbinical errors, but be enlightened only by the Holy Spirit, so that he might appear to the Jews a Teacher sent from Heaven; 2dly, that, remote from all communication with Christ, he might avoid all suspicion of collusion with him, in announcing a new religion, and thereby add greater weight to the opinions he should offer, and the testimony he should bear, respecting Christ. Lightfoot supposes this desert to have been some spot in the hill country near Ziph and Maon, (as in 1 Sam. 23, 14, 25.) not far from Hebron, where he was born. But it has not been satisfactorily determined *where John was born*. He retired, doubtless,

at about the age of puberty. In this view Wetstein cites a very apposite passage from Justin 23, 1. "Ab initio pubertatis in sylvis inter pastores habebantur sine ministerio servili, sine veste, quam induerent, vel cui incubarent, ut a primis annis duritiæ parcimoniæque assuescerent. Cibus his præda venatica, potus aut lactis aut fontium liquor erat."

80. *ἡμέρας ἀναδείξεως*, the period when he commenced his ministry. The word *ἀνάδειξις* is used by the Greek writers of *creation, inauguration, &c.* as is proved by numerous examples adduced by Elsner, Raphel, and Wetstein.

CHAP. II.

VERSE 1. *ἐν ταῖς ἡμέραις ἐκείναις*. This expression does not belong to the words immediately preceding, but refers to Ch. 1, 36, 38—57, 58. For, otherwise, it would denote that Jesus was born when John had grown up, contrary to all the history of the times. (Rosenm. and Kuin.)

1. *ἐξῆλθε δόγμα*, i. e. an edict was issued or promulgated. *Δόγμα* occurs in this sense in Acts 17, 7. Jos. Ant. 12, 9, 6. 2 Macc. 10, 8. Herodian. 7, 10, 8. Dio 52. p. 320. Jos. Ant. 12, 9, 6. Polyb. p. 410. Plut. Cic. p. 868. c. Antonin. p. 980. A. See Suicer's Thess. *Ἐξέρχεσθαι* signifies *promulgare*. See the Sept. in Dan. 2, 13. 90, 25. where the Hebr. is *נִצַּח*. Theodotio, in his version of Daniel, often uses the phrase, especially in 2, 13. *τὸ δόγμα ἐξῆλθε*.

1. *Καῖσαρος Αὐγούστου*, i. e. Cæsar Octavianus. He had received the name Cæsar from Julius Cæsar by adoption, and by that name were called, first, all those of the family of Augustus, afterwards the heirs of the empire, and finally the emperors themselves. See Sueton. Aug. 5, 7.

1. *ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην*. There has been much discussion, and some discrepancy, among Critics, on the meaning of these words. The decision of the point mainly depends on the sense affixed

to τὴν οἰκουμένην. One thing is clear, that it can mean no more than the *Roman* world, i. e. the Roman empire: an expression very frequent in the Classical writers. It was probably, (says Campbell,) a title first assumed by the Romans through arrogance, afterwards given by others through flattery, and at last appropriated, by general use, to this signification. "Romanis (says Koecher) qui sese orbis terrarum dominos jactabant, Græci adulantes imperium illorum οἰκουμένην vocabant *." Thus it would designate the whole of the Roman empire; which is confirmed by the Syriac and Persian versions, and was the opinion of most of the earlier Commentators, as also some of the more recent ones, such as Fabricius, Heuman, Zorn, Schwartz, Gerorgius, Schoettgen. Krebs, Wetstein, and others. But here we are encountered by a serious difficulty, namely, that no Greek or Latin historian, (though so many have minutely committed to memory the translations of Augustus,) any where mentions or alludes to such a general taxation of the empire, which surely would have been too memorable an event to have been unknown, or to have passed unrecorded. Besides, in verse 2, mention is made, in conjunction with this, of the Proprætor of Syria alone. We must, therefore, either admit (with Campbell) the Evangelist to have been mistaken, or misinformed, or else we must adopt the opinion of Keuchen, Borremaus, Henninius, Bynæus, Wolf, Hardt, Lardner, Lachmacher, Hofman, Zorn, Moldenhauer, Beausobre, L'Enfant, Doddridge, Bp. Pearce, Harenburg, Rosenm. and Kuinoel, who confine it to Judea. A sense which it has in several others parts of the N. Test. as Luke 21, 28. Acts 11, 28. Matth. 4, 5. compared with Deut. 34. et seqq. In the expression πᾶσαν τὴν οἰκουμένην there is so much the less diffi-

* So also Wetstein: "Romani sese orbis terrarum dominos esse jactabant; eos cùm Græci adulatoriâ levitate sequerentur, factum tandem est, ut in vulgi etiam sermone hæc formula reciperetur.

culty, since Judea was divided into many regions, parts, or provinces. This ἀπογράφη being so limited, there is the less reason to wonder at no mention of it being made by historians. Another important point is, what the sense of ἀπογράφεσθαι and ἀπογράφη is here. Our Translation has *taxed* and *taxing*. But we have the testimony of the great and faithful Jewish historian, that no tax or tribute was levied from Judea till many years after; and the use of the word will fully authorize us to follow the interpretation adopted by almost all modern Critics, i. e. *registering* and *register*, taking an account of the population. This signification is frequent, and examples of it are produced by Wetstein, which I will subjoin. Aristot. Œcon. 2. Xenoph. Hell. 6 & 7. Dionys. Hal. 10 & 4. Plut. p. 601. B. and Q. Rom. p. 275. B. Arrian, 6. Aristid. T. 1. p. 2. Apulej. Apolog. 1. “Pater ejus natam sibi filiam more cæterorum professus est, tabulæ ejus partim tabulario publico partim domo asservantur, quæ tibi ob os objiciuntur. Porrige Æmiliano tabulas istas, lignum consideret, signa quæ impressa sunt recognoscat, Consules legat, annos computet. Hic autem significat, ætatem, artem, patrimonium, &c. profiteri, ut in tabulas censuales referatur.” Flor. 1, 6, 3. de Servio Tullio. “Ab hoc populus R. relatus in censum — summaque regis solertia ita est ordinata respublica, ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque discrimina in tabulas referrentur; ac si maxima civitas minimæ domus diligentia contineretur.” Epit. Livii, 134, 136, 137. Dio, 58. p. 451. Caligula κυβεύσαν δὲ τότε, καὶ μαθὼν, ὅτι οὐκ εἶη οἱ ἀργύριον, ἤτησε τε τὰς τῶν Γαλατῶν ἀπογραφὰς, καὶ ἐξ αὐτῶν τοὺς πλουσιωτάτους θανατωθῆναι κελεύσας, and 38. p. 35. Inscript. ap. Gruter. I add Herodot. 529, 7. ἀπεγράφεατο τὸ οὐνομα τοῦ δεσπότην τοῦ ἀγροῦ, *entered down in a list*. Polyæn. 5, 2, 13. p. 451. s. f. τὰς μυσούργους καὶ τὰς ἐταίρας ἐκελεύσεν ἀπογράψασθαι, *nomen profiteri, to enter their names in a list*. Dionys. Hal. 338, 28. ἐπέταξε Ῥωμαίοις ἀπασι ποιῆσαι, *τιμῇ*

σεις κατὰ φυλὰς τῶν βίων ἐνεγκεῖν, προσγράφοντας γυναικῶν καὶ παίδων ὀνόματα, καὶ ἡλικίας ἑαυτῶν τε καὶ τέκνων. This, however, seems too limited a sense of ἀπογράφη for it is difficult to imagine any motive that could induce Augustus to adopt this measure, except that of mere curiosity, or with a view to some military assistance to be derived from a levy of Jewish troops, or, (as Wetstein conjectures,) for the purpose of exacting an oath of fidelity; all equally improbable. I would prefer a middle interpretation, between that of taxing, and that of merely making an enumeration. It is certain that ἀπογράφη is frequently used by the Greek historians to denote the Roman *census*, and there seems no reason to suppose that in this case it materially differed. It may, indeed, be objected that no such taxing was ever exercised over the subject kingdoms. But I would reply, that there is *this* difference to be made between the usual census, or ἀπογράφη, and the one in question; namely, that in the former case it was done with an *immediate* view to impose and collect taxes; but not so in the latter. In the present case it seems to have been a measure out of the usual course, and altogether extraordinary, adopted solely with a view to show Herod his subjection. We learn from Jos. Ant. 18, 9. 1—3. that about this time Herod had fallen under the serious displeasure of Augustus, who concluded a letter to him with these harsh expressions: ὅτι πάλαι χρώμενος αὐτῷ φίλῳ, νῦν ὑπηκόῳ χρήσεται. It is truly observed by Campbell that the ἀπογράφη was, in other cases, not always necessarily followed by taxations. So Inscrip. ap. Gruter. (cited by Wets.) "Claudii—Illi patri meo Druso Germaniam subigenti tutam quietē sua securamque a tergo pacem præstiterunt; et quidem cū a censu, novo tum opere et inadsueto Gallis, ad bellum advocatus esset; quod opus quā arduum sit, nobis nunc cum maxime, quamvis nihil ultra, quā ut publicē notæ sint facultates nostræ, exquiratur, nimis magno experimento cognoscimus." "One important purpose

(says Campbell) was attained, that such registers, even when no tax was imposed, enabled those haughty lords of the world to know the state of their dependencies, and to form a judgment, both as to the sums of money which might be reasonably exacted from their respective princes, and as to the number of soldiers which might be obtained in case of war." There is, however, every reason to suppose that the register then made was afterwards used by the Romans, when the measure was finally carried into effect. If this hypothesis be thought too artificial and arbitrary, the reader may weigh and examine that of many learned men; *ex. gr.* Wetstein, Campbell, and Schleusner, who interpret *οἰκουμένην* of the whole Roman empire in its largest acceptation, including the subject kingdoms, and take *ἀπογραφὴ* to denote merely an enumeration. The words of Schleusner are these: "Census causa erat curiositas, aut ambitio, Augusti. Fuit enim mera capitum numeratio absque pecuniæ exactione, et, ut videtur, universalis et œcumenica, non solum Judæam, sed omnes aded provincias Romanas complectens. Agebatur hic census Herode M. vivente, tempore nativitatis Christi, et fiebat, ut breviario confecto constaret imperii amplitudo civiumque copia." But this interpretation lies open to many objections. It would seem improbable that a measure of such general operation should not have been recorded or hinted at by some historian, or incidentally alluded to by some other writer, and it will compel us to abandon all hopes of interpreting the next verse so as to preserve the credit of the Evangelist as a faithful historian.

2. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. There are few passages in the New Testament that have caused more difficulty and diversity of opinion than this. For a complete statement of the various hypotheses, (into which the limited plan of my work will not permit me to enter,) I must content myself with referring my readers to

Pole's Synopsis, Wolf's Curæ, Koecher's *Analecta*, Elsley's Annotations, and Kuinoel's Commentary. I will, however, detail three of those hypotheses, which carry with them the greatest semblance of truth, and which, indeed, do not materially differ from each other: namely, those of Wetstein and Campbell. I will commence with laying before my readers the prefatory remarks of the latter.

"When we attend to this verse, as it lies, without taking into consideration the knowledge we derive from another quarter, we should hardly think there were one in the Gospel about which there is less scope for doubt. That which has principally given rise to the questions that have been agitated on this subject, is a passage in Josephus, (*Ant.* 6, 18. c. 1.) from which it appears that the tax levied by Cyrenius, which was the first imposed upon the people by the Romans, happened about ten or eleven years after the time here spoken of by Luke; for, according to Josephus, it was after the expulsion of Archelaus, when Judea was reduced to the condition of a Roman province. As, at the time when that historian wrote, the event was both recent and memorable, it having given birth to an insurrection under Judas of Galilee, which, though soon quelled to appearance, became the latent source of a war that ended in the ruin of the nation; it is impossible to think that that historian could either have erred through ignorance, or have attempted wilfully to misrepresent what must have been known to thousands then living. We cannot, therefore, with Maldonati and others, cut short the matter at once, by sacrificing the credit of the historian to the authority of the Evangelist; because this will be found, in the issue, to do a material injury to the Evangelist himself. Let us try then whether, without doing violence to the words of Scripture, which, in cases of this kind, is too often done, we can explain them so as not to be inconsistent with the account given by the historian. As to the various interpretations devised, we

may justly affirm of nearly all of them, that no person ever did or could imagine them, who had not previously heard of an inconsistency which the obvious interpretation bore to the report of the Jewish historian, and who was not in quest of something, in the way of explanation, which might reconcile them."

I will now subjoin the annotation of Wetstein, and, for greater certainty, in the original Latin. See Tacit. A. 3, 48. Jos. Ant. 17, 2, 4. & 12, 5, 18; 1, 1. & 2, 1. 20, 5, 2. Bell. 2, 17, 8; & 9, 7, 8, 6. Acts 5, 37.

"Postquam anno Juliano 40. Tiberius Rhodum concessisset, statim Parthus desciscens a societate Romanâ, adjecit Armeniæ regnum, ut *Vellejus* testatur: quo bello etiam Cilicia vicina arsit, in quam Proconsul missus Quirinius, qui anno 34 Consolatium gesserat, Tiberio in itinere Rhodi salutato, hostem vicit. Anno 47, Cajo Cæsari Armeniam obtinenti rector datus est. Anno demùm 51, vel. 52, Archelao in exilium misso censum in Judæam egit; cujus celeberrima erat memoria, neque ante illud tempus unquam Judæam intrasse legitur. Quid ergo dicemus? an Lucam errore duodecim annorum vel nativitatem Christi post tempora Archelai, vel adventum Quirinii ad agendum censum ante mortem Herodis magni posuisse? Illud dici non potest propter ea quæ legimus Cap. 3, 1, 23. quomodò enim Christus 15 Tiberii anno potuisset habere annos 30? nec hoc, quia epocha tam celebris non potuit ipsum latere. Hinc Interpretum alii contendunt non *Κυρηνίου* sed *Κυρηνταίου* legendum esse, ut Varus Syriæ præses indicetur, quæ fuit sententia L. Capelli et P. D. Huetii: Alii totum comma secundum delent; quam conjecturam T. Beza, in Annotat. Edit. 1, 2, 3. et protulit et rectè repudiavit his verbis: Quid si verò potius totum hoc αὐτῇ ἀπογραφῇ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνταίου, quum ab aliquo in albo libri annotatum, qui Cyrenii descriptionem cùm ista confuderit, postea in contextum irrepsit? Nam

certè deest particula quæpiam, qua versiculus iste cum superiore connectatur, et simile quiddam factum videtur Marc 12, 42. ut suo loco annotavimus, et fortassis etiam infra Act. 8, 26. Sed hoc quidem est nodum secare potius quàm solve. Absit autem, ut vel apicem unum immutem, nedum quicquam detrahā. Plerique verò statuunt, duplicis professionis a Lucā hic mentionem fieri, quarum prior facta sit vivente Herode, posterior Archelao in exilium pulso: in eo autem dissentiunt quòd cum vulgò Quirinius utrumque censum egisse existimetur, secundum recentiores interpretes prior census non a Quirinio, sed vel ab Herode Magno vel a Sentio Sarnino actus sit; verba enim Lucæ ita vertunt: Hæc descriptio facta *priusquam* Quirinius Præses Syriæ esset; jungentes *πρὸ τῆς Κυρηναίας*, ac si scriptum fuisset *πρὸ τῆς Κυρηναίας*, ut Jo. 15, 8, 1, 30. Genes. 26, 1. At Quirinium bis in Judæā censum egisse, nullus Historicorum scripsit, quin ea de ipso refert Tacitus, quæ non videntur cum illā priori in Judæam profectione consistere posse; ut jam non dicam, alios apud Josephum in Historiā istius temporis recenseri Syriæ præsides. Neque etiam Census bis acti fit mentio; contrā et verba Lucæ in Actis 5, 37. et verbi Josephi indicant, unum fuisse celebrem censum, et, cū Quirinius venisset, Judæos rei novitate perculsos tumultuari cœpisse. Imò ex more Romanorum census ibi ne quidem prius agi potuit, cum nonnisi regiones in formam provinciæ reductæ, non verò quæ sub Rege vel a Romanis dato vel Romanorum socio erant, censere solerent: id nos docet Tacitus Ann. 1, 6. c. 41. ubi narrat, Clitarum nationem Archelao Cappadoci subjectam, post mortem ejus rebellasse, quod nostrum in modum, inquit, deferre census, pati tributa adigebatur: ex quo manifesto colligitur, Rege Cappadoce vivente illos censitos non fuisse. Cur ego, inquis, Lucas scribit Josephum et Mariam Bethlehemi, quo tempore Christus natus est, fuisse censitos, si nullus tunc census fuit actus? Respondco, licet census tunc

nondum ageretur, Augustum tamen diù antea censum totum orbem Romanum agere decrevisse, et eo ipso tempore in Judæâ aliquid contigisse, quod si propriè census non erat, censitionis tamen futuræ quasi quædam prolusio et non obscurum indicium initiumque haberi poterat. Nimirum, uti ex Josepho vidimus, extremis Herodis temporibus post mortem Aristobuli et Alexandri filiorum, Judæi ab Herode per jusjurandum Cæsari fuerunt devincti, quâ ratione non minus nomen suum et subjectionem profiteri debebant quàm in Censitione, idque Lucam voce ἀπογραφῆς, et commodè potuisse et voluisse etiam significare existimo. Sota f. 13, 2. R. Chama. f. R. Chanina: quando quis rem aliquam orditur, neque eam ad finem perducit, supervenitque alius, eam absolvens, tum scriptura de eo qui eam absolvit ita loquitur, quasi solus effecisset. Joma f. 10, 1. Vide Gen. 49, 10."

It is certain (says Campbell) that the verb γίνεσθαι has, in the New Testament, other senses besides the most common ones, *to be, to become, to be made, to be born, to happen*. And of those other meanings, less usual, but sufficiently warranted, the most applicable here is, *to take effect, to produce its ordinary consequences*. An example of this sense we have, Matth. 5, 18. ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται: rendered in this version, *Sooner shall heaven and earth perish, than one iota or one tittle of the Law shall perish, without attaining its end*. The last clause is to the same purpose in the E. T. *Till all be fulfilled*. From the connection of the verse with that immediately preceding, it is evident that the verb γίνεσθαι is used in the one, in the same sense with πληρώσαι, in that passage, see the note in this version. We have another example in the same Gospel, 6, 10. γενηθήτω τὸ θέλημα σου, *Thy will be done; that is, take effect, be executed*. The same phrase occurs also 26, 42. Luke 11, 2. and nearly the same 22, 42. μὴ τὸ θέλημα σου, ἀλλὰ

τὸ σὺν γενέσθαι. Again, Matth. 18, 19. our Lord, speaking of the request which two or three of his disciples shall agree in making, says γενήσεται αὐτοῖς, it shall be accomplished for them, it shall have the desired effect. I shall produce but one other example, 1 Cor. 15, 54. τότε γενήσεται λόγος ὁ γεγράμμενος, Κατέπεθη ὁ θάνατος εἰς νίκος: *Then that saying of Scripture shall be accomplished, Death is swallowed up of victory.* Now let it be remarked, that in the most common acceptation of the word γίνεμαι, a law is made, γίνεται, when it is enacted, not when it is obeyed; a request, when it is presented, not when it is granted; a promise, when it is given, not when it is performed; a prediction, when it is announced, not when it is fulfilled. Yet it is the latter only, though less common meaning, that the verb, in all the instances above produced, is, by the concurrent voice of all interpreters, to be understood. There is only one small point in which this solution appears to differ from that given by Wetstein. He, if I mistake not, retains the ordinary meaning of the verb γίνεμαι, and, in defence of the expression, argues that it is usual to speak of a thing as done by that person by whom it was finished, although it had been begun and carried on by others. But to say that a business enjoined so early by Augustus was performed so long after by Cyrenius, or during his government, gives immediate scope for the question, "Where was, then, the necessity that Joseph should make a journey to Bethlehem to be registered, with Mary, his espoused wife, ten or eleven years before?" And even if it should be expressed that the business was at that time completed, it might seem strange that, in a country no larger than Judea, the execution of this order should have required so long a time. In the way I have rendered it both objections are obviated: the register (whatever was the intention of it) was made in Herod's time, but had then little or no consequences. When, after the deposition and banishment of Archelaus,

Judea was annexed to Syria, and converted into a province, the register of the inhabitants, formerly taken, served as a directory for laying on the *census* to which the country was then subjected. Not but that there must have happened considerable changes in the people during that period; but the errors which these changes might occasion could, with proper attention, be easily rectified. And thus it might be justly said that an enrolment which had been made several years before, did not take effect, or produce consequences worthy of notice, till then. This solution does not differ, in the result, from that given by Whiston, and approved by Prideaux, but it differs in the method of educing the conclusion. (Campbell.)

I must add the ingenious solution of Lardner; viz. that Cyrenius was sent with an extraordinary commission, indeed, but into Judea only, which was not *then* annexed to Syria, to assist Herod in making the census; that the decree for registering, *πᾶσαν τὴν οἰκουμένην*, extended no further, over which Herod was king. See Exod. 16, 35.

Wets. observes, that though it was usual to carry on a census through the province, yet we do not find Roman Legates deputed into tributary kingdoms for that purpose, and that such an innovation raised a rebellion among the Clitæ, after the death of their king. Tacit. Annal. 6, 41. He supposes, then, with Alex. de anno et mense natali, &c. p. 18. that the oath of fidelity to Augustus, at this time exacted of the Jews, (Jos. A. 17, 2—4.) which usually accompanied a census, (see Plat. Præf. in Pænu-lo, v. 55. et seqq. and Trinum. 4, 11, 30.) is called ἀπογραφὴ, but leaves us in the dark *why* Cyrenius should now be governor of Syria. The whole verse is thought by many Critics, as Bp. Chandler and Mr. Bowyer, an interpolation. But, if so, it must have occupied a place in the margin of some very early archetype, since it is recognized by the most ancient and venerable of the Versions, the Syriac.

I add, that to the fact, the historical fact, (that a general census was made throughout the Roman Empire, by Augustus,) we have the authority, such as it is, of an anonymous writer in Suidas, T. I. p. 362. Β. ἀπογραφῇ, ἢ ἀπαριθμήσας, ὁ δὲ Καῖσαρ Ἀυγούστου ὁ μοναρχήσας εἴκοσιν ἄνδρας τοὺς ἀρίστους τὸν βίον, καὶ τὸν τρόπον ἐπιλεξάμενος, ἐπὶ πᾶσαν τὴν γῆν τῶν ὑπηκόων ἐξέπεμψε δι' ὧν ἀπογραφὰς ἐποίησαντο τῶν τε ἀνθρώπων καὶ τῶν οὐσιῶν.

4. ἐξ οἴκου καὶ πατριᾶς Δαβὶδ. The words ο. and π. are thus distinguished by Kypke. Joseph was of the house of David, since he traced his origin from that monarch : he was of the πατριᾶ, or family, or *tribe* of David, since he had the same ancestors with David, whether by πατριᾶ, we understand the posterity of Boaz, or some one else of the progenitors of David. Thus on the preceding words ἰδίαν πόλιν, Grotius explains, "that city which formerly had belonged to their family," &c. (See Euthymius.) The census among the Jews was made by tribes, *clans*, and families, which, after the many separations of the Jews, was impracticable, unless each betook themselves to those places which formerly had fallen to the lot of their clan, or family ; all which could be known from the genealogical tables, kept by the Jews with such remarkable exactness. Le Clerc. produces an instance from Livy, 42, 10. where the Consul is said to have ordered the Roman citizens, i. e. chiefly the *Socii Latini nominis*, or the allied cities, admitted to the freedom of Rome, to withdraw from to be taxed in their own cities. To which Wet. adds one yet more apposite, from Liv. 38, 28. and 36. and Cic. de Leg. 2, 2. "Numquid duas habetis patrias? — ego — omnibus municipibus, duas esse censeo patrias, unam naturæ, alteram civitatis — cum ortu Tusculanus esset, civitate Romanus, habuit alteram loci patriam, alteram juris — et eam patriam ducimus, ubi nati, et illam, qua excepta sumus." Wet. observes, that the *servants* might be οἰκογενεῖς, therefore πατρίαν is added, as well out of

distinction from servants, as from those who deduced their race from David, in the maternal line. Joseph. A. 6. W. 1.

4. ἀνήβη. The word is used with reference to the *situation* of Judea, as being a hilly country, in comparison to that of Galilee, which was mostly a level one.

5. σὺν Μαρίας. The best commentators are of opinion that Mary was an *heiress*; for otherwise there would have been no necessity for her name to have been registered on the public lists. For the same cause, she was obliged to espouse some man of the same tribe. Luke, just after, uses the μεμνησμενή (though in fact, Mary was not only *betrothed*, but married to him,) out of delicacy, because though his wife, he treated her as a *spousa*. Now spousæ (say the Rabbins,) were interdictæ viris, perinde ac menstruatæ. (Grot.)

7. ἐσπαργάνωσεν. The word signifies to bind up in swaddling clothes; which was by the ancients studiously attended to, lest the tender frame of the infant might acquire, through weakness, or an accidental wrench, any distortion. See Hesych. and Suidas, and the citations in Wets. of which the following alone, are of any importance. Etym. Mag. σπάργανον——λέγονται δὲ αἱ πρῶται φασκίαι· σπαργανώματα, ἐνθα δεσμοῦνται οἱ παῖδες ῥυθμιζόμενοι ἐπὶ τὸ ὀρθότερον. Seneca 7, 24. de benef. Ne membra libertas immatura detorquent, in rectum exitura constringunt. I add Eurip. Ion. 1597. ἐπεὶ δ' ἔτικτες, τόνδε παῖδα, κατέθου ἐν σπαργάνοισιν. Hesych. σπαταλᾷ τρυφᾷ. This is well illustrated by the following passage of Artemid. 1, 13. ἐπεὶ καὶ οἱ ἀποθνήσκοντες σχισμένοις ἐνειλοῦνται ῥάκεσιν ὡς καὶ τὰ βρέφη. Philostr. Imag. 800. παῖς ὁ ἔτι ἐν σπάργανοις, and infra 801. καὶ σπάργανα αὐτὴν ἀμπίσχουσιν. Æschyl. Choeph. 753. παῖς ἐτ' ὦν ἐν σπάργανοις. Agam. 1615. τυτθὸν ὄντ' ἐν σπάργανοις. Agam. 1596. The practice of confining the limbs of infants was not peculiar to the ancients, but was in use in this country till the last century, as the

term *swaddling-band* indicates, used by Spenser: "There as thou slepst in tender, swaddling band:" and even by Dryden. Against this practice, Hibbert long ago protested, in some pathetic verses, cited by Dr. Johnson in his Dictionary, and which remind me of a very beautiful epigram in the Greek Anthologia, to which I cannot now turn. The word is derived from the Angl. Sax. *swethen*, to bind.

7. ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ. In the interpretation of this word, there has been no little difference of opinion. The sense commonly attributed to it is *manger*. But Salmasius, and since his time, the most celebrated scholars, have assigned to it the signification of *stabulum*. So among others, Wets. who cites Virg. *Æn.* 1. 435. Ignavum fucos pecus a præsepibus arcent; 7, 275. Stabant tercentum nitidi in præsepibus altis; and 18. atque in præsepibus ursi sævire. Servius. *Caveis, ubi aluntur; non enim revera præsepia habent.* If the manger (argues Wetstein) were a part of the stable, and the stable a part of the inn; it follows, that he who had room in the stable, had room in the inn. Therefore, by saying that there was no room for them in the inn, he indicates that the stable was unconnected with the inn. In fact, the word φάτνη signifies an open court enclosed by high wooden pales, and communicating with the house, though no more joined to, or separated from it, than a *farm yard* is joined to, or separated from, a *farm house*. So Pollux 1, 184. ἱππῶν καὶ στάσις ἱππῶν καὶ ἱππόστασις, καὶ σταθμὸς, φάτνη. Campbell however, battles hard for the *common* interpretation *manger*. His reasons are, as usual, highly ingenious, but, to me, not very convincing. These I shall briefly examine, and as ἀνέκλινεν occurs first, in the sentence under our consideration, I shall commence, by animadverting on a strange misconception of Dr. C. arising, it seems, from ignorance of the Greek idiom. To prove φάτνη to have been a *crib* or *manger*, he urges that the other sense of ἀνακλίνειν, proposed by many learned men, seems to lead to an absurdity: "For (says he,)

to mention the laying of a child, without saying *where*, is a very blank sort of information; and when the place is named, we expect it to be what particularly marks the situation of the child, and not what he has in common with those who thus dispose of him, and perhaps with many others. One might have expected for information, some word (such as in a cradle, or on a couch,) to denote *where*." I answer, that the word *ἀνακλίνειν*, is frequently, both in the New Testament, and in the Classical writers, put *absolutely*, so that the place *where*, such as, seat, bed, couch, &c. is left to be supplied from the context, or from the circumstances of the case. *Here* we may, I think, most correctly render, "*she cradled him*." Though the term *cradle* will be used *improprie*, as in Dryden's beautiful couplet:

" Or infant's fun'ral from the cheated womb,
Conveyed to earth, and *cradled* in a tomb."

That mangers were in use among the ancients (which Bp. Pearce had indeed,) Dr. C. proves by a passage of Homer, and one from Herodot. But I should imagine that the *φάρμη* mentioned by Herodotus, was an utensil chiefly used for military purposes, and cannot serve to prove a general custom. Oriental travellers assure us, that the Eastern nations use no *manger*, properly so called, but only a coarse hair-bag. Campbell, however, has completely refuted the hypothesis of Bp. Pearce, that the *φάρμη* denotes only a *hair-bag*, though there seems no reason to question that such a utensil was then, and (no doubt) still is, in use in the East. Dr. Campbell admits the slow change of manners among the Asiatics, but observes, that if we were to conclude that they *never change at all*, we should err more widely, than if we should believe them as fickle as ourselves. He then subjoins the following very judicious remarks on this subject, and on the proper mode of using such works as Harmer's Observations.

"I have had an occasion, in the Preliminary Dissertations, to indicate and to trace some of the

changes which have obtained in opinions, in manners and customs, and even in the import of words. Man, is naturally mutable, and mutability, in some degree cleaves to every thing that is human. It is indeed impossible that the revolutions (or changes affecting whole kingdoms and states,) to which Syria and the neighbouring countries have been subjected, should not have produced great and numerous alterations, in all respects abovementioned. Their conquerers too, in different ages, have mostly been nations exceedingly different from one another, both in political principles, and in religious ceremonies; the Chaldeans, the Persians, the Grecians, the Romans, the Arabians, and last of all the Turks. Are changes in government, such as these, compatible with a perfect uniformity in their fashions and customs? No, certainly. Let it not, however, be imagined that I mean to depreciate such observations as those of Harmer. This is far from my intention. I know that, in many cases, they may be very useful, and several of those made by that learned author, undoubtedly, are so: but all observations of that kind, are then most safely applied, when they throw light upon a passage of Scripture which, misled by our own customs, we find obscure; and not when they serve to darken what is expressed both plainly and explicitly. If a present custom in the East applied to any ancient fact recorded, makes a passage clear which is otherwise inexplicable, it is a very strong presumption, and in some cases even a proof, that their present is the continuation of their ancient practice. But let it not, on the other hand, be founded on as an axiom, that whatever is used at present in that part of the world, was always so, or that whatever was once their fashion, is the fashion with them still; than both which, nothing can be more evidently false."

I must not omit to advert to the opinions entertained by most of the Fathers, as Greg. Nyssen, Theodoret, Eusebius, &c. and adopted by the ancient interpret-

ers, that the *φάτνη* was not only removed from the inn, but also from the *village*, and was formed of one of those *natural stables* which abound in Palestine, affording shelter to both men and cattle. These are indeed not unknown in other countries. To this purpose Wetstein appositely cites Eurip. Bacch. 509. καθείρξαι αὐτὸν ἰππικαῖς πέλας φάτναισιν, ὡς ἂν σκότιον εἰσορᾷ κνέφας. Ion. 105. Γαστροῦς διήνεγκ' ὄχθας, ὡς δ' ἤλθεν χρόνος, τεκοῦσ' ἐν οἴκοις παῖδ' ἀπήνεγκε βρέφος εἰς ταυτὸν ἄντρον, οὐπὲρ ἡγνάσθη θεῶ. Porphyr. p. 262. σπήλαια τοίνυν καὶ ἄντρα τῶν παλαιωτάτων, πρὶν καὶ ναοὺς ἐπινοῆσαι, θεοῖς ἀφοσιούντων καὶ ἐν Κρήτῃ μὲν κουρήτων Διὶ, ἐν Ἀρκαδίᾳ δὲ Σελήνῃ καὶ Πανὶ Λυκείῳ, ἐν Νάξῳ Διονύσῳ, πανταχοῦ δ' ὅπου τὸν Μίθραν ἐγνώσαν, διὰ σπηλαίου τὸν θεὸν ἱεουμένων. Senec. Epist. 41. Si quis specus saxi penitus exesis montem suspenderit, non manu factus, sed naturalibus causis in tantam laxitatem excavatus; animum tuum quadam religionis suspitione percutiet. Ovid. Met. 1, 12. Apollodor. Bibl. 4. Hesiod. 483. Diodor. Sic. 1, 8. Anton. Lib. 19. Schol. parv. in Il. χ. 126. Schemoth R. 5, 2. Observo Deum præstantissimos populi sui duces et gubernatores ex pastoribus elegisse. Wetstein sees no reason why the testimony of the Fathers should be rejected. On the contrary, the recent commentators, (especially Rosenm. and Kuinoel,) think the narrations of the Fathers, in respect to such circumstances, deserving of little or no credit: which may be very true, but here I see not how to object to the testimony of such an ancient authority and eye-witness, as Justin Martyr. As to Wetstein's second reason for adopting the tradition: "Imprimis cum antrum nobis aliquid venerandum et divinum: stabulum verò humile et rusticum representet." I cannot but regard it as very ill-founded, and indeed, (as Campbell observes,) unsuitable to the spirit of our religion. In this view, the following observations of the same learned writer, are equally just and apposite. "Perhaps a strong prejudice against the notion that the mother of our Lord should, on that occasion, have

had no better accomodation than that which a stable could afford. But in all such cases, the reflection ought ever to be present to our minds, that what we are enquiring into is not a matter of theory, but a point of fact; concerning the evidence of which, we shall never be capable of judging with impartiality, if we have allowed our minds to be preoccupied with vain conceptions, in relation to fitness and dignity, of which we are not competent judges. If, along with sufficient evidence of the fact, there be nothing that contradicts the manifest principles of the understanding, or shocks that sense of right and wrong, which is the law of God written on our hearts, we ought to be satisfied. For that there should be things astonishing, or even unaccountable, in transactions so far superior to every other object of our meditations, is what we ought in reason to expect, ever remembering, that God's thoughts are not our thoughts, nor are our ways his ways." Nay, to use the words of St. Luke, 16, 15. τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐν ᾧπιον τοῦ θεοῦ. I add the following excellent remark of Theophyl. 315. B. ἐν φάτῃ δὲ κατακλίνεται, τάχα μὲν καὶ εὐτέλειαν ἡμᾶς ἐξ ἀρχῆς παιδεύων. Casaubon and Kuinoel, unite in thinking that the *article* designates that the *stabulum* appertained to the κατάλυμα, and was consequently in the town, not as the above tradition represents, *out of it*. So in ver. 11, the Angel says, "to you is born in the city of David," not near it. But the second argument is weak; for Grotius has truly observed, that among all nations it has been usual for edifices adjoining to small towns, to be reckoned to form a part of them, as it were by right of accession: of which idiom, he subjoins examples from Luke 9, 31. 13, 33. & 5, 12. and that Herod himself understood the prophecy of Micah with this latitude, is evident, from the measures which he took to frustrate the fulfilment of the prophecy. As to the *first* reason, it has little force; for though the article seems to denote that the φάτῃ was adjoining to the κατάλυμα, yet, may not the κατά-

λῳμα have been in the *suburbs*, or immediate vicinity, as houses of public entertainment often are ; and so near to the cave in question, as to admit of its being used for the purpose of a καταλύμα, or paled courtyard? I therefore see no reason to reject, or disbelieve so ancient and well supported a tradition.

7. ἐν τῷ καταλύματι. This word is explained by the Etymol. Mag. ξενοδοχεῖον. It was not (say the best critics,) like our *inns*, a place of public reception for all comers, (for such were not in use in Palestine,) but *privatum diversorium*, such as the Jews of that age afforded to their relations and friends. The word is by the Etymol. Mag. derived from καταλύω, τὸ τελῶ τὴν ὁδόν. Thus it will exactly answer to our *stage*, which comes from *stayage*, i. e. stoppage. Thus καταλύω, in Luke 9, 12. and 19, 7. *diverto*, will answer to our phrase *put up at an inn*, i. e. to put up the luggage, horses, &c. De dieu thinks it was so called “*quia ibi jumenta et sarcinæ solvebantur, a λύειν* ;” which comes to much the same thing. L. Brug. however, thinks it means *diversorium publicum*, and Leigh, *domus populi*, omnibus patens peregrinus, &c. as we say a *public house*. Thus also, Campbell translates it, *the house allotted to strangers*, and he communicates some very instructive information on the subject, derived from Busbequii, Epist. 1. This I shall abridge, and subjoin for the use of my younger readers.

“There are in the East three sorts of houses built for the accomodation of travellers. First, the *Caravansary*, a very large edifice, meant for the reception of whole caravans. Into this, which is all under one roof, and has no partitions, all travellers, and their cattle, are admitted promiscuously. The only division in it is an area in the middle, for the servants, the beasts, and the baggage, enclosed with a parapet three feet high ; which is so broad as to reach the wall of the house on every side, and thus to form a stone bench all along the walls, for accommodating the travellers, and raising them above the level of the

horses, camels, and mules. This bench is commonly from four to six feet broad. There are chimneys, at proper distances, in the walls. Every little party has such a proportion of this bench, with a chimney, as must serve for kitchen, parlour, and bed-chamber. They use the provisions which they bring with them, or which they purchase in the place. At night, the saddle-cloth, and their own upper garments, commonly serve for bed-clothes, and the saddle for a pillow. The public supplies them only in lodging. The second sort, which is the *Xenodochium*, is found only in a few places. It receives no cattle, nor are the strangers huddled together as in the caravansary, but are decently accommodated in separate apartments, and supplied at the public charge for three days, if they chuse to stay so long, in moderate, but wholesome food. The third is the *Stabulum*, and some of this kind are very capacious, though not so magnificent as the caravansary. Here also, the travellers and their cattle were under the same roof, and not separated by any partition wall from each other. Only the former possessed the one side, which had at least one chimney, and the latter the other. Now, of the three sorts it is probable that these two only, the *xenodochium* and the *stabulum*, were known in the days of the Apostles, and of these two kinds there appear such traces in Scripture as render it at least credible that they were both in common use. The *καταλύμα*, mentioned twice by this Evangelist, once by Mark, and occurring sometimes in the Sept. answers to the *xenodochium* of Busbequius : the *πανδοχείον* of Luke, in conformity to its name, corresponds to the *stabulum* of the other.* Campbell.

* Dr. Campbell further remarks, that *πανδοχείον* and *κατάλυμα*, are not synonymous. "As the same distinction, however, does not (says he,) obtain with us, which obtained with them, we have not names exactly corresponding; but there is resemblance enough in the chief particulars, to make the term *inn* a tolerable version of the word *πανδοχείον*, but not of *κατάλυμα*; for that cannot be called an *inn* where the lodgers are at no charges, which was most probably the case of the *κατάλυμα*." Dr. Campbell's remark is

8. ἀγρᾶυλοῦντες. F. T. *abiding in the fields*, which seems greatly preferable to Campbell's version. Bochart, Triller, and Kuinoel, maintain, that the word is to be understood *de excubiis nocturnis*. This they think proved by the following words, and they cite Hesychius, who explains ἀγρᾶυλοι by οἱ ἐν ἀγροῖς διανυκτερεύοντες. But they have failed in their proof. The word properly signifies *sub dio agere, to live in the open air*, whether by day or night: though it is sometimes (as also ἀγρᾶυλος) used of *pernoctatio*, even without any addition. The word has been copiously illustrated by Suicer, Thes. Eccl. 66. Casaubon Exerc. Antib. 2, 7. Bochart Hier. Schwartz Comment. Wetstein, Kypke, and others, from whom I subjoin the most apposite examples: Apoll. Rhod. 4, 317. ποιμένες ἀγρᾶυλοι. Strab. p. 848. καὶ ποιμαίνειν δὲ καὶ ἀγρᾶυλεῖν. Parthen. 29. βουκολῶν κατὰ τὴν αἴτην χεῖματός τε καὶ θέρους ἡγρᾶυλει. Hymn. in Mercur. ἀγρᾶυλοι μηλοβοτῆρες. Etymol. ἀγρᾶυλοι, οἱ ἐν ἀγρῷ αὐλιζόμενοι, ὑπαιθροὶ ἔρημοι ἄξενοι ποιμένες. These *shepherds*, who were probably *nomades*, like the present *Bedouins*, rather than *Bethlehemites*, might not, strictly speaking, lie in the open air, but under the shelter of booths: for the word ἀγρᾶυλεῖν is sometimes used of those who, (as the Americans say,) *camp out*, or *tent out*, live night and day in *tents*. Thus Kypke cites Diod. Sic. as using ἀγρᾶυλῆς for military encampment in tents. So Shakspeare has, in a military sense, the expression, "*the tented field.*"

true, if we confine the word *inn* to its common acceptation. But it may be questioned, whether our translators always intended the word to be taken in that sense. Thus, in Exod. 4, 24. ἐγένετο δὲ ἐν τῇ ὁδῷ ἐν τῷ καταλύματι συνήνησεν αὐτῷ ἄγγελος κυρίου, where the καταλύμα is indeed rendered by them *inn*, yet they probably meant the word to be taken in the sense of *stage*. Certainly it is by our old writers merely used in the sense of *lodging*. Thus in the following passage from Donne, "In thyself dwell; inn any where: continuance maketh hell." And this use of the word is yet preserved in the appellations given to some Halls at Oxford, and the Law Colleges in London, which are termed *inns of court*: and no wonder, since the word is derived from the Gothic and Ang. Sax. *Inna*, denoting a *cell, room, habitation, or lodging*.

The whole passage is admirably illustrated by the following passage of Busbequius Ep. 1, p. 58. cited by Bulkley: "Qui his gregibus pastores præsumt, noctem et diem degunt in campis, uxoresque et liberos circumvectant in curribus, quibus pro domiciliis utuntur: nisi quod aliquando exigua tabernacula tendant. Longè verò latèque vagantur, modò campos, modò editiora loca, modò valles, ut ratio temporis et pabuli postulet, persequentes." Hence no proof can be with certainty drawn (as has been too rashly done) from this passage, that the time of our Saviour's birth was *not* in December; though I admit that it may be difficult to prove that it *was* at that time. On this subject I refer the reader to Grotius. Kuinoel remarks (from Niemeyer, in his *Conjecturæ ad illustrandum silentium plurimor. N. T. scriptorum de primordiis vitæ J. C. p. 12.*) that on this point nothing can be determined, since the historical notices which are brought forward are pressed with many difficulties, and since no vestige is found, that the nativity of Christ was solemnly brated by the Christians in the *first* ages, and in the *following* ones, when such an observance was instituted, tradition varied.

8. φυλάσσοντες φυλακὰς. This phrase is thought a Hebraism, but upon insufficient grounds, since examples of similar pleonasm are frequent in the best Classical writers, and of this one in particular examples are produced by Wetstein from Homer and Xenophon, and by Kypke from Plutarch, Dionysius Hal. and Demosthenes. Νυκτὸς has the force of νυκτερικὰς, and is added because φυλακὴ is a word of general sense, denoting watches of all sorts, diurnal and nocturnal, not only military, but civil and religious, and of every kind where there is a *succession in turn*. This, it seems, was the custom with shepherds, in which view the following citation of Wetstein will be found applicable: Anthol. 104. εὐαλκὴς ἡ κρῆς ἐπινύκτια μῆλα νομεύων.

9. ἐπέστη αὐτοῖς. The word ἐφίστημι denotes not

merely to *appear*, as ἐπιφαίνεισθαι, but suddenly and unexpectedly, and, as is evident from the numerous passages cited by Wetstein, Munthe, and others, is especially used of divine or supernatural appearances and heavenly visions. See Herodot. 5, 56. Phil. 499. A. 774. c. Ach. Tat. p. 449. Lucian. Philops. 25, & 31. Artem. 2, 74. Dionys. Hal. 7, 67. Kuinoel refers to Anac. 3, 6. Herodot. 2, 141. Aristoph. Pac. 427. also Luke 24, 4. Acts 12, 7. Erasmus and Leigh explain *desuper adstitit*. So Wetstein cites Virg. Æn. 4, 702. Devolat, et supra caput adstitit. Piscator and Beza compare the Latin *super-venio*, as in Horace, "Grata superveniet quæ non sperabitur hora."

9. δόξα Κυρίου περιέλαμψεν αὐτούς, a divine splendour beamed around them. See Acts 22, 6. 9, 3. Kuinoel, from Beza and others, explains it *lux eximia, magna*, for (says he) the Hebrews not unfrequently join the names of the Deity to other names, to indicate the greatness or excellence of any thing. See Ps. 36, 7. 60, 11. Ion. 3, 3. Acts 7, 20. where ὁστέϊός τῷ θεῷ signifies *admodum, maximè formosus*. (Kuinoel.) Many of the German Theologians endeavour to account for this from natural causes, but most unsuccessfully and unsatisfactorily. There was evidently something *supernatural* in the appearance, and in the glorious and brilliant light produced, even if it were a natural phænomenon, brought forward (as Rosenmuller thinks) to produce a strong effect on the minds of the shepherds. Hardt, Wetstein, and others, (absurdly, as I think,) refer this supernatural light to the extraordinary star which appeared at our Saviour's birth. Wetstein copiously illustrates both the word περιλάμπω and the opinion entertained by the Classical writers concerning the splendour attached to divine appearances. Eurip. Ion. 1549. τίς αἶκων θεοδόταν ὑπερτελής ἀνθήλιον πρόσσωπον ἐκφαίνει θεῶν; Plin. H. N. 2, 83. Lumen de cœlo noctu visum est C. Cæcilio et Cn. Papyrio Coss. et sæpe alias, ut diæi species—noctu luceret. Theocrit. Id. 24, 22. Hom.

Od. τ. 35. μέγα θαῦμα τὸ δ' ὀφθαλμοῖσιν ὁρᾶν, ἔμπης μοι τοῖχοι μεγάρον, καλαί τε μεσοδμαί, εἰλατῖναι τε δοκοὶ καὶ κίονες ὕψος ἔχοντες φαίνοντ' ὀφθαλμοῖς, ὥσπερ πυρὸς αἰθόμενιο. Ἡ μάλα τις θεὸς ἐνδὸν, οἱ οὐρανὸν εὐρὺν ἔχουσι. Diog. Laert. 8, 68. Jos. B. 6, 5, 3. κατὰ νυκτὸς ἐννάντην ὥραν, τοσοῦτον φῶς περιέλαμψε τὸν βωμὸν καὶ τὰς ναοὺς, ὥς δοκεῖν ἡμέραν εἶναι λαμπρὰν. We find from Liban. Or. 138. v. cited by Wetstein, that it was by the ancients thought *lucky* to have an heavenly vision in the *country*, rather than in the *town*. In answer to the obvious question, *why* God should send an heavenly appearance to shepherds, rather than to the rich and great, Theophyl. answers, διὰ τὸ ἀπλᾶστον τοῦ ἡθους καὶ ἁκακον, and adverts to the preference in this respect shewn by God to those pursuing pastoral occupations, (see Psal. 73, 70, 71.) and to the patriarchs, and David, &c. There was, too, a similar notion among the heathens, as we find from Servius on Virg. Ecl. 10, 26. Rusticis plerumque numini offerre se solebant. I may add, that this was of a piece with all the rest of the wonderful dispensations promulgated by our Redeemer.

10. εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην. The word *χάρα* is put by metonymy for the subject of rejoicing, as in James 1, 2. Arist. Plut. 637. λέγεις μοι χαρὰν. And so Eurip. Suppl. 383. διπλοῦν χάρμα. Εὐαγγελίζεσθαι is here simply for ἀπαγγέλλω, as often. (Rosenm. and Kuin.)

11. ἐτέχθη—σωτὴρ ὃς ἐστὶ Χριστὸς Κυρίος. Wetstein has produced a vast assemblage of citations from Classical authors, by which he has made it manifest, that the terms σωτὴρ, σωτὴρ τοῦ κόσμου, and σωτὴρ πάντων ἀνθρώπων cannot be truly applied to a mere man. Of these passages I shall lay before my readers the most apposite: Diog. Laert. 5, 16. Διὶ Σωτῆρι, καὶ θηνᾷ Ἀσωτείρῃ. Plut. 893. d. σωτῆρας ἀνέγραψαν θεοὺς & Dio. p. 978. v. τὸν μὲν Δίῳνα σωτῆρα καὶ θεὸν ἀποκαλοῦντων. Lucian. 62. θεοῖς σωτῆρσιν. Plut. 864. a. σωτῆρας ἀνηγόρευκε τῆς ἐλλάδος. Hom. Epigr. 32. εἰς Λισκούρους. Σωτῆρας τέκε παι-

δας ἐπιχθονίων ἀνθρώπων, αἰκνύοντων τε νεῶν. Herodian. 8, 3, 10. σωτήρας καὶ προμάχους Ἰταλίας πάσης ἀναγραφῆναι. Propert. 4, 6. Dionys. Halic. 10, 46. πατέρα, καὶ σωτήρα, καὶ θεόν, καὶ πάντα τὰ τιμιάτατα ὀνομάζοντες. Polyb. Exc. 97. Prusias senatum ita salutatur: χαίρετε θεοὶ σωτῆρες. Schol. Eurip. Hippolyt. 88. ἀνάξ κυρίως σωτῆρ, τοὺς οὖν θεοὺς ἀνακτας καὶ Σωτήρας καλοῦμεν· καταχρηστικῶς δὲ καὶ τοὺς δεσπότας ἀνακτας καλοῦμεν, αἷς δευτέρους σωτῆρας. Herodot. 7, 192. Ποσειδέωνι σωτῆρι εὐξάμενοι.—templum ποσειδέωνος σωτῆρος ἐπωνυμίην. I add, from Bulkley, Procl. in Plat. Theol. 5, 29. Τὸ τρίτον τοίνυν τῷ Σωτῆρι—τὴν δημιουργικὴν μονάδα νοήσωμεν· & 6, 19. p. 399. Δημιουργικὸς καὶ ὁ Σωτῆρ Ζεὺς. This subject has been admirably treated by our very learned countryman Bp. Pearson.

11. ἐτέχθη ὑμῖν, i. e. to you *Jeus*, but for the good of the *whole world*. So Lucan. 2, 383. Non sibi, sed, toti genitum se credere mundo. See Cic. Off. 1, 7. Plat. Ep. ad Arch. Plut. Lycur. p. 41. A. Zohai calls the Angels the superior family of God, men the inferior. Here we see the superior rejoicing over the good of the inferior family. (Grot. & Wets.)

13. Our translators wrongly render *the babe*, but rightly *a manger*; for all the best, and indeed *most*, of the MSS. omit the article. In Campbell there is just the contrary error. Grotius justifies the use of the article by the following learned remark: "Ita sæpe scriptores sua verba aliorum directis orationibus permiscunt. Simillimum est illud apud Matth. 26, 18. Tale est et apud Virgil. Et nunquam fatis concessa moveri Apparet Camarina procul. But to this principle we *need* not, nay, we *must not*, resort on the present occasion, since the preponderating weight of authority demands the *omission* of the article.

13. στρατιᾶς οὐρανίου. The Hebrews called the angels by whom the throne of God is surrounded, צְבָאוֹת הַשָּׁמַיִם. The Platonic Theology similarly admitted numerous hosts of inferior Gods corresponding to the Angels of the Hebrew Theology. In this

view Bulkley has cited the following passages from Proclus. in Platon. Theol. 6, 18. τῶν ἐγκοσμίων (scil. θεῶν) στρατεῖαν & 19, p. 397. στρατεία θεῶν καὶ δαιμόνων κατὰ ἕνδεκα μέρη κεκοσμημένη· & p. 398. Ὅδε ἡγεμῶν τῶν δώδεκα στατίας ἡγείται τῆς κατὰ ἕνδεκα μέρη νεμεμημένης· & chap. 21. Πολὺν στρατὸν τῶν μεριστῶν θεῶν.

14. δόξα ἐν ὑψίστοις, scil. τόποις, i. e. cœlis. The *plural* is used with reference to the Hebr. עֶלְיוֹן, which never occurs in the singular. "As the Jews (says Campbell) reckoned three heavens, the *highest* was considered as the place of the throne of God. When we find it contrasted with *earth* (as in the present verse), we have reason to assign it this meaning; the one is mentioned as the habitation of God, the other as that of men. This is entirely in the Jewish manner. "God is in heaven, and thou upon the earth." Eccl. 5, 2.

14. δόξα—ἐν ἀνθρώποις εὐδοκία. On the true reading and interpretation of these words, there has been much diversity of opinion. See Pole, Wolf, and Koecher, and especially Kuinoel, to whom I am indebted for most of the following observations. It has been doubted whether this *carmen*, or doxology, consists of *two*, or of *three* numbers, or sentences. The general opinion has been, and is, that there are *three*. Some, however, as Rus. Segaar. and Noesselt, recognise but *two*, to which the third is but a corollary to, or interpretation of, the preceding; for otherwise, (say they,) καὶ could hardly have been omitted before εὐδοκία ἐν ἀνθρώποις. To this Kraft has replied, that the καὶ is transposed, as is not-unfrequently the case. Secondly, it has been debated, whether the ellipsis is here to be supplied by ἔστι or ἔστω. Those who adopt the latter, remark, that this is more frequent in a doxology, and refer to Matth. 21, 9. Luke 19, 38. where ἔστω is supplied. But the former ellipsis, which is sanctioned by Theophylact and others, has been defended by Noesselt, who compares 1 Pet. 4, 11. It has been observed too, by

Kraft: "Angeli dicuntur Deum laudasse, differunt verò *laudare* et *optare*, quia laudantur præsentialia, quæ tanquam celebratione dignâ denuntiantur, agnoscuntur atque deprædicantur, vel tanquam certa causa insequentium bonorum cum applausu declarantur. Atque hoc in præsenti cantico fieri, res ipsa docet." Thirdly, the Commentators have disputed concerning the sense of the words εἰρήνη and εὐδοκία, and some have thought that εὐδοκία is to be altered. Kuinoel proceeds to detail the opinions of several recent critics, which I cannot find room to insert. I must, however, advert to the opinion of those who propose to alter the present reading. Moerlius would read εὐδοκίας, with the Vulgate, Gothic, and Saxon versions, and some Fathers. This reading is defended by Noesselt, who renders, "nunc regnat in terrâ pax inter homines gratiosos Deo." So that ἀνθρώποι εὐδοκίας may be, "*the men who find favour in the sight of God.*" But there is such very little *authority* for εὐδοκίας, it is liable to so many objections, and may be so easily accounted for as an error, that I entirely assent to Wetstein and Kuinoel, that the common reading must be retained. The former acutely observes: "Præterquàm enim quod in subito et magno gaudio oratio soleat esse abrupta, non video, quomodo ἀνθρώποι εὐδοκίας intelligi possint: si enim accipias de bonâ voluntate Dei, cogeris duplex hominum genus statuere, alterum, cui favet, alterum, cui non favet; quod contradiceret iis quæ præcedunt, ubi dicitur pax esse in terrâ, adeoque Deum toti humano generi favere: sin accipias de bonâ voluntate hominum, quòd etiam Latinus interpres sensisse videtur, illi jam pacem habebant. Et sanè sunt verba Vallæ, quid attinebat precari pacem quasi non habentibus? Ergo precabantur angeli pacem super terram, et in omnibus hominibus bonam voluntatem, et iis præcipuè, qui eum non habent—ergo sit bona voluntas in iis, in quibus non est."

15. καὶ οἱ ἄνθρωποι οἱ τοιούτους. The καὶ is used

pleonastically, like the Hebr. *ו*, with respect to the next words. Grotius, and many others, maintain; that there is a pleonasm of *ἄνθρωποι*, which some account a Hebraism. Others, however, cite similar pleonasms from the Greek writers, such as *ἀπὴρ στρατηγος* in Herod. 6, 92. *ἄνθρωπος μάντις* in 6, 83. and Kuinoel refers us to Weiske de Pleon. Gr. But all the Commentators seem to have taken an incorrect view of the phrase, which was long ago shewn by Valk. Adn. Crit. in N. Test. p. 336. *not to be a pleonasm*. His annotation is very long and erudite; and I must recommend it to the perusal of my critical readers. For the benefit of those who have not the work, I shall select the most important matter. The expression is not *ἄνθρωποι ποιμένες* (as elsewhere *ἄνδρες βουκόλοι*) but each word has the article, which, being repeated, has the same force as in the best Attic writers. So Thucyd. 8, 77. *οἱ δὲ πεμφθέντες ἐς Σάμω, οἱ δέκα πρεσβευταί* and L. 4. p. 301, 95. *αἱ πόλεις πυθανόμεναι, αἱ τῶν Ἀθηναίων ὑπῆκοι*. Xenoph. Cyr. L. 5. *καὶ οἱ ἄνδρες ἀποθήσκουσι τρεῖς ἄν-τες, οἱ πρέσβεις, καταλευσθέντες*. Aristoph. Pac. 643. *οἱ δὲ τὰς πληγὰς ὀρώντες ὥς ἔτυπτον οἱ ξένοι*. There is, therefore, no doubt but that the words of Luke should be thus pointed, *οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους*, *the men (those shepherds I mean, of whom I began to speak at ver. 8.) said to each other*, &c. Thus there is no occasion to cancel the words, as Bp. Barrington and Dr. Owen propose.

19. *πάντα συνετήρει τὰ ῥήματα, συμβάλλουσα ἐν τῇ καρδίᾳ*, kept them in mind; i. e. kept her mind intent on the event of them. So Grotius, who compares the use of the Hebr. *וַיִּשְׁמַע* in Job. 23, 12. Wetstein cites Dan. 7, 28. *καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα*, and ver. 51. Also Polyb. p. 1293. *ἡ δὲ σύγκλητος διακούσασα τῶν κατηγορούντων, οὐτ' ἀπέκρινε τὰς διαβολὰς, οὐτ' ἐξέφαινε τὴν ἑαυτῆς γνώμην, ἀλλὰ συνετήρει παρ' ἑαυτῇ, διαπιστοῦσα καθόλου τοῖς περὶ τὸν Εὐμένη καὶ τὸν Ἀντιόχον*. Hesiod. Op. 491. referred to by Kuinoel.

19. συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, revolving them in her mind, and accurately weighing and considering them, διαλογιζομένη, to which verb is also added ἐν ταῖς καρδίαις, in Mark 2, 6. Luke 5, 22. So Hom. II. α. 297. σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. & δ. 39. Theocrit. Id. 25, 163. Herodot. 7, 51. 8, 68. See Raphel's Obs. Herodot. ad h. l. and Valek. Animadv. ad Ammon. p. 76. (Kuinoel.) Others, with Alberti, render, Rerum intelligendarum vim conjectura assequi conabatur. Of this phrase, as used of conjecturers and interpreters of dreams, Wetstein has given upwards of sixty examples. Campbell, however, adopts the first mentioned interpretation, and translates *weighing*, then adverting to the formidable array of Classical examples on the other side, he takes occasion to make a few observations on the manner in which authorities are sometimes alleged by critics. "They seem (says he) to think, that if the words of a quotation, taken by themselves, make sense, when interpreted in the way they propose, it is sufficient evidence that they have given the meaning of the author in that place. Now this is, in reality, no evidence at all. That such an interpretation yields *a sense*, is one thing; that it yields *the sense*, of the author, is another. Of two different meanings, the chief consideration, which can reasonably ascertain the preference, is, when one clearly suits the scope of the author, and the connection of the paragraph, and the other does not. Yet if the sentence be considered independently, it may make sense either way explained. That this is the case with Elsner's examples, (and therefore Wetstein's), wherein the verb συμβάλλειν is equally capable of being translated *to guess* as *to understand*, I should think it losing time to illustrate. The judicious critic, when he considers the connection, will find them, if I mistake not, more capable of being rendered in the former way than in the latter. They all relate to dreams and oracles, concerning which, the heathens themselves admitted that there could be no certain knowledge.

I must further observe in passing, that it is not in the manner of the Sacred writers to celebrate the *abilities* of the Saints, but their *virtues*. Whenever they commend, they hold forth an object of imitation to their readers. The understanding of this excellent personage was merely an ability or talent; but her weighing every thing that related to this most important subject, and carefully treasuring it up in her memory, was an evidence of her piety, and of the ardent desire she had to learn the things of God. This is a thing imitable by others; but neither natural acuteness of understanding, nor supernatural gifts, can properly be objects of imitation to us."

22. ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, i. e. of the mother and child. It is well known that child-bed women were, by the Levitical Law, bound to keep at home forty days, during which they were regarded as impure, at the end of which period it was incumbent on them to offer up purificatory sacrifice. See Lightfoot and Schoettgen. Moreover, if the offspring was a first-born, it was to be redeemed by the payment of five shekels. Thus also among the Gentiles women in this situation were accounted impure, and were required to undergo the ceremony of lustration. See Spanheim on Calim. h. in Ion. v. 16. h. in Delum. 5, 111. Barnes on Eurip. Iph. in Taur. 5, 382. Censorin. de die natali, Ch. 2. (Grot. De Dieu, Rosenm. and Kuinoel.) There is here some variety of reading. Some copies have αὐτοῦ, others αὐτῆς, but the great majority αὐτῶν. For the first two readings there is little or no authority. Αὐτῆς is justly suspected to be a παραδιδόσσις, and to have proceeded (as did the omission of αὐτῶν) from the superstition of those who were scandalized at the idea of impurity being ascribed to Jesus. But it should be considered that the impurity was only external and ceremonial, not moral, it being merely an obligation and restraint laid on women newly brought-to-bed, till after the performance of certain rites. We must not, there-

fore, connect with the notion of this ceremonial impurity, any degree of moral pravity. And although the law of purification does only specify the mother, yet it cannot be doubted but that the infant at the breast must have been comprehended, since the impurity being communicable by contact, the infant could not but be impure also. Αὐτῶν, therefore, has been deservedly adopted by most modern Critics.

22. ἀνήγαγον — τῷ Κυρίῳ. For the purpose (it should seem) of thus discharging two duties at once, the purification of the mother and the redeeming of the child. See Campbell. Παραστήναι is here used κατ' ἐξοχήν, of victims brought to the altar, and offerings consecrated to God, as the Hebr. צָרַחַת, and the Latin *admovere* and *sistere*. The verb ἀνάγειν is, however, generally used of sacrifices.

23. ἁγίον — κληθήσεται, consecratus Domino esto, *let him be consecrated*. The future has here, as often in Hebrew and Hellenistic Greek, the force of the imperative. Or, καλεῖσθαι may not have precisely the sense of εἶναι, but may answer to our words *held, accounted, considered*.

24. θυσίαν, offering. The word θυσίαν is here taken in a general sense: for it includes both the ὁλοκαύτωμα and τὸ περὶ ἁμαρτίας. (Rosenm.)

24. ζεύγος, jugum, a pair, corresponding to the Hebr. יָוֶה. So also the Classical writers, of whom Wetstein cites Herod. 3, 76. ἐφάνη ἰρήκων ζ. ζεύγεα, δύο αἰγυπίων ζεύγεα διαύκοντα.

25. Whō this Simeon here mentioned was has been much discussed. See Wolf and Koecher. Wetstein thinks that no other can be meant but Simeon the father of Gamaliel, of whom we read in Acts 5, 34. This point, however, must be acknowledged one of very uncertain determination.

25. εὐλαβής. This word has properly the same sense as εὐληπτος, and is explained by Suidas ὁ εἰς λάβην ἐπιτηδεύς. 1stly, it is used *passively of things* which may easily be touched or handled, or laid hold of. So Lucian, in Timon. p. 114. ed. Græv.

ἡ πενία ὃ ἔμπαλιν ἐξώδης τε καὶ εὐλαβής: *Adly, actively of persons, he who handles any thing dexterously, (ἐν) carefully, cautiously, reverently, and, metaphorically, he who is cautious, circumspect, and κατ' ἐξοχήν, one who is so towards God, who fears God, a pious and religious person.* This sense of *religious* extends both to εὐλαβής and its derivatives. So also in the Classical writers, as, for instance, the following, cited by Wetstein. Plato de Legg. 6. εὐλαβεῖσθαι θεόν. Demosth. c. Mid. οὕτως εὐλαβῶς, οὕτως εὐσεβῶς, ὅτω μετρίως διακεῖσθαι. Plut. Camill. p. 139. D. τὴν τοῦ ἀλβίνου πρὸς τὸ θεῖον εὐλαβείαν καὶ τιμὴν. So *metuo* in the Latin. Thus Juven. 14, 141. "Quidam sortiti metuentem sabbata patrem, Nil præter nubes et cœli numen adorant, Nec distare putant humana carne suillam, Qua pater abstinuit; mox et præputia ponunt. Romanas autem soliti contemnere leges, Judaicum ediscunt, et servant, ac metuunt jus. Inscript. Soteriæ matri pientissimæ, Religionis Judaicæ metuenti." Ovid, M. 5, 100. "Emathion æqui cultor, timidusque deorum." So that Valckn. on Eurip. Hipp. 1452. was not justified in saying that εὐλαβής was never used in this sense by the ancient Classical writers.

25. προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ. As παρακαλεῖν, in Hellenistic Greek, denotes *to counsel, refresh, &c.* So παράκλησις signifies *solace, consolation, &c.* and herè, by metonymy and abstract for concrete, it is used instead of παράκλητος. So in Naham 3, 7. the Hebr. מַנְחֵם is rendered by the Sept. παράκλησιν, the Vulg. *consolatorem*. That the name of παράκλητος (*consoler*) was by the Jews frequently applied to the Messiah, and that the Jews often used the formula προσδεχέσθαι τὴν παράκλησιν τοῦ Ἰσραήλ, and expected from this *consoler* a deliverance from the calamities which then oppressed them under the Roman yoke, is manifest from the passages produced by Lightfoot, Wetstein, Capellus, and others.

26. ἦν αὐτῷ κεχηρηματισμένον. The word κρηματίζω

signifies, *properly*, to *return* an answer by divine oracle, and, in the passive, to *receive* such an answer, or oracle, or revelation, and, *generally*, to receive any divine communication. This had been divinely revealed to him by *oral communication*, think Piscator and Stock; by *dream*, say Mayer, Vitringa, Rosem. and Kuinoel. Neither by angel nor voice, but δι' ἐπινοίας, says Grotius. Schoettgen thinks this revelation was first by *voice*, then by *internal conviction*, which the Jews reckoned among the kinds of prophecy, and called the Holy Spirit.

26. μὴ ἰδεῖν τὸν θάνατον, see death. So Ps. 89, 49. Hebr. 11, 5. Joh. 8, 9. An Hebraism like γένεσθαι θάνατου, &c. which occurs in Ps. 89, 49. מוֹת מוֹת. It is not, however, merely a Hebraism, for a very similar expression occurs in Eurip. Hercul. 515. ἀδὴν εἰσιδεῖν. Anthol. MS. 3, 83. κοίντου· εὐχόμενος, νούσαν ἐκτὸς, ἰδεῖν αἶδαν. (Wets. and Kuinoel.)

27. ἦλθεν ἐν τῷ πνεύματι, *impellente spiritu*, i. e. a thought, not to be suppressed, rose in his mind, that on that very day he must go to the temple. (Ros.)

27. τὸ εἶδεσμένον. Ἔθος properly signifies *mos*, but in Josephus it is perpetually used, like ἐντολὴ and δικαίωμα, of the ceremonial law, and sometimes in the Classical writers for *law*: just as the Latins use *mores* for *leges*. Thus the Hebr. מִשְׁפָּט is rendered *ethismos* in 1 Regg. 18, 28.

29. νῦν ἀπολύεις τὸν δοῦλόν σου. The word ἀπολύμι properly denotes *to loosen, set free, let go to one's country, home, &c.* So Polyb. 3, 85. ἀπέλυσε εἰς τὴν οἰκίαν. But it is here, by euphemism, metaphorically used of *death*; as in Num. 20, 29. Gen. 15, 2. ἐγὼ δὲ ἀπολύομαι ἄτεκνος. There is either an ellipsis of ἀπὸ τῆς γῆς, which is supplied in Job 3, 13. or τοῦ σώματος, as in Porph. de Abst. 4, 9. or τοῦ ζῆν, as in Ælian, V. H. 13, 20. Wetstein cites Plut. 108. c. ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς. Stat. Theb. 7, 366. "Et fessum vitâ dimittite Parcæ." Ter. Eunuch. 3, 5, 3. "Nunc est profecto, interfici quum perpeti me possum, ne hoc gaudium contaminet vitâ ægritu-

dine aliqua." Bereschith R. 68, 16. "Melius fuisse illi, ut dimitteretur in pace." Bulkley cites Lucan 5, 275. "Jam respices canos, Invalidasque manus, et inanes cerne lacertos: Usus abit vitæ: bellis consumpsimus ævum, Ad mortem dimitte senes." I add, Æschyl. Agam. 520. where the Herald, out of joy on returning to his native country, exclaims, τεθνᾶναι δ' οὐκ ἐτ' ἀντερῶ θεοῖς. Synes. 231. c. αὐτὴ κατεθναίνην τὸ πρῶτον σχῆμα τῆς πατρίδος ἀπολαβούσης. Æschyl. Choeph. 432. ἐπειτ' ἐγὼ νοσφίσης ὀλοίμαν. The word has also been illustrated by Grotius, Gattaker, Palairer, Munthe, Kypke, Crauser, Krebs, and Loesner. The result of their researches is this, that it is used partly of death, partly of deliverance from prison and bonds, from difficulties of various sorts, dismissal from office or function, &c. &c. In the use of the word, as found in the Scriptures, and the Philosophers, there is a manifest profession of hope in a future state, since the body is supposed to enchain the soul, and detain it from its native home.

30. ὅτι εἶδον οἱ ὀφθαλμοὶ μου. In the expression ὁ. μ. *my eyes*, Wetstein recognizes an emphasis. Beza, Georgius, and Palairer say that there is here a pleonasm; and they might have cited Gen. 45, 12. "And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you." But in both these passages, there is *also* an *emphasis*, of which Wetstein cites examples from Job 19, 27. 42, 5. 1 Joh. 1, 1. Τὸ σωτήριόν σου, thy Saviour. Here again (as in 26) we have abstract for concrete, cause for effect; a figure common to all languages, especially the Oriental ones.

31. κατὰ πρόσωπον π. τ. λ. A formula of similar import with ἐνώπιον, corresponding to the Hebrew עֲנִי. Many examples, however, of the phrase are here produced by Wetstein from Greek authors. Yet there is a difference between the Classical and Hellenistic use. In the latter there is generally a

pleonasm, in the former the phrase is usually significant.

32. *φῶς εἰς ἀποκάλυψιν ἔθνων*. Repeat *εἶδον οἱ ὀφθαλμοί*. For the wiser among the Jews of that age hoped that the Messiah would restore true religion, that the Gentiles would embrace their ancient Jewish faith, and thus be united with them. An opinion founded on many passages of the Old Testament. Here there seems to be an allusion to Is. 42, 6. "I will give you a light to the nations," *וְנָתַתִּי לְךָ אֶת הָאוֹר*. *Φῶς* has frequently (as here) the sense of *teacher*. Thus the consequent is put for the antecedent. (Kuin.) To the examples produced by the Commentators I add Eurip. Iph. Aul. 1502. *ἐθρεψας Ἑλλάδι μέγα φῶς*. Joh. 5, 35. *ἐκεῖνος ἦν ὁ λύχνος*. Liv. 1, 39. "Scire licet — hunc lumen quondam rebus nostris dubiis futurum," where see Doering. In this passage the Commentators, without cause, conjecture *columen*. Pind. Olym. 11, 96. *ὁ μὲν πλοῦτος ἀρεταῖς δεδαιδαλμένος* — *ἀστὴρ ἀρίστος* [I conjecture *ἀρίστος*] *ἀλαβινὸς Ἄνδρὶ φέγγος*.

33. *οὗτος κεῖται εἰς πᾶσιν καὶ ἀνάστασιν πολλῶν*. The phrase *κεῖσθαι εἰς πᾶσιν* denotes to be destined or appointed to any thing; as in Phil. 1, 17. 1 Th. 3, 8. There is a similar passage in Is. 40, 6. *πέθειω σε εἰς φῶς ἔθνων*. See also Is. 8, 14, 15. The destination here is, however, not to be understood as of *fatality*, but is only to be taken in *popular* acceptance, and must not be interpreted by the formulas of the schools, or the dicta of philosophers. This is the case generally with Oriental, and especially Scriptural, phraseology, which is, for the most part, popular phraseology. See Mor. cited by Rosenm. who acutely remarks: "Quum igitur quis *κεῖσθαι εἰς τι* dicitur, intelligitur, hoc illi quacunque de causâ certum paratumque esse, nec posse aliud de eo exspectari; atque causas cur nunc quidem aliud exspectari nequeat, esse naturam rei, hominum ingenia et mores, consilia Dei omnia moderantis, interdum etiam hoc, quod prænuntiatum sit." The

view Bulkley has cited the following passages from Proclus. in Platon. Theol. 6, 18. τῶν ἐγκοσμίων (scil. θεῶν) στρατείας & 19, p. 397. στρατεία θεῶν καὶ δαιμόνων κατὰ ἕνδεκα μέρη κεκοσμημένη & p. 398. Ὅδε ἡγεμῶν τῶν δώδεκα στατίας ἡγεῖται τῆς κατὰ ἕνδεκα μέρη νεμεμημένης & chap. 21. Πολὺν στρατόν τῶν μεριστῶν θεῶν.

14. δόξα ἐν ὑψίστοις, scil. τόποις, i. e. *cælis*. The plural is used with reference to the Hebr. עֲלֵיוֹן, which never occurs in the singular. "As the Jews (says Campbell) reckoned three heavens, the *highest* was considered as the place of the throne of God. When we find it contrasted with *earth* (as in the present verse), we have reason to assign it this meaning; the one is mentioned as the habitation of God, the other as that of men. This is entirely in the Jewish manner. "God is in heaven, and thou upon the earth." Eccl. 5, 2.

14. δόξα—ἐν ἀνθρώποις εὐδοκία. On the true reading and interpretation of these words, there has been much diversity of opinion. See Pole, Wolf, and Koecher, and especially Kuinoel, to whom I am indebted for most of the following observations. It has been doubted whether this *carmen*, or doxology, consists of *two*, or of *three* numbers, or sentences. The general opinion has been, and is, that there are *three*. Some, however, as Rus. Segaar. and Noesselt, recognise but *two*, to which the third is but a corollary to, or interpretation of, the preceding; for otherwise, (say they,) καὶ could hardly have been omitted before εὐδοκία ἐν ἀνθρώποις. To this Kraft has replied, that the καὶ is transposed, as is not-unfrequently the case. Secondly, it has been debated, whether the ellipsis is here to be supplied by ἔστι or ἔστω. Those who adopt the latter, remark, that this is more frequent in a doxology, and refer to Matth. 21, 9. Luke 19, 38. where ἔστω is supplied. But the former ellipsis, which is sanctioned by Theophylact and others, has been defended by Noesselt, who compares 1 Pet. 4, 11. It has been observed too, by

Kraft: "Angeli dicuntur Deum laudasse, differunt verò *laudare* et *optare*, quia laudantur præsentia, quæ tanquam celebratione dignâ denuntiantur, agnoscuntur atque deprædicantur, vel tanquam certa causa insequentium bonorum cum applausu declarantur. Atque hoc in præsenti cantico fieri, res ipsa docet." Thirdly, the Commentators have disputed concerning the sense of the words εἰρήνη and εὐδοκία, and some have thought that εὐδοκία is to be altered. Kuinoel proceeds to detail the opinions of several recent critics, which I cannot find room to insert. I must, however, advert to the opinion of those who propose to alter the present reading. Moerlius would read εὐδοκίας, with the Vulgate, Gothic, and Saxon versions, and some Fathers. This reading is defended by Noesselt, who renders, "nunc regnat in terrâ pax inter homines gratiosos Deo." So that ἀνθρώποις εὐδοκίας may be, "*the men who find favour in the sight of God.*" But there is such very little authority for εὐδοκίας, it is liable to so many objections, and may be so easily accounted for as an error, that I entirely assent to Wetstein and Kuinoel, that the common reading must be retained. The former acutely observes: "Præterquàm enim quod in subito et magno gaudio oratio soleat esse abrupta, non video, quomodo ἀνθρώποις εὐδοκίας intelligi possint: si enim accipias de bonâ voluntate Dei, cogeris duplex hominum genus statuere, alterum, cui favet, alterum, cui non favet; quod contradiceret iis quæ præcedunt, ubi dicitur pax esse in terrâ, adeoque Deum toti humano generi favere: sin accipias de bonâ voluntate hominum, quòd etiam Latinus interpres sensisse videtur, illi jam pacem habebant. Et sanè sunt verba Vallæ, quid attinebat precari pacem quasi non habentibus? Ergo precabantur angeli pacem super terram, et in omnibus hominibus bonam voluntatem, et iis præcipuè, qui eum non habent—ergo sit bona voluntas in iis, in quibus non est."

15. καὶ οἱ ἄνθρωποι οἱ τοιούτους. The καὶ is used

pleonastically, like the Hebr. *ו*, with respect to the next words. Grotius, and many others, maintain; that there is a pleonasm of *ἄνθρωποι*, which some account a Hebraism. Others, however, cite similar pleonasms from the Greek writers, such as *ἀνὴρ στρατήγος* in Herod. 6, 92. *ἄνθρωπος μάντις* in 6, 83. and Kuinoel refers us to Weiske de Pleon. Gr. But all the Commentators seem to have taken an incorrect view of the phrase, which was long ago shewn by Valk. Adn. Crit. in N. Test. p. 336. *not to be a pleonasm*. His annotation is very long and erudite; and I must recommend it to the perusal of my critical readers. For the benefit of those who have not the work, I shall select the most important matter. The expression is not *ἄνθρωποι ποιμένες* (as elsewhere *ἄνδρες βουκόλοι*) but each word has the article, which, being repeated, has the same force as in the best Attic writers. So Thucyd. 8, 77: *οἱ δὲ πεμφθέντες ἐς Σάμμον, οἱ δέκα πρεσβευταί*. and L. 4. p. 301, 95. *αἱ πόλεις πυνθανόμεναι, αἱ τῶν Ἀθηναίων ὑπήκοι*. Xenoph. Cyr. L. 5. *καὶ οἱ ἄνδρες ἀποθήσκουσι τρεῖς ἄν-τες, οἱ πρέσβεις, καταλευσθέντες*. Aristoph. Pac. 648. *οἱ δὲ τὰς πληγὰς ἰρῶντες ὥς ἔτυπτον οἱ ξένοι*. There is, therefore, no doubt but that the words of Luke should be thus pointed, *οἱ ἄνθρωποι, οἱ ποιμένες, εἰπὼν πρὸς ἀλλήλους, the men (those shepherds I mean, of whom I began to speak at ver. 8.) said to each other, &c.* Thus there is no occasion to cancel the words, as Bp. Barrington and Dr. Owen propose.

19. *πάντα συνετήρει τὰ ῥήματα, συμβάλλουσα ἐν τῇ καρδίᾳ*, kept them in mind; i. e. kept her mind intent on the event of them. So Grotius, who compares the use of the Hebr. *זָכַר* in Job. 23, 12. Wetstein cites Dan. 7, 28: *καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα*, and ver. 51. Also Polyb. p. 1293. *ἡ δὲ σύγκλητος διακούσασα τῶν κατηγορούντων, οὐτ' ἀπέβριπτε τὰς διαβολὰς, οὐτ' ἐξέφαινε τὴν ἑαυτῆς γνώμην, ἀλλὰ συνετήρει παρ' ἑαυτῇ, διαπιστοῦσα καθόλου τοῖς περὶ τὸν Εὐμένη καὶ τὸν Ἀντιόχον*. Hesiod. Op. 491. referred to by Kuinoel.

19. συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς, revolving them in her mind, and accurately weighing and considering them, διαλογιζομένη, to which verb is also added ἐν ταῖς καρδίαις, in Mark 2, 6. Luke 5, 22. So Hom. II. α. 297. σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. & δ. 39. Theocrit. Id. 25, 163. Herodot. 7, 51. 8, 68. See Raphel's Obs. Herodot. ad h. l. and Valek. Animadv. ad Ammon. p. 76. (Kuinoel.) Others, with Alberti, render, Rerum intelligendarum vim conjectura assequi conabatur. Of this phrase, as used of conjecturers and interpreters of dreams, Wetstein has given upwards of sixty examples. Campbell, however, adopts the first mentioned interpretation, and translates *weighing*, then adverting to the formidable array of Classical examples on the other side, he takes occasion to make a few observations on the manner in which authorities are sometimes alleged by critics. "They seem (says he) to think, that if the words of a quotation, taken by themselves, make sense, when interpreted in the way they propose, it is sufficient evidence that they have given the meaning of the author in that place. Now this is, in reality, no evidence at all. That such an interpretation yields *a sense*, is one thing; that it yields *the sense*, of the author, is another. Of two different meanings, the chief consideration, which can reasonably ascertain the preference, is, when one clearly suits the scope of the author, and the connection of the paragraph, and the other does not. Yet if the sentence be considered independently, it may make sense either way explained. That this is the case with Elsner's examples, (and therefore Wetstein's), wherein the verb συμβάλλειν is equally capable of being translated *to guess* as *to understand*, I should think it losing time to illustrate. The judicious critic, when he considers the connection, will find them, if I mistake not, more capable of being rendered in the former way than in the latter. They all relate to dreams and oracles, concerning which, the heathens themselves admitted that there could be no certain knowledge.

I must further observe in passing, that it is not in the manner of the Sacred writers to celebrate the *abilities* of the Saints, but their *virtues*. Whenever they commend, they hold forth an object of imitation to their readers. The understanding of this excellent personage was merely an ability or talent; but her weighing every thing that related to this most important subject, and carefully treasuring it up in her memory, was an evidence of her piety, and of the ardent desire she had to learn the things of God. This is a thing imitable by others; but neither natural acuteness of understanding, nor supernatural gifts, can properly be objects of imitation to us."

22. ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, i. e. of the mother and child. It is well known that child-bed women were, by the Levitical Law, bound to keep at home forty days, during which they were regarded as impure, at the end of which period it was incumbent on them to offer up purificatory sacrifice. See Lightfoot and Schoettgen. Moreover, if the offspring was a first-born, it was to be redeemed by the payment of five shekels. Thus also among the Gentiles women in this situation were accounted impure, and were required to undergo the ceremony of lustration. See Spanheim on Calim. h. in Ion. v. 16. h. in Delum. 5, 111. Barnes on Eurip. Iph. in Taur. 5, 382. Censorin. de die natali, Ch. 2. (Grot. De Dieu, Rosenm. and Kuinoel.) There is here some variety of reading. Some copies have αὐτοῦ, others αὐτῆς, but the great majority αὐτῶν. For the first two readings there is little or no authority. Αὐτῆς is justly suspected to be a παραδιόρθωσις, and to have proceeded (as did the omission of αὐτῶν) from the superstition of those who were scandalized at the idea of impurity being ascribed to Jesus. But it should be considered that the impurity was only external and ceremonial, not moral, it being merely an obligation and restraint laid on women newly brought-to-bed, till after the performance of certain rites. We must not, there-

fore, connect with the notion of this ceremonial impurity, any degree of moral pravity. And although the law of purification does only specify the mother, yet it cannot be doubted but that the infant at the breast must have been comprehended, since the impurity being communicable by contact, the infant could not but be impure also. Αὐτῶν, therefore, has been deservedly adopted by most modern Critics.

22. ἀνήγαγον — τῷ Κυρίῳ. For the purpose (it should seem) of thus discharging two duties at once, the purification of the mother and the redeeming of the child. See Campbell. Παραστήναι is here used κατ' ἐξοχήν, of victims brought to the altar, and offerings consecrated to God, as the Hebr. צָרַח, and the Latin *admovere* and *sistere*. The verb ἀνάγειν is, however, generally used of sacrifices.

23. ἄγιον—κληθήσεται, consecratus Domino esto, *let him be consecrated*. The future has here, as often in Hebrew and Hellenistic Greek, the force of the imperative. Or, καλεῖσθαι may not have precisely the sense of εἶναι, but may answer to our words *held, accounted, considered*.

24. θυσίαν, offering. The word θυσίαν is here taken in a general sense: for it includes both the ὁλοκαύτωμα and τὸ περὶ ἁμαρτίας. (Rosenm.)

24. ζεύγος, jugum, a pair, corresponding to the Hebr. תַּזָּב. So also the Classical writers, of whom Wetstein cites Herod. 3, 76. ἐφάνη ἰρήκων ζ. ζεύγεα, δύο αἰγυπτιῶν ζεύγεα διαύκοντα.

25. Who this Simeon here mentioned was has been much discussed. See Wolf and Koecher. Wetstein thinks that no other can be meant but Simeon the father of Gamaliel, of whom we read in Acts 5, 34. This point, however, must be acknowledged one of very uncertain determination.

25. εὐλαβής. This word has properly the same sense as εὐληπτος, and is explained by Suidas ὁ εἰς λάβην ἐπιτηδεύς. 1stly, it is used *passively of things* which may easily be touched or handled, or laid hold of. So Lucian, in Timon. p. 114. ed. Græv.

ἡ πενία δ' ἔμπαλιν ἐξώδης τε καὶ εὐλαβῆς : 2dly, actively of persons, he who handles any thing dexterously, (έν) carefully, cautiously, reverently, and, metaphorically, he who is cautious, circumspect, and κατ' ἐξοχήν, one who is so towards God, who fears God, a pious and religious person. This sense of religious extends both to εὐλαβῆς and its derivatives. So also in the Classical writers, as, for instance, the following, cited by Wetstein. Plato de Legg. 6. εὐλαβεῖσθαι θεόν. Demosth. c. Mid. οὕτως εὐλαβῶς, οὕτως εὐσεβῶς, ὅτω μετρίως διακεῖσθαι. Plut. Camill. p. 139. D. τὴν τοῦ ἀλβίνου πρὸς τὸ θεῖον εὐλαβείαν καὶ τιμὴν. So *metuo* in the Latin. Thus Juven. 14, 141. "Quidam sortiti metuentem sabbata patrem, Nil præter nubes et coeli numen adorant, Nec distare putant humana carne suillam, Qua pater abstinuit; mox et præputia ponunt. Romanas autem soliti contemnere leges, Judaicum ediscunt, et servant, ac metuunt jus. Inscript. Soteriæ matri pientissimæ, Religionis Judaicæ metuenti." Ovid, M. 5, 100. "Emathion æqui cultor, timidusque deorum." So that Valckn. on Eurip. Hipp. 1452. was not justified in saying that εὐλαβῆς was never used in this sense by the ancient Classical writers.

25. προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ. As παρακαλεῖν, in Hellenistic Greek, denotes to counsel, refresh, &c. So παράκλησις signifies solace, consolation, &c. and here, by metonymy and abstract for concrete, it is used instead of παράκλητος. So in Naham 3, 7. the Hebr. מַנְחֵם is rendered by the Sept. παράκλησιν, the Vulg. *consolatorem*. That the name of παράκλητος (*consoler*) was by the Jews frequently applied to the Messiah, and that the Jews often used the formula προσδέχεσθαι τὴν παράκλησιν τοῦ Ἰσραήλ, and expected from this *consoler* a deliverance from the calamities which then oppressed them under the Roman yoke, is manifest from the passages produced by Lightfoot, Wetstein, Capellus, and others.

26. ἦν αὐτῷ κεκηρηματισμένον. The word κρηματίζω

signifies, *properly*, to *return* an answer by divine oracle, and, in the passive, to *receive* such an answer, or oracle, or revelation, and, *generally*, to receive any divine communication. This had been divinely revealed to him by *oral communication*, think Piscator and Stock; by *dream*, say Mayer, Vitranga, Rosem. and Kuinoel. Neither by angel nor voice, but δι' ἐπινοίας, says Grotius. Schoettgen thinks this revelation was first by *voice*, then by *internal conviction*, which the Jews reckoned among the kinds of prophecy, and called the Holy Spirit.

26. μὴ ἰδεῖν τὸν θάνατον, see death. So Ps. 89, 49. Hebr. 11, 5. Joh. 8, 9. An Hebraism like γένεσθαι θάνατου, &c. which occurs in Ps. 89, 49. מוֹת מוֹת. It is not, however, merely a Hebraism, for a very similar expression occurs in Eurip. Hercul. 515. αἰδὴν εἰσιδεῖν. Anthol. MS. 3, 83. κοίντου· εὐχόμενος, νούσων ἐκτός, ἰδεῖν αἰδαν. (Wets. and Kuinoel.)

27. ἦλθεν ἐν τῷ πνεύματι, *impellente spiritu*, i. e. a thought, not to be suppressed, rose in his mind, that on that very day he must go to the temple. (Ros.)

27. τὸ εἶδεσμένον. Ἔθος properly signifies *mos*, but in Josephus it is perpetually used, like ἐντολὴ and δικαίωμα, of the ceremonial law, and sometimes in the Classical writers for *law*: just as the Latins use *mores* for *leges*. Thus the Hebr. מִשְׁפָּט is rendered ἐθισμός in 1 Regg. 18, 28.

29. νῦν ἀπολύεις τὸν δοῦλόν σου. The word ἀπολύμι properly denotes *to loosen, set free, let go to one's country, home, &c.* So Polyb. 3, 85. ἀπέλυσε εἰς τὴν οἰκίαν. But it is here, by euphemism, metaphorically used of *death*; as in Num. 20, 29. Gen. 15, 2. ἐγὼ δὲ ἀπολύομαι ἄτεκνος. There is either an ellipsis of ἀπὸ τῆς γῆς, which is supplied in Job 3, 13. or τοῦ σώματος, as in Porph. de Abst. 4, 9. or τοῦ ζῆν, as in Ælian, V. H. 13, 20. Wetstein cites Plut. 108. c. ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς. Stat. Theb. 7, 366. "Et fessum vitā dimittite Parcæ." Ter. Eunuch. 3, 5, 3. "Nunc est profecto, interfici quum perpeti me possum, ne hoc gaudium contaminet vitā ægritu-

dine aliquā.” Bereschith R. 63, 16. “Melius fuisset illi, ut dimitteretur in pace.” Bulkley cites Lucan 5, 275. “Jam respices canos, Invalidasque manus, et inanes cerne lacertos: Usus abit vitæ: bellis consumpsimus ævum, Ad mortem dimitte senes.” I add, Æschyl. Agam. 520. where the Herald, out of joy on returning to his native country, exclaims, τεθνάναι δ' οὐκ ἐτ' ἀντερῶ θεοῖς. Synes. 231. c. αὐτίκα τεθναίην τὸ πρῶτον σχῆμα τῆς πατρίδος ἀπολαβούσης. Æschyl. Choeph. 432. ἐπειτ' ἐγὼ νοσφίσης ἐλοίμαν. The word has also been illustrated by Grotius, Gattaker, Palaiet, Munthe, Kypke, Crauser, Krebs, and Loesner. The result of their researches is this, that it is used partly of death, partly of deliverance from prison and bonds, from difficulties of various sorts, dismissal from office or function, &c. &c. In the use of the word, as found in the Scriptures, and the Philosophers, there is a manifest profession of hope in a future state, since the body is supposed to enchain the soul, and detain it from its native home.

30. ὅτι εἶδον οἱ ὀφθαλμοὶ μου. In the expression ὁ μ. *my eyes*, Wetstein recognizes an emphasis. Beza, Georgius, and Palaiet say that there is here a pleonasm; and they might have cited Gen. 45, 12. “And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.” But in both these passages, there is *also* an *emphasis*, of which Wetstein cites examples from Job 19, 27. 42, 5. 1 Joh. 1, 1. Τὸ σωτήριόν σου, thy Saviour. Here again (as in 26) we have abstract for concrete, cause for effect; a figure common to all languages, especially the Oriental ones.

31. κατὰ πρόσωπον π. τ. λ. A formula of similar import with ἐνώπιον, corresponding to the Hebrew לְפָנַי. Many examples, however, of the phrase are here produced by Wetstein from Greek authors. Yet there is a difference between the Classical and Hellenistic use. In the latter there is generally a

pleonasm, in the former the phrase is usually significant.

32. *φῶς εἰς ἀποκάλυψιν ἔθνων*. Repeat *εἶδον οἱ ὀφθαλμοί*. For the wiser among the Jews of that age hoped that the Messiah would restore true religion, that the Gentiles would embrace their ancient Jewish faith, and thus be united with them. An opinion founded on many passages of the Old Testament. Here there seems to be an allusion to Is. 42, 6. "I will give you a light to the nations," *וְנִתְּנָה לְעַמִּי*. *Φῶς* has frequently (as here) the sense of *teacher*. Thus the consequent is put for the antecedent. (Kuini.) To the examples produced by the Commentators I add Eurip. Iph. Aul. 1502. *ἐθρεψας Ἑλλαδι μέγα φῶς*. Joh. 5, 35. *ἐκείνος ἦν ὁ λύχνος*. Liv. 1, 39. "Scire licet — hunc lumen quondam rebus nostris dubiis futurum," where see Doering. In this passage the Commentators, without cause, conjecture *columen*. Pind. Olym. 11, 96. *ὁ μὲν πλοῦτος ἀρεταῖς δαδαιδαλμένος* — *ἀστὴρ ἀρίστος* [I conjecture *ἀρίστος*] *ἀλαβινὸς Ἄνδρὶ φέγγος*.

33. *οὗτος κεῖται εἰς πῶσιν καὶ ἀνάστασιν πολλῶν*. The phrase *κεῖσθαι εἰς πῶσιν* denotes to be destined or appointed to any thing; as in Phil. 1, 17. 1 Th. 3, 8. There is a similar passage in Is. 49, 6. *πέθεικω σε εἰς φῶς ἔθνων*. See also Is. 8, 14, 15. The destination here is, however, not to be understood as of *fatality*, but is only to be taken in *popular* acceptance, and must not be interpreted by the formulas of the schools, or the dicta of philosophers. This is the case generally with Oriental, and especially Scriptural, phraseology, which is, for the most part, popular phraseology. See Mor. cited by Rosenm. who acutely remarks: "Quum igitur quis *κεῖσθαι εἰς τὶ* dicitur, intelligitur, hoc illi quacunque de causâ certum paratumque esse, nec posse aliud de eo exspectari; atque causas cur nunc quidem aliud exspectari nequeat, esse naturam rei, hominum ingenia et mores, consilia Dei omnia moderantis, interdum etiam hoc, quod prænuntiatum sit." The

word *παῶσιν* and *ἀναστάσιν*, *rise* and *fall*, are to be taken figuratively of happiness or misery. This is to be explained, says Kuinoel, from the *event*: q. d. Many will acknowledge him as the Messiah, will approve of his doctrines, and thus promote their own happiness: but many also will reject him, and thus bring misery upon themselves. See the excellent annotation of Grot. as also Wolf in loc. Le Clerc takes it as a metaphor, from a stone in a path, against which heedless passengers may stumble. Matth. 21, 44. Rom. 9, 32, 33. Simeon implies that Christ will be the occasion of sin and offence to those who look for a temporal Messiah, and of reformation and forgiveness to those who are less prejudiced against him.

34. καὶ εἰς σημεῖον ἀντιλεγόμενον. So Ezekiel 14. says that he shall be *נֶטְוָל*, *eis téras*. The *σημεῖον* Brug. Beza, Maldonati, Flacius, Drs. Macknight and Doddridge, explain by a *butt* or *mark to shoot at*, which Doddridge thinks finely intimates the deliberate malice of Christ's persecutors. In this view there is a very apposite citation adduced by Wetstein from Philo de Maledictione, T. 21, 481, 80. *προκείμεναι γὰρ σκοπὸς τοῖς ἐθέλουσιν ἄγειν, φέρειν, ἀρπάζειν, ὑβρίζειν, τιτρώσκειν, εἰς βλάβας, εἰς αἰκίας, εἰς πανωλεθρίαν· ὡς μηδὲν ἀφεθῆναι τῶν βλημάτων κωφόν, ἀλλ' εὐσκοπα καὶ εὐστοχα πάντα.* I cannot, however, find any *authority* for this signification of *σημεῖον*. It seems, therefore, safer to interpret thus: "That he should be a *monument*, and a *remarkable example*, of rejection and contempt."

35. τὴν ψυχὴν διελεύσεται ῥομφαία. Bitter griefs are by the Hebrew, and even the Greek writers, termed *wounds of the mind*, and men's minds are said to be transfixed with them, as with arrows, swords, &c. Of this metaphor Wetstein has produced examples from Hom. Il. λ. 268. 2, 3, & 9. Liban. 780. A. Julian. Paneg. 3. Jos. Ant. 8, 8, 3. Virg. Æn. 12, 168. "Et tristi turbatam vulnerè mentis." Stat. 10, 619. "Non secus ac tortâ trajec-

tus cuspidē pectus Accipit exanimis." Diod. Sic. 13, 58. οἷονεῖ νυγμοὺς εἰς τὴν ψυχὴν λαμβάνουσai περιπαθεῖς ἐγένοντο, καὶ πολλὰ τὴν ἑαυτῶν ψυχὴν καταδύροντο: where see Wessel and Valck. on the Phoen. 1098. I add the following examples. Archil. 67, 3. χαλεπήσιν ὀδύνησι πεπαρμένος δι' ὀστέων: where see the passages produced by Jacobs, in which πείρομαι is said to be used with reference to the pains with which the body or mind is tormented. Hom. Il. λ. 269. αἷς δ' ὅταν αἰδίνουσιν ἐχὴ βέλος ὀξὺ γυναικα. Æschyl. Suppl. 475. ἤκουσα μακιστῆρα καρδίας λόγον. Μακιστῆρ is also explained by Hesych. βέλος. Pindar, Nem. 1, 71. Ἐκ δ' ἀρ' ἄτλατον δῖος Πλάξε γυναῖκας. Hence is confirmed the reading of the MS. βέλος, which Heyn grants is more lyric, and which he ought to have restored. One may appositely cite Hesych. who, among other glosses, has, καὶ τὴν ἀλγῆδονα βέλος λέγει. Βέλος may also be interpreted *gladius*. Zonar. Hist. T. 3, 5, 13. καὶ ῥομφαία λυπῆς τὰς τῶν ματέρων διελοῦσαι ψυχῆς. And T. 3, 44, 33. νοσήσαντα φάσι περιωνόναις βαλλόμενον σφοδρόταταις. Theocrit. Id. 28, 28. αἰδίνειν τρομέω χαλεπὸν βόλος Εἰλειθυίας. Eurip. Ion. 779. where see Wakefield. Wetstein thus unfolds the meaning of this ænigmatical sentence: "Teipsá superstite et spectante, cruci affigetur."

35. ἔπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. These words are to be conjoined with the preceding, σημεῖον ἀντιλεγόμενον. The sense is: "Thus will it be evinced what is the real disposition of every one to the Messiah." For διαλογισμοί is a word of middle signification, and denotes *imaginations*, whether good, or bad. See Pole's Syn. and Wolf. Wetstein compares Hor. S. 2, 8, 73. "Ducis ingenium res Adversæ nudare solent, celare secundæ."

36. προφήτις. *Why* Anna is so called the Commentators are not agreed. Some take the word in the sense of "a predictress of future events;" as in the Apoc. 2, 20.; others think she is so called, as being

the wife of a prophet. Others again interpret *con-tatrix, vates, poetess*, in which sense the word often occurs in the O. T. Kopp explains, "*Deo sacra et devota.*" (Kuin.) But this is very far-fetched, and is not well supported.

36. ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς. There is a similar passage in Plut. Lucul. 18. ἀδελφαί — περὶ τεσσαράκοντα ἔτη παρθενούμεναι. The circumstances of her age and long widowhood are particularly mentioned, since widows who did not marry again, were especially honoured among the Jews. Wetstein cites Quintil. Decl. 306. "Mulier quæ post amissum maritum per tot annos, qui facere poterant ab infantiâ virum fortem, sic complexa est viduitatem, tanquam genus pudicitiae. Jos. Ant. 18, 6, 6. Νέα γὰρ χηρεύειν παρέμεινε, γάμω τε ἀπέειπε τῷ πρὸς ἕτερον, καίπερ τοῦ Σεβαστοῦ κελεύσαντός τινι γαμείσθαι, καὶ λοιδοριῶν ἀπηλλαγμένον διέσωσατο αὐτῆς τὸν βίον. Val. Max. 2, 1, 3. "Quæ uno contentæ matrimonio fuerant; corona pudicitiae honorabantur — multorum matrimoniorum experientiam quasi illegitimæ cujusdam intemperantiæ signum esse credentes." (Kuin.)

37. οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ. An hyperbolical phrase, to be interpreted of assiduous attendance at the stated periods of public worship in the temple, some of which were *nocturnal*. A similar passage is cited by Elsner from Apulej. Metam. L. 2. p. 382. "Deæ ministeriis adhuc privatis appositus, contuberniisque sacerdotum individuus, et numinis magni cultor inseparabilis." (Kuin.) I add, Apollon. Ep. 85. de iis cui in Dianæ templo Ephesi operam navabant: σύνοικοι τῇ Θεᾷ νύκτας τε καὶ ἡμέρας. Thucyd. 1, 129, 4. καὶ σε μήτε νύξ μὴδ' ἡμέρα ἐπισχέτω, ὥστε ἀνεῖναι πράσσειν τί ἂν ἐμοὶ ὑπισχνῇ. Herodot. 5, 23, 15. ποιήσουσι τοῦτο τὸ ἂν κείνος ἐξηγηῆται καὶ ἡμέρης καὶ νύκτος. See Schoettgen.

40. καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό. Wetstein explains this: "Ea erat venustas, et dignitas formæ in puero, ut omnes intelligerent a Deo ita ornatum esse." He

produces examples of *χάρις* in this sense, of *ἐπεῖναι* and *προσεῖναι*. But in those passages *Θεοῦ* is not added; from which, and from the preceding words, *ἡύξανε—σοφίας*, it is plain that we must take *χάρις* is a moral sense, and interpret it of the favour and assistance of God; as in a very similar passage ver. 52. *προέκοπτε σοφία καὶ ἡλικία καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις*. Campbell, however, has adopted the interpretation of Wetstein, and has defended it with his usual acuteness and ingenuity; yet he has not, I think, succeeded in establishing it.

41. The following narration shows how early the mental faculties, and moral endowments, of Jesus developed themselves. An example of similar precocity of talent, especially as applied to theology, is recorded of Josephus. See his tract *de Vitâ ejus*, p. 905. init. The words may be seen, cited on v. 47.

41. *ἐπορεύοντο—κατ' ἔτος—τοῦ πάσχα*. It was commanded in the Mosaic Law, that all the males should appear *thrice* a year before the Lord, at the three solemn feasts of the Passover, Pentecost, and the Tabernacles. Hence some have supposed that the Passover is here particularly mentioned, because, at the time of our Saviour, that law was not exactly observed. It has been supposed that the Jews thought they sufficiently discharged their duty if they appeared once a year at Jerusalem. This, however, is a mere conjecture, devoid of sufficient proof, and inconsistent with the exactitude of piety which distinguished the holy couple. For these reasons, it is rejected by Kuinoel, who agrees with Rosenm. and others, in thinking that the Passover alone is here mentioned, since it was the only festival at which Joseph was accompanied by his wife. It does not appear to have been incumbent on *women* to attend at *any*; yet from religious, or from other, motives, they probably visited Jerusalem at *one* of them, and, we may suppose, the greatest, the Passover. So we learn did Hannah, 1 Sam 1, 7.

42. *ὅτε ἐγένετο ἐτῶν δαύδεκα*. The Law, indeed, or-

dained that *all* males should attend. But it could not reasonably be thought to belong to any but to such as had attained to understand the nature of religious duties. The custom was, not to take them thither until they should have attained the years of puberty, a period which Rabbins tell us was fixed at the *twelfth year*, within which they were called **בָּנִים**, on its completion **בָּעֵר**, when they were held amenable to the law, and were therefore called *sons of precept*, **בְּרִים מִצַּו**. Then were they also introduced into the Church, initiated into its doctrines and ceremonies, and consequently were taken with their relations to Jerusalem at the festivals. All this is proved and illustrated by the Rabbinical citations in Lightfoot and Wets. the latter of whom quotes from Ignat. Ep. ad Magn. Σολομῶν δωδεκαετης κρίσιν ἐπὶ ταῖς γυναῖξιν ἐποίησατο. Jos. A. 5; 10, 4. Σαμουήλος δὲ πεπληρωκὼς ἔτος ἤδη δωδέκατον προεφήτευε.

43. *ὑπέμεινεν*—ἐν Ἰ. Some Interpreters, who think they may exempt the parents of Jesus from the charge of negligence or carelessness, have supposed that this was not the first visit of Jesus to Jerusalem. But to this, the mode of narration seems adverse. One might rather conjecture, from v. 44. (where it is said that his parents supposed him to be in the company of their kinsfolks and acquaintance,) that he had been before in their company, so that the parents may the less deserve to be accused of negligence. From the brevity, however, of the narration, nothing certain can be determined. It is a foolish quære too, which some make, whence Jesus then derived his sustenance? since, from the hospitality of those times, he would find no difficulty in obtaining it; especially as some of his relations or friends might also remain behind at Jerusalem. (Kuinoel.)

44. The parents thought that the boy had joined himself to the society of his kinsfolks, friends, acquaintance, and townsmen, some of whom preceded, others followed, (for, according to the Oriental cus-

tom, the travellers made their journeys in large bodies,) and camped out *all night* in the fields, when any who might have left the company by day usually returned. They therefore proceeded a day's journey without any serious fear. It is not, therefore, necessary to suppose that the males and females went in separate companies, and that Joseph fancied the boy was with his mother's party, and Mary that he was with his father, since the course of the narration plainly shows that they travelled together.

The word *συνοδία* (from *σύνοδος*, as *ἐξοδία* from *ἐξοδος*) properly denotes a journey undertaken by many persons together; then, by a metonymy, it indicates the companions of the journey, the company. The Persians and Arabs express this by the word *caravan*, the Hebrews *חֲמֻשׁ*, Gen. 37, 25. (Kuinoel.) Suidas: *συνοδία*, τὸ μετὰ τίνος περιπατεῖν. Arrian. Epict. 3, 26. p. 362. οὕτω ποιοῦσι καὶ τῶν ὁδοιπόρων οἱ ἀσφαλέστατοι, ἀκήκοιεν ὅτι ληστεύεται ἡ ὁδός, μόνος οὐ τολμᾷ καθεῖναι, ἀλλὰ περιέμεινε συνοδίαν ἢ πρεσβευτοῦ, ἢ ταμῆς, ἢ ἀνθυπάτου, καὶ προσκατατάξας ἑαυτὸν παρέρχεται ἀσφαλῶς.—ποῖαν συνοδίαν περιμένοντας ἀσφαλῶς διέλθῃ. Simplic. in Epict. 5. p. 122. Plut. p. 1062. Jos. B. 2, 21, 1. Ant. 6, 12, 1. Acts 9, 7. Anthol. 1, 57, 14. (Wets.) Many more passages are produced by Kypke.

44. *ἀνεξήτουν*. The *ἀνα* is here intensive, as sometimes the *re* in Latin. So Acts 11, 25. Wetstein has given two examples, one from Isocrates, another from Thucyd. 2, 8. εἴτε τι ἄλλο ξυνέβη γένεσθαι πάντα ἀνεξητέϊτο. This interpretation seems here required by the natural anxiety which, as parents, they would feel.

46. *μεθ' ἡμέρας τρεῖς*, i. e. on the third day. They returned to Jerusalem on the second day, and on the third found him in the Temple. By *ἐν τῷ ἱερῷ* we are not to understand the *ναὸς*, or *sanctum*, into which the priests only were allowed to enter, still less the *Sanctum Sanctorum*, which was only open to the High Priest, and that once a year; but the

ἱερὸν, comprising the courts, porticoes, &c. in which the judges and doctors used to sit and deliver their instructions. We are not, however, to suppose, as some have done, from the words ἐπερωτῶντα αὐτοὺς, (interrogating them,) that Jesus acted the part of a *teacher*, not a *disciple*, for it appears from the Rabbinical citations in Lightfoot and Wetstein that the Jewish doctors pursued such a plan of instruction as dealt much in interrogation, both on the part of the teachers and the taught. Neither can this be inferred from the doctors admitting him to sit with them*, since it is not unreasonable to suppose, that they would wish to show such indulgence to so extraordinary and highly-gifted a child; and this they might do without compromising their own dignity. Neither does their seem any occasion to *explain away* the meaning of ἐν μέσῳ αὐτῶν, as does Kuinoel, who renders *sat in the same room with them*.

47. ἐξίσταντο πάντες—ἐπὶ τῇ συνέσει. Wolf takes this to be an *hendiadys*, but to this Kuinoel objects that the subject of the words is the *σύνεσις* of Jesus, as shown, not only in his answers, but even in his questions. He therefore interprets *σύνεσις* *intelligentia, prudentia*; and cites Philo, p. 85, 8. κατὰ τὸ εἶκος οὖν οἱ τε συνδιατρίβοντες καὶ οἱ ἄλλοι πάντες ἐτεθήκεισαν, ὡς ἐπὶ καινῷ θεάματι καταπληττόμενοι καὶ τις ἄρα ὁ ἐνοικῶν αὐτοῦ τῷ σώματι καὶ ἀγαλματοφορούμενος νοῦς ἐστὶ, πότερον ἀνθρώπειος, ἢ θεῖος, ἢ μικτὸς ἐξ ἀμφοῖν διερευνώμενοι. The word here, I think, de-

* "I have often (says Doddridge) thought it a great injury to the character of our blessed Redeemer to represent this story, whether in pictures or words, as if Christ, at this tender age, went up into the seats of the doctors, and there disputed with them. Not one word is said of his disputing by the Evangelist, but only of his asking some questions and answering others, which was a very usual thing in these assemblies, and, indeed, the very end of them. All was, no doubt, conducted with the utmost modesty and decorum. And, if he were with others at the feet of these teachers, (where learners generally sat, see Luke 10, 39. and Acts 22, 3.) he might be said to be in the midst of them, as they sat on benches of a semicircular form, raised above their auditors and disciples.

notes natural sagacity and acumen, ἀγχινοία, (which our old English writers call *mother-wit*.) So Thucyd, 1, 138. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας——οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐν αὐτῇ, οὔτ' ἐπιμαθὼν, τῶν τι παραχρήμα δι' ἐλαχίστης βουλῆς κράτιστος γινώμων, ——ἄριστος εἰκαστής. And 2, 97. ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν. Eurip. Troad. 642, 675. καίτοι τὸ θηριῶδες ἄφθογον τ' ἔφυ ξυνέσει τ' ἄχρηστον τῇ φύσει τε λείπεται. I subjoin from Wetstein the following interesting citations. Jos. Ant. 2, 9, 6. de Mose. σύνεσις δὲ οὐ κατὰ τὴν ἡλικίαν ἐφύετο αὐτῷ, τοῦ δὲ ταύτης μέτρου πολὺ κρείττω καὶ πρεσβυτέραν διεδείκνυε ταύτης τὴν περιουσίαν ἐν ταῖς παιδείαις, καὶ μειζόνων τῶν ὑπ' ἀνδρὸς γενησομένων ἐπαγγελίαν εἶχε τὰ τότε πραττόμενα. Philo de V. Mosis, T. 2. p. 83, 22. ἐπεὶ δ' ἀνθρώας ἐκδόσεις καὶ παραυξήσεις λαμβάνων, οὐ σὺν λόγῳ τῷ κατὰ χρόνον, θάττον ἀπότιθος γίνεται——τελειότερον δὲ τῆς ἡλικίας ἰδοῦσα. Conon. Narr. 44. Jos. Vit. 2. εἰς μεγάλην παιδείας προύκοπτον ἐπίδοσιν, μνήμη τε καὶ συνέσει δοκῶν διαφερεῖν· ἔτι δ' ἄρα παῖς ὢν περὶ τεσσαρεσκαίδεκατον ἔτος, διὰ τὸ φιλογράμματον ὑπὸ πάντων ἐπηνούμην, συνίωντων αἰεὶ τῶν ἀρχιερέων καὶ τῶν τῆς πόλεως πρώτων, ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερόν τι γινῶναι.

49. ἐν τοῖς τοῦ πατρός μου. There has been some difference of opinion as to the sense of these words. The discrepancy has been in some measure occasioned by the *ellipsis*, which some propose to fill up by πράγμασι, *affairs*. So Piscator, L. Brug. Arndt, Edzard, Kregel, Cartwright, Buxtorf, Loesner, Wolf, Rosenm. and Bolten: and certainly the *ellipsis* of πράγμασι is perfectly *legitimate*. It would have been (says Rosenm.) no excuse if Jesus had said, I could not return, I was in the temple of God: rather he intended to say, “divine things are always to be preferred to worldly affairs, &c. Others, however, supply τόποις, as Juvencus, in Hist. Evang. 1, 300. “An nondum sentis genetrix, quod jure paternis sedibus et domibus natum inhabitare necesse est?” So Euthymius, Theophylact, Origen, and many of

the Fathers, the Syriac and Persian Versions, Grotius, De Dieu, Capellus, Fuller, Hammond, Bois, Vorstius, Braun, Reland, Bos, Keucher, Spanheim, De Rhoer, Blackwell, Michaelis, Beausobre, Palai-ret, Bengel, Krebs, Moldenhauer, Wetstein, and lastly Kuinoel. The ellipsis has been thoroughly established, and copiously illustrated, by Wetstein's numerous examples. Thus Sir. 42, 10. I entirely assent to Kuinoel, that although the other ellipsis is admitted by the rules of syntax, yet that this seems more agreeable to the context. For Mary had said, "Why hast thou done thus? we have sought thee every where." Therefore she does not speak with reference to *business* but *place*. Jesus, however, in naming the temple of his Father, partly had regard to the words of Mary, *thy Father*, and partly he intended to turn her attention to his intimate conjunction with the Father, and to recall to her memory those singular marks of Divine Providence with which God had distinguished him from his earliest infancy, and thus show her the folly of excessive solicitude for him. We may, moreover, collect from this narration, that Jesus, even when a boy, knew his divine descent, and to what mighty things he was destined; and therefore exercised himself in high and holy meditation. Some have thought the above phrase a common proverb; but if so, it is improbable that neither of his parents should have understood it. That they did *not* understand it, we are told by the Evangelist. Afterwards, however, they perceived its meaning, when he publicly taught in the Temple, and authoritatively drove out them that bought and sold there.

51. ἡ ὑποτασσόμενος αὐτοῖς. The word ὑπ. is used not only of forcible and compulsory, but voluntary, subjection, as that of wives and of children; and therefore it here merely denotes the dutiful obedience which he would be bound to yield to Joseph, both as his reputed father, and his instructor, from whom he learnt his trade of carpenter. Justin Mar-

tyr, in his Dialogue with Trypho, relates that ploughs, yokes, and other τεκτόνικα ἔργα, were manufactured by Jesus. So that he was not only a carpenter, but one of inferior sort, and employed on the rougher work. "Thus we are taught (says Grotius), that Jesus, while attending to divine things, did not neglect the duties incumbent on him towards his parents." So (observes Hierocles) the duties towards God and men may both be performed; nor must we, under the idea of virtue, neglect the obedience due to parents."

51. διετῆρει πάντα τὰ ῥήματα. Not all these words, but all these things. So Rosenmuller and Kuinoel. See Gen. 37, 11. Dan. 7, 28. Wetstein cites Philo. p. 42, 38. ὡς τὸν πατέρα θαυμασάντα τὸ γεγονὸς ἐναποθέσθαι τῇ διανοίᾳ ταμιεύοντα καὶ σκοπούμενον τὸ ἐσόμενον. I add Soph. Tr. 580. προβαλοῦς' ὅσα Ζῶν κείνος εἶπε· scil. τῷ νῶ· & 684. παρῆκα θεσμῶν οὐδὲν, ἀλλ' ἐσωζόμεν, Χαλκῆς ὅπως δόσνιπτον ἐκ δέλτου γραφήν.

52. προέκοπτε σοφία καὶ ἡλικία. The word προσκόπτειν properly signifies *præcidere*, *præsecare*, i. e. to cut one's way forward, through thickets, or other impediments, and then, metaphorically, to *get forward*, *make progress*, *increase*, &c. Ἡλικία may here denote either *age*, or *stature*, but the *former* appears to be most suitable to the context, and is more usual in good authors. So, among Wetstein's citations we have, Vita Æschinis, προκόπτων δὲ τῇ ἡλικίᾳ. Hesych. Μελλόπαις, ὁ ἀπὸ δέκα ἐτῶν προκόπτων παῖς τῇ ἡλικίᾳ. Lucret. 3. 448. Nam velut infirmo pueri teneroque vagantur corpore: sic animi sequitur sententia tenuis. Inde, ubi robustis adolevit viribus ætas, Consilium quoque majus et auctior est animi vis. & 747. Vis animi pariter crescit cum corpore toto. I add Herodot. 3, 134, 14. αὐξανόμενῳ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες. Wetstein, however, seems to have preferred the signification *stature*, and observes, "Mirum quidem non erat, eum qui vivere pergit ætate crescere; nec omnino mirum erat, cum ætate

et staturam et sapientiam incrementa sumere: at Christus supra ætatem sapiens et procerus et venustus erat." He then cites Jos. Ant. 2, 9, 6. de Mose. καὶ τριετὶ μὲν αὐτῷ γεγενημένῳ θαυμαστὸς ὁ θεὸς τὸ τῆς ἡλικίας ἐξῆρεν ἀνάστημα· and Philo. 2, 83, 22. Nevertheless, I see not how this sense, *supra ætatem sapiens*, &c. which Wetstein gives, can be elicited from the words. It is different with the passage which he cites from Diod. Sic. 19, 2. where the circumstance πολὺ μᾶλλον ἢ κατὰ τὴν ἡλικίαν is particularly expressed. The sense may be thus expressed: "Jesus increased, not only in age and stature, but in wisdom," &c.

CHAP. III.

VERSE 1. ἡγεμονεύοντος Ποντίου Πιλάτου. Of the Provinces some appertained to the Senate, others to Cæsar. Of the former the Presidents were called Proconsuls, of the latter Legates. Judæa, as being an appendage to Syria, was Cæsar's province. So Dio, 53. p. 341. The Proconsuls were chosen by lot, the Legates were appointed by Cæsar. In the forty-second year of the Julian period, Sabinus, after the death of Herod the Great, was *Procurator*, ἐπιτρόπος τῶν τοῦ Καίσαρος πραγμάτων in Syria and Judæa. (Wets.) Since Luke (according to the opinion of most Commentators) has conjoined this year with the thirtieth of Christ's age, they have endeavoured to elicit hence the *year of his nativity*, as well as that of his baptism. But various are the modes by which the years of the Cæsars (especially Augustus and Tiberius) are enumerated, and moreover Luke has not informed us of the age of John at the fifteenth year of Tiberius; nay, he seems only to have intended, by mentioning this year of Tiberius, to define the *commencement of John's ministry*, and not to indicate at what time after the commencement of

that ministry Jesus went to him to be baptized*; nor has he specified the age of Christ, but mentions in a general way that he was *about* thirty years old. This passage, therefore, will not enable us to exactly define the year of Christ's nativity. Indeed, we may affirm that the Evangelists do not supply any date, from which that period can be *exactly* and with *certainty* fixed. Nor are there extant any antient testimonies of such authority as to remove all doubt. The Ecclesiastical writers themselves did not agree in fixing the year of Christ's nativity. Irenæus adv. Hær. 3, 25. says that it was in the forty-first year of the reign of Augustus: Epipharmius in Hær. 51. that it was in the twenty-second year: Tertullian, that it was in the forty-second year. Hence one may easily account for the diversity of opinion that exists among the Commentators on this subject. Harduin maintains, that Christ was born A. U. 747; Anton. Capellus, Kepler, Anton. Pagius, A. U. 748; Petavius, Usserius, Bengel, A. U. 749; Schroeckhius, A. U. 750, or in the forty-first year of the reign of Augustus; Baronius, Scaliger, Caloisius, A. U. 751. The author of the vulgar æra, Dionysius Exiguus, a Roman Abbot of the sixth century, who first introduced the numbering of the years from Christ's nativity, fixed that period to A. U. 753. But that the Dionysian æra is not sufficiently exact, has been abundantly demonstrated by recent chronologists, who have, however, differed in *this* point, namely, how many years are to be *added* to the Dionysian computation. Some say, *three* years; many *four years at least*, and others, even *more* than that. Nothing, indeed, can be clearly determined. (Kuinoel;) to whom I must refer the reader for some less important matter, which I have not room to introduce.

2. ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα. On this passage there has been much diversity of opinion; for

* That John had already begun to act the part of a public teacher is manifest, because we are told that his fame was spread through all parts of Judea.

the details of which I must refer the reader to Pole's Syn. Wolf, and Koecher. Some maintain, that Annas and Caiaphas then discharged the function of High Priesthood *by turns*. But this is plainly repugnant to what we learn from Joseph. Ant. 18, 2, 2. Others think that Caiaphas was *called* High Priest, because at that time he really exercised the functions of the office, and Annas was so called because he had formerly filled that situation. But it does not thus appear, *why* of those who had before Caiaphas discharged that function, Annas should be particularly named; and why Luke should have this pontifical personage before Caiaphas, and not name any other, for instance, Ismael, Eliazar, or Simeon, who *all* had served the office more recently than Annas. The most probable opinion is, that Caiaphas was the High Priest, but that Annas was his vicar or deputy, called in the Hebrew, נָדָב, Sagan. See Lightfoot and Krebs in loc. and also Casaub. Exerc. 13, 3. Nor can that office be thought unworthy of a man who had filled the pontifical functions, since great was also the dignity of the Sagan. Thus, for instance, on urgent necessity he was permitted to enter the Sanctum Sanctorum (see Lightfoot); nor can it seem strange, or unusual, for the Vicar of a High Priest to be himself called by that name. For if (as it appears, those who had once filled the office were ever after, by courtesy, termed High Priests, surely with greater justice might Annas, who was both a Pontifical person and a High Priest's Vicar, be so termed. Nay, the very appellation of High Priest is applied to a Vicar by Jos. Ant. 17, 6, 4. (Kuin.) I must not omit to refer the reader to an excellent annotation of Dr. Hammond, in which he has copiously treated on this subject, and to whom all succeeding Commentators are much indebted.

2. ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην. What was this ῥῆμα, or order, we learn from the event; namely, that he should act the part of precursor to Christ, should excite the people to repentance and reforma-

tion, and by baptism lay them under a sacred obligation to perform their vows of amendment of life.

4; 5. In this verse are described the various offices of road-making, as it was usually pursued by pioneers sent before great armies to facilitate their progress. On this subject I have copiously treated in the note to Matth. 3, 3. So Strabo, 5, p. 360. A. (cited by Kuinoel): ἔστρωσαν δὲ καὶ τὰς κατὰ τὴν χαίραν ὁδοὺς, προσθέντες ἔκκοπας τε λόφων, καὶ ἐγχαΐσεις κοιλάδων. Heliodor. 1, 6. (cited by Wets.) σκολίας γὰρ τίνας ἀτραποὺς τερόμενοι καὶ πολλοῖς ἐλιγμοῖς πεπλανημένους. On the words φάραγξ and βούνος, see Sch. Lexicon, as also Schwebel on Onosand. It must, however, be observed that the terms employed in this passage are not to be minutely dwelt upon, since they merely serve to dress up the imagery.

5. αἱ τραχεῖαι εἰς ὁδοὺς λείας. So Aristot. H. N. 9, 37. (cited by Wets.) πορεύεται δὲ ἐπὶ τοῦ τραχέος, τὸ δὲ λείον φεύγει. A similar metaphor to that which we find in this passage occurs in Philo. 674. A. (cited by Loesner) τὴν τραχείαν—ὁδὸν. I add Artem. On. 2, 6. ἔστι γὰρ τις χρόνος τὰ σκληρὰ καὶ ἀπευθύνων ἀπαντα. Solon. 15, 34. εὐνομία δ' εὐκοσμία καὶ ἄρτια πάντ' ἀποφαίνει, Τράχεια λειαίνει, παύει κόπον, ὕβριν ἁμαυροῖ, Ἀναίνει δ' εἵτης ἄνθεα φυόμενα Εὐθύνει δὲ δίκας σκολίας, ὑπερήφανα τ' ἔργα Πραῦνει, κ. τ. λ. Æschyl. Eumenid. 13. κελυθόποιοι—ἡμερωμένης, where see Wakefield.

6. πᾶσα σὰρξ. By this expression Luke seems to indicate that the mercy and favour of God be extended to the whole human race.

11. Lest they should fancy, that by the ceremonies of ablutions and sacrifices, and rites of that kind, they might evade the divine wrath, the holy Baptist shows them that not merely external observances, but *internal* virtues, are required, of which the principal is love to our fellow-creatures, which he therefore describes but *popularly*, i. e. by its most conspicuous effects, enjoining them to supply, from *their own superabundance*, the wants of others. Thus in βρώ-

ματα we must understand τὰ περισσεύοντα. (Grot.) See also Whitby.

13. μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε, exact no more than, &c. This sense of πράσσειν is confirmed and illustrated by Wetstein. Διατάσσειν, which signifies "to order and appoint by law," is especially used of laying on taxes, tributes, &c. See Duker on Thucyd. 3, 70. 41, 65. &c. It is well observed by Rosenmuller, that since many of the Jews accounted it unlawful to pay tribute to a foreign nation, the publicans wanted to see whether John would forbid the farming of the tribute money. But John discriminates the *crimes of their life* from their *way of livelihood*, showing that his admonitions did not interfere with the peace of mankind, which, amidst so much corruption and crime, could not be preserved without civil and military force; for the maintenance of which the imposition of taxes is inevitable. Rosenmuller compares Hebr. 3, 3. and Kypke Thucyd. 4, 6. χειμῶν—μείζων παρὰ τὴν καθεστηκυῖαν ἄραν, which passage is, however, not quite apposite. The following examples will be found more so: Appian. 2, 78, 87. πλείονες παρὰ τοὺς ἀρχαίους. Hebr. 1, 4. Παρὰ signifies *compared to*, as in the passage of Thucydides: and that is probably the force of our participle *than*.

14. στρατευόμενοι, i. e. στρατιῶται, *soldiers*. This is considered as a Hebraism; for in that language participles are used in the place of nouns verbal. Sometimes, however, this word occurs in the best Greek Classical writers, and here Wetstein has some apposite citations: from Thucyd. 8, 65. ὡς οὔτε μισθοφορητέον εἴη ἄλλους, ἢ τοὺς στρατευομένους. Herodian. 8, 7, 20. σὺν τοῖς ὑπὸ Βαλβίνῳ στρατευομένοις. I add, D. Hal. 8, 68. There is a very long and learned annotation by Grotius, on the military service of the Jews, and first Christians, under the Roman emperors. To this I can only *refer* the reader, who may, however, see some abstract of its contents in Mr. Elsley's note. I must observe, that the *conjecture*

of Michaelis, however ingenious, and otherwise probable, is founded on a false distinction, when he says: "These present soldiers in the text are not named στρατιῶται, but by the participle στρατευόμενοι, i. e. *mén under arms*, or men going to battle."

14. διασείσητε. On the interpretation of this word the Commentators are by no means agreed. Some translate, "do not *extort* (money, &c.) by dint of *threats* or ill-usage;" which, it is well known, was not unusual with soldiers. So Herodian. 11, 14, 2. de Imperatore Pertinace: τοὺς τε στρατιώτας ἐκέλευσε παύσασθαι τῆς πρὸς τοὺς δημότας ὑβρέας, καὶ μὴτε παίειν τίνα τῶν παριόντων. See the Schol. on Aristoph. 802. a. Bd. 306. ac. These Interpreters think that διασείειν was formed on the model of the Latin *concussere*, after the Roman civil law had become known in the East, and certainly *concussio* is thus defined the Jurisconsults, *si aliquid terrore potestatis illicitè extorquetur et aufertur*. But Kuinoel rightly observes, that this signification has never been satisfactorily established. Σείω is by the ancient Greek writers, and διασείω by the later ones, used of all sorts of unjust spoliation *, whether by actual fraud, rapine, and extortion, or by unjust accusation, false information, and calumny, which was especially denoted by συκοφαντεῖν. Thus the Hebr. רָשָׁע, *to defraud*, is by the Sept. rendered sometimes by συκοφαντεῖν, at other times by ἐκπιέζειν, ἀρπάζειν. Thus the Latin *extorquere*. Therefore *extort* seems to be the most correct representation of διασείειν †.

14. ἀρκείσθε τοῖς ἄνθρωποις. The word ὄψον, which is properly προσόψιον, ὄψον, is what we term *meat*, whe-

* So Vossius, in Vita Aureliani, writes thus to one of his Tribunes: "Si vis Tribunus esse, immò si vis vivere, manus militum contine.—Nemo pullum alienum rapiat, ovem nemo contingat, uvam nullus auferat, segetem nemo deterat, oleum, sal, lignum nemo evigat, annonâ suâ contentus sit.

† I am at a loss to imagine whence Dr. Doddridge could have learnt that διασείω signifies 'to take a man by the collar and shake him.' It may have sometimes meant 'to harass,' or, as Dr. Doddridge phrases it, 'to bully.'

ther flesh, or fish. (See Thucyd. 1, 138.) In the early ages a soldier's *pay*, ὠψώνιον, consisted chiefly in the supply of food and other necessaries. See Cæsar. B. Gall. 1, 23, 1. and Stewech. on Veget. 2, 19, p. 201. Hence it retained its signification when money was *substituted* for the supply of food, and ὠψώνιον came to designate a soldier's *pay*, including some allowances besides the money. So Pollux, 6, 38. Θουκιδίδης δ' ἔφη εἰς ὠψώνιον ἤτησε προῶβολον, where for Θουκιδίδης I conjecture Ὑπερίδης, for the words are not to be found in *Thucydides*. Dio. Cass. 353, 54. (de militibus) : τοῖς δὲ δικομένοις ἀκούμενοι where Fabricius observes : " Et Josephus suos esse voluit ἀρκουμένους τοῖς ἑαυτῶν ἐφοδίοις." In Constitutionibus Apostolicis, 4, 6. Inter impios, quorum oblationes rejiciendæ ab Episcopo, refertur στρατιώτης συκοφάντης, μὴ ἀρκουμένος τοῖς ὠψωνίοις, ἀλλὰ τοὺς πένητας διασείων. Compare D. Cass. 53, 88. Joseph. de Vit. s. 47, 928, 24, συνεβούλευον (scil. militibus) πρὸς μὴδενά μήτε πολεμεῖν μήτε ἀρπαγῇ λαμβάνειν τὰς χώρας, ἀλλὰ σκηνοῦν κατὰ τὸ πέδιον ἀρκουμένους τοῖς ἑαυτῶν (I read αὐτῶν) ἐφοδίοις. It is remarkable, that the earlier writers use the word in the singular, the later ones in the plural ; as we do *wages*, though formerly the *singular* of our word was in use, and is still retained in the North of England. So the Fr. *gage*. See H. Tooke's *Diversions of Purley* *. The *thing* is illustrated by the above cited passage of Jos. de Vit. 47.

16. ἀπεκρίνατο, addressed them. The words προσδοκῶντος τοῦ λαοῦ Rosenmuller and Kuinoel propound by the following apt signification, *to fluctuate amid hope and fear, to be in doubt and uncertainty* ; a signification not unfrequent. So Act. 28. 6. 27, 35.

20. προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, i. e. πονηροῖς, *sce-*

* Vol. 2d. p. 375, where, however, I cannot agree with the perspicacious Etymologist in his *classification*, which would have been more worthy of Mr. Whiter. I see not what affinity *Keg* and *Key* can have with *Læggan*, *Cæggian*, though *cage* is obviously from that source. But why not include *catch*, which can (I think) be referred to no other origin than the above Anglo-Saxon verb.

lera scelere auxit. A similar sense of the word has been produced from Polybius, by Raphel, and by Wetstein from Lucian. de Calumn. 17. ἐβουλήθη προσθεῖναι καὶ τοῦτο τῇ λοιπῇ μεγαλουργίᾳ. See 1 Sam. 12, 19. On ver. 22, 23. see the notes on Matth. 3, 13. et seq. The σῶμα here mentioned is by the ancient Interpreters, and also some of the modern ones, as Rosenmuller, supposed to have been produced by lightening. By this *visible sign* men were rendered attentive, and might conclude that God had communicated extraordinary gifts to Jesus.

23. καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος. This passage has given no little trouble to the Commentators. See Wolf and Koecher. Most of the ancient ones, as also Grotius, Scaliger, and others, refer the participle ἀρχόμενος to ἦν, so that, in conjunction, they may be equivalent to "*begun to be, was entering upon.*" But who ever heard in any good author of such a phrase as ἀρχεσθαι ἐτῶν τριάκοντα, for ἀρχεσθαι ἔτους τριακóstου.

"Nothing, I think, (says Campbell,) is plainer than that, by no rule of syntax, can the Greek words be so construed as to yield the sense which our translators have given them. Those who imagine that in so plain a case the Evangelist would have expressed himself in so obscure, so perplexed, and so unnatural a manner, have a notion very different from mine, of the simplicity of style employed by these writers. Besides, some Critics have justly remarked that there is an incongruity in saying, in any language, a man *began to be about* such an age. When we say, a man is about such an age, we are always understood to denote, that we cannot say whether it be exactly so, or a little more, or a little less; but this will never suit the expression, *began to be*, which admits no such latitude. To combine, in this manner, a definite with an indefinite term, confounds the meaning, and leaves the reader entirely at a loss."

Others take the ἀρχόμενος to be redundant, as in ver. 8. and in many other places; and they translate,

“erat Jesus circiter triginta annos natus.” Casaubon reads ἐρχόμενος, which conjecture is however confirmed by no MSS. The alterations and conjectures hazarded, are not worth mentioning. Others again, form the following construction: ἦν αἰσὶ ἐτῶν τριάκοντα, ἀρχόμενος αὐν, ὡς ἐνομίζετο, υἱὸς κ. τ. λ. *he was about thirty years old, when he began to teach publicly, as it was then usual, being the son, &c.* Luke (say they,) mentioned the age, to show that Jesus did not too early enter upon the function of public teacher, and that, according to custom, he did not enter upon this office before his thirtieth year. Such indeed, was the age at which the Levites were admitted to their ministration. See the Rabbinical citations in Wetstein. But this interpretation is very perplexed, and not agreeable to the rules of legitimate construction. Neither can it be proved that the Jewish prophets and Doctors did *not* enter upon their office *before* that age, nor that Jesus might not have entered upon it before his thirtieth year. Besides, it would thus have been, not ἐνομίζετο, but νομίζεσθαι, or νενομίσθαι. This being the case, I must accede to the opinion of those interpreters cited in Wolf and Koecher; namely, Schmid, Arndt, Starck, Keuchen, Grotius, Le Clerc, Lardner, Alberti, Wollius, Moldenhauer, and several others; to whom may be added, Just. Martyr, Origen, Euthymius, Lang, Heuman, Schulz, Rosenm. Schleusner, Griesbach, Bowyer, and Doddridge, who thus interpret: “Jesus was about thirty years old when he began to teach.” So also in other places, Jesus is said to have commenced his office from his baptism. See Acts 1. 22. 10, 37. The word ἀρχῇ put simply, occurs concerning the beginning of Christ’s ministry, in Joh. 15, 27. There is an ellipsis of διδάσκειν, as in Luke 23, 5. Heuman has cited from Diog. Laert. a passage where ἀρξασθαι is similarly used of the commencement of office. Ὡς, like the Heb. כִּי, signifies *about*. But the very use of the adverb plainly teaches, that *nothing certain* can be defined, respecting the age of

Christ at his baptism, and commencement of his ministry. Hence it is no wonder that the conjectures of commentators should be so various. See Wolf, Koecher and others. De Dieu, Bengel and Rosenm. are of opinion that the thirtieth year is to be understood, though one or two months be wanting. Allin and Lardner contend that Christ was in his thirty-second, or thirty-third year. Vogel thinks that it was the thirty-first year, Macknight and Paulus, the thirty-third. To the above interpretation adopted by Kuinoel, and to whom I am indebted for nearly the whole of the above matter, I must accede, since I conceive that this exposition involves the *fewest difficulties*, though I cannot help considering the *ellipsis* as somewhat harsh, nor are the examples cited, quite apposite; for instance, in that of Luke, διδάσκων immediately *precedes*, (and upon the whole, that passage bears quite a different construction.) "It does seem harsh (says Campbell,) that here there is no mention of, or even allusion to ministry." To me, I confess, this sentence appears extremely disjointed and harsh, and much inferior to the usual style of our Evangelist. I cannot help suspecting some corruption: but in sacred criticism, I place little reliance on conjectural emendation. Theologians must wait for further collations of MSS. and the light which may be struck out, by the diligence and erudition of succeeding generations of philologists.

23. *ὁν* (ὡς 'νομίζετο) υἱὸς Ἰωσήφ. Examples of this sense of νομίζεσθαι, are produced by Wetstein, from various Greek authors. He then subjoins the following observations, on the intricate question involved in the comparative genealogies of Matthew and Luke. "Many interpreters, in order to reconcile the accounts of Luke and Matthew, think that *here* the lineage of *Mary* is detailed, whose father was Eli, and they interpret the article τοῦ, either *son-in-law*, if it be referred to Joseph, or, *descendant*, if to Jesus. But there is no reason why, in the same

genealogical series, where it *seventy-five times* denotes *son*, it should, for *once*, recede from that signification. If Luke had intended this, he would have written more explicitly, *ὡν υἱὸς Μαρίας τῆς Ἑλ.* Besides (not to repeat what was before observed on Matthew, that the Jews paid no attention, in genealogies, to the mother,) since Joseph, who had adopted Jesus, was certainly descended from the family of David, it was not likely that Luke would pass over the lineage on the *father's* side, which was the *more honourable*, to detail that on the *mother's* side. The limited plan of this work, will not permit me to enter further into the discussion of this interminable question, which is the less necessary, since the reader will find it diligently, if not satisfactorily, treated by Mr. Elsley. I must further observe, that Wetstein quotes several examples of genealogies, detailed in a manner similar to that of our Evangelist, from Herodot. 4, 157. 7, 204. 8, 131. Phlegon. Trallian de Olympiis. Schol. on Pindar. Olymp. 13, 83. Ælian. N. A. 12, 31. Liban. Or. 10. p. 329. b. Suet. Jul. 6. 38. τοῦ Ἀδὰμ, τοῦ Θεοῦ. So Virg. Æn. 6, 123.

Quid Thesea, magnum quid memorem Alciden? et mi genus ab Jove summo. Ovid. Metam. 4, 638. Seu gloria tangit te generis magni, generis mihi Jupiter auctor. See Val. Flacc. 2, 560. It is to be observed, that though Matthew, writing for the Jews, had referred the origin of Christ to Abraham, Luke has traced it from Adam, the author of the human race, in order to signify that Jesus is the Saviour of the world, and was brought into it for the common welfare of the human race, and when he calls Adam the son of God, he signifies that Christ, born of a virgin, is the second Adam, and that his origin by the Holy Ghost is not less the sole work of Divine power, than was that of Adam. So Philo 1. p. 33. τοιοῦτος μὲν ὁ πρῶτος ἄνθρωπος κατὰ τε σῶμα καὶ ψυχὴν γεγενῆσθαι μοι δοκεῖ, τοὺς τε νῦν ὄντας, καὶ τοὺς πρὸ ἡμῶν διενεγκῶν ἅπαντας. Ἡ μὲν γὰρ ἡμετέρα γένεσις ἐξ ἀνθρώπων, τὸν δὲ θεὸς ἐδημιούργησεν ἐφ' ὅσον δὲ κρείττων

ὁ-ποιῶν, ἐπὶ τοσούτο καὶ τὸ γινόμενον ἄμεινον and 2, 440, 16. Nachmanides on Gen. 6, 2. Mihi videtur Adamum et uxorem ejus vocari Filios Dei, quia immediate fuerunt opus manuum ejus, et Deum solum, non alium Patrem, agnoverunt. (Wet.)

CHAP. IV.

VERSE 1. ἐν τῷ πνεύματι. So Matth. 4, 1. ὑπο τοῦ πνεύματος. Æschyl. Ag. 1260. οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει.

2. ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. These words seem to cohere with *πειραζόμενος*, and express that Jesus was tempted for the space of forty days. Matthew, however, places this temptation at the *expiration* of forty days. Yet Luke's narration is not repugnant to that of Matthew and Mark, nor does he say that Jesus was tempted for forty days *in succession*; (see a similar passage in 1 Sam. 17, 16.) but only that Jesus, within the forty days, was exposed to various temptations besides those afterwards mentioned. An observation peculiar to Luke. (Kuin.)

5. These temptations are, by Matthew, placed in a different order: for which various reasons have been assigned. Rosenm. ascribes the variation to the Evangelists having drawn their information from different sources. Matthew (he thinks,) might have heard the history from the mouth of Christ, who, no doubt, often narrated it. But Luke, who was not the companion of Christ, derived his information from the Apostles, and other friends of our Lord: or from *commentarii* or *memoranda* of the life of Jesus, written in Syriac. Therefore it might easily happen, that Luke would put that circumstance in the second place, which was third. Such minute discrepancies, however, will not offend any candid reader. In the same light, the matter seems to be viewed by Kuinöl.

5. On this verse, Wetstein observes : " *Matthæus eo ordine tentationes recenset, quo in vitâ humanâ esse excipiunt, juvenes sollicitat voluptas, viros gloria, senes pecunia* : at Lucas eum ordinem tenuit, ut gravior tentatio sequeretur leviolem ; multi enim qui famem tolerant, paupertatem ferre non possunt, et qui paupertatem tolerant, contemptum ferre non possunt," But this, however ingenious, is somewhat fanciful.

5. ἐν στιγμῇ χρόνου. This phrase, and the Latin *punctum temporis*, are by Wetstein copiously illustrated with examples. I add Philostr. V. Soph. 11, 25. ἐν στιγμῇ χαιροῦ. Procop. de Ædific. 28, 14. αἷς οὐδὲ χρόνου στιγμὴν ἀνδέξουσιν. Porphy. ap. Stob. Ec. Phy. 1, 386. κατὰ στιγμὴν τοῦ χρόνου ἐναλλασσόμενα.

14. ἐν τῇ δυνάμει τοῦ πνεύματος, by the influence and impulse of the Spirit.

16. The narration here inserted, teaches *how* it happened, that Jesus fixed his abode at Capernaum. (Kuin.)

- 16. καὶ ἀνέστη ἀναγνῶναι. For it was a received custom, that the reading of the Scriptures should be performed, the minister and the people *standing*. See Lightfoot and Wets. and also Vit. de Synag. p. 135, Not only were the Books of Moses read in the Synagogue on the Sabbath, but also those of the prophets. The five Books of Moses were so distributed for Sabbath reading, that the whole might be gone through in the course of the year. But to the reading of the *Books of Moses*, was always adjoined some such section of the *Prophets* as should seem to have an affinity in subject with the Mosaic portion of Scripture. Whether Jesus read the section presented from the Prophecies of *Isaiah*, or some other portion, cannot be determined : but the latter seems the more probable opinion. For we read that the *ὑπάτης* offered the volume to Jesus, still *rolled up* : but that Jesus himself, unrolled the volume thus reached to him, and the *lesson* seems to have been selected by Jesus, since it excited an unusual degree of attention

towards the reader. It cannot, however, be with certainty determined from hence, that prescribed portions of the Prophets were then read. It seems that those who might be endued with any learning (whatever might be their condition,) were called upon by the Master of the Synagogue, and requested to read a portion of Scripture. It is probable that Jesus, at the very time of rising, asked permission of the Ruler of the Synagogue, to *read* and *expound*, a request which, considering the extensive reputation of Jesus, would be readily granted. (Kuin.) Thus ἀναγινώσκει will denote not only *prælegere* but *interpretari*. So Philo (cited by Rosenm.) speaking of the custom of the Jewish synagogue: ὁμὴν βιβλίου ἀναγινώσκει λαβὼν, ἕτερος δὲ τῶν ἐμπειρατάτων, ὅσα μὴ γινώσκοντα παρελθὼν ἀναγινώσκει.

17. βιβλίον. These βιβλία of the Hebrews, were rolls fastened to two laths with handles, by holding which in his hand, the reader could roll or unroll the book at his pleasure. See Hammond and Wolf.

18. ἔχρισέ με εὐαγγελίζεσθαι. The word ἔχρισέ, does not denote so much the gift of the Spirit, as the *injunctum munus*. The Heb. מָשַׁח, signifies not only to be *anointed*, but also to be inaugurated, introduced into an office; which, with eminent persons, as kings, prophets, priests, &c. was always conferred by unction.

18. Surenusius, Vitringa and Griesbach point ἐπ' ἐμὲ οὐ ἔνεκεν, *therefore he hath appointed*. Then by πτωχῶν must be understood persons of the *lower rank*, as opposed to the *magnates*.

18. ἰάσασθαι τοὺς συντρίμμηνους. The word συντρίβεσθαι is properly used of broken ships, or fracture and contusion of limbs; but here metaphorically of mental sorrow and anguish. So Wetstein cites Polyb. p. 1130. συντριβείς τῇ διανοίᾳ καὶ δυσελπίστως. Plut. p. 238. E. τὸ δὲ τιμολέαντος πάθος οὕτω κατέκλασε καὶ συνέτριψεν αὐτοῦ τὴν διανοίαν and Kypke, Plut. 47, μὴ συντρίβεσθαι μηδὲ ἀδύμεν. Ἀποστέλλειν ἐν ἀφέσει, is put for *eis ἀφῆσιν, dimittere in libertatem*, let

go free. Hesych. ἄφεσις, ἀπολύσις. Then τεθραυσμένους, signifies *oppressed*. So Deut. 28, 38. ἐσθ' ἀδικούμενος καὶ τεθραυσμένος. The word is somewhat rare in a *metaphorical sense*; yet Wetstein supplies examples; as Herodot, 3, 2, 4. θραῦσαι τὴν ἐλπίδα. Plutarch, θραυσμένος τὸν λογισμόν. And Plut. 675. β. ἐτέθραυστο τῆς τόλμης.

19. There is here an allusion to the *year of Jubilee*, when, by sound of trumpet, was proclaimed liberty to the slaves, remission of engagements to debtors, and restoration of possessions to those from whom they had been alienated. Ἐνιαῦτος, like the Heb. תָּשׁוּבָה, signifies time *generally*. Δεκτόν denotes ἀρεστόν, *acceptable, happy, fortunate*. So 2 Cor. 6, 2. καίρος δεκτός. Hesychius explains it ἐνπροσδεκτόν. The word (says Wetstein,) is unknown to the Classical writers. The primary sense of the passage is this: "Jusso divino prædico lætissimum Judæis tempus." This sentence is in the style of the Hebrew Prophets, dilated by the introduction of examples not containing any new sentiment, but only in illustration of the first. (Rosenm. and Kuin.)

20. ἐκάθισε. As did the doctors: thus rightly claiming the office of doctor, for others, of the common people, even when they took any part in the sacred offices, did it standing. (Grots.)

20. ἦσαν ἀτενίζοντες. Wetstein compares Justin. 5, 4, 10. In hunc oculos civitas universa, in hunc suspensa ora convertit: hunc quasi de cælo missum, et ut ipsam victoriam contuentur. Hesiod. Theogon. 84. cit. Themist. 9. 122. τοῦ δ' ἔπ' ἐκ στόματος ρεῖ μείλιχα, οἱ δὲ τε λαοὶ πάντες ἐς αὐτὸν ὁρᾶσι.

21. σήμερον — ὑμῶν. That which I have just now read, ye see this day fulfilled by the event: for I, by the Divine command, announce to you times the most felicitous.

22. καὶ πάντες ἐμαρτύρουν αὐτῷ. This is a phrase which signifies "to bear testimony to any one's merits, to praise him;" of which, examples are pro-

duced by Kypke, Palaiet, Raphel, Elsner, Krebs and Loesner.

22. ἐπὶ τοῖς λόγοις τῆς χάριτος, at his words of grace, i. e. graceful and eloquent expressions. See Wetstein's examples. Not however that we are to suppose that the people felt interested solely by his *eloquence*. "The effect (says Grot.) is not to be ascribed to the *πειθὴ* of *human eloquence*; but to the *divine efficacy*." See 1 Cor. 2, 4 & 7. Ps. 45, 2. Or, as Wolf says, the divine *things* treated of; or (as Kypke,) the joyful nature of the subject, evangelical truths full of solace and consolation. Kuinoel well observes, that *χάρις λόγων* is not unfrequently used of grateful and acceptable discourses; as in Ephes. 4, 29. Col. 4, 6. Sir. 21, 19. Prov. 7, 5. 28, 23.

23. Jesus was accustomed to dispel the doubts of his adversaries, even before they were formed; and this he does on the present occasion. Lest the Nazarenes should say that the prophecy was not really applicable to himself, he plainly tells them why, *amongst them*, he could not do such mighty works: namely, "because (says he) you despise me, and will cast at me the proverb, *physician heal thyself*." An adage thus common, both to the Greek, Latin, and Hebrew writers, of which Wetstein produces examples from Æschyl. Prom. 463. *Κακὸς δ' ἰατρὸς, ὅστις ἐς νόσον πέσων ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις εὐρεῖν, ὁποίοις φαρμάκοις ἰάσιμος*. Plut. p. 71. E. Dio. Chrys. 540. Cic. Epist. 4, 5. Ovid. Met. 7, 561. Simplic. 73. Lucian de Merced. conduct. 7. *ῥέινω τῷ φαρμακοπόλῃ ζοικας, ὃς ἀποκρύπτειν βηχὸς φάρμακον, καὶ ἀντίκα παύσειν τοὺς πασχόντας ὑπισχνούμενος, αὐτὸς μεταξὺ σηπόμενος ὑπὸ βηχὸς ἐφαίνετο*. Tanchuma on Genes. p. 61. Medice, sana claudicationem tuam. I add Aristoph. Conc. 402. *ὡς δεινὰ τολμᾶν τουτονὶ δημηγορεῖν, καὶ ταῦτα περὶ σωτηρίας προκειμένου*. 'Ὅς αὐτὸς αὐτῷ βλεφαρίδ' οὐκ ἐσώσατο. See more in Crauser, Pincinelli and Schottus.

23. ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ. Yet

that Christ was previously at Capernaum, has not been mentioned by the Evangelist, though he relates that he was in Galilee, in which Capernaum is situated. Thus far Kuinoel, who adds that similar instances of negligence may be found in the best historians, and adduces as an example, Liv. 21, 28. where the orator makes mention of a treaty entered into with the Saguntines, on the part of Asdrubal, by which the Carthaginian Senate denied that it held itself bound. Yet in Ch. 2, where Livy mentions this treaty, he omits that circumstance.

25. ἐν ἀληθείᾳ λέγει. Christ shows, by examples, that God more frequently communicates his extraordinary benefits to those who are capable of receiving them, passing over the unworthy. (Ros.) "As formerly Elijah and Elisha, when the *Israelites* had no faith in them, conferred their benefits on *foreigners*, thus (says Jesus) I, the Legate of God, since you despise me, will work no miracles among you, but confer my benefits on others, of whatever country they may be, who are desirous of my doctrine, and readily receive my instructions." Here, however, a difficulty encounters us. For in 1 Kings 18, 1, 45. we read that the rain fell again in the third year. Now, in order to remove this discrepancy, Lightfoot, Wetstein, and others, have remarked, that in Palestine it only rains twice a year, first, in October; secondly, in April; and that we must therefore suppose that, when the rain came, it had failed for three years, and that in the present passage there were added the six preceding months, during which it had not rained. Benson, on James 5, 17. (where there is a similar mention of three years and a half,) thinks that the third year is not to be reckoned from the cessation of the rain, but from the flight of Elijah to Sarapta (1 Kings 17, 8, seqq.) and that the fourth is to be numbered from the punishment of idolatry denounced by Elijah. Yet these hypotheses, however ingenious, are any thing but convincing. Kuinoel thinks that this additional

circumstance was derived from authorities known to the writers of the New Testament, but which have not come down to our age. This, indeed, seems the most rational and satisfactory mode of treating the discrepancy.

26. *πρὸς γυναῖκα χήραν*. By this and the following example, Christ shows that miracles are not dispensed out of private favour or affection, but according to the unfettered and supremely wise counsel of God, who knoweth where their exhibition will produce beneficial effects. So Elijah of old preferred the woman of Sarapta to his Israelitish countrywomen. (Rosenm. from Grot.) On the town of Sarapta Wetstein has some long and interesting topographical details, to which I can only refer the reader. The phrase *γυναῖκα χήραν* has the appearance of a pleonasm; of which Wetstein gives examples from the Greek and Latin writers. So we say, *a widow woman*. Yet there is not so much a pleonasm, as a *plena oratio*. For *χήρα* and *vidua* are properly adjectives feminine.

29. *ἐξέβαλον*. I would render this word, "they hurried him out of the city." So Schleusner, in his Lex. compares Ælian, V. H. 9, 12. *ἐξέβαλον τῆς πόλεως*. The following word, *ἡγαγον*, is very tamely rendered in the Versions *led* or *brought*, by Beza *duxerunt*, by the Vulg. still worse, *deduxerunt*. The word often has an adjunct notion of violence. Thus Phavorinus explains it *ἀρπάξω, rapio, abripio*. It is used especially of involuntary abduction; as, for instance, to judgment, or to punishment. So Matth. 10, 18. Classical examples may be seen in Schl. Lex. and Kuin. in loc.

29. *ἕως ὄφρυς*. The word *ὄφρυς* properly signifies the brow of the human body; but as the ancients figuratively applied the parts of the human body to various objects in nature, so it was used to denote the vertical prominence of a hill. So Hesych. *ὄφρυς, τὰ κρημνώδη καὶ τραχέα τῶν ὄρων*. Of this idiom Wetstein produces examples from Polyb. 7, 6.

Strab. 1172. D. παρὰ τῆς τῆς ὄφρως. As also from Galen, Aristotle, Nonnus, &c. Nor was it confined to rocky eminences, but was extended to earthy ones. So Plut. in Num. 57. ὄφρὰ γεώδης. Or to sandy ones. So Herodot. 4, 181. speaking of the sandy belt which crosses Africa, called the *Zahara*, ὄφρῃ ψάμμης κατήκει. This passage is imitated by Aristid. 352. ὄφρως ἀμμώδης κ. τ. λ. Wetstein adduces examples of *supercilium* from Virgil. Georg. 1, 108. "Et cum exustus ager morientibus æstuat herbis. Ecce supercilio clivosi tramitis undam." This ὄφρως, which is exceedingly steep, from whence they intended to have thrown Jesus, is well described by Husselquist, whose words are cited by Parkhurst in his Lex. See also Pococke, and Reland's Palestine, p. 907.

29. εἰς τὸ κατακρημνίσαι. This was, indeed, a kind of death sometimes legally adjudged, and was in use among the ancient Romans. The hurling from the Tarpeian rock must be familiar to every one of my readers. Here, however, as the power of life and death was taken from the Jews by the Romans, it would have been a mere tumultuary proceeding, (like the stoning of Stephen,) to which sort of illegal violence the Jews of that age were exceedingly prone.

30. διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο. By divine power, say most Commentators. Tertullian, Heuman, and Markland, however, endeavour to account for it without resorting to a miracle.

32. ἐν ἐξουσίᾳ ἦν. Periphrasin facit adjectivus. (Schl. Lex.) who has an example from Ælian. I add, Pind. Olymp. 1, 141. ἐν πτεροῖσιν τ' ἀκαμάντας ἵππους.

38. ἠρώτησαν. Ἐρωτάω, like the Latin *rogare*, denotes to *pray*, *entreat*, *request*.

39. ἐπιστὰς ἐπάνω αὐτῆς. "Sic describitur gestus Christi sese ad lecti fulcrum inclinantis, ut febricitantem allevaret. Dicunt enim alii Evangelistæ Christum prehendisse ipsius manum." (Rosenm.)

To this, indeed, the word seems appropriately applied; (see Liban, ap. Wets.) of which Luke, as a physician, must have been aware: and it is observed by Weddelins, (ap. Wolf,) that he has for that reason related this circumstance more accurately.

41. ἐπιτιμᾶν. Jesus seems to have prohibited him from *speaking*, in order to show that he needed not this sort of testimony; rather wishing by his *doctrine and miracles* to prove his Messiahship. (Rosenm.)

CHAP. V.

PETER and Andrew, John and James, who had chiefly acknowledged our Lord's divine mission, and received his instructions, but, for subsistence, had exercised their vocation of fishing, are now assumed by him as perpetual companions. The present narration does not differ from that of Matth. 4, 18. and Mark 1, 16. seqq. but the thing is more copiously detailed by Luke, more briefly by Matthew and Mark, from whom we learn, that it took place *before* those miracles had been performed by Jesus; which are mentioned in Matth. 4, 23. seqq. and Mark 1, 16. seqq. compared with ver. 36, Luke 4, 31. Luke, however, says that it happened *after* them, and thus he has not followed the order of time so accurately. (Kuinoel.)

Verse 2. πλοῖα ἐστῶτα παρὰ τὴν λίμνην. Campbell renders this *aground*, for three reasons, which may, however, be reduced into one, namely, that the vessels were mere boats, and therefore might more easily run aground, or be drawn on shore. But he has not *proved* that they were *mere boats*; they appear to have been like our fishing-smacks, of which even the smallest use anchors. The sense for which he contends is not at all more apposite to the context, and is, as far as I can remember, destitute of *authority*. The word *στῆναι*, and the Latin *stare*, are frequently put for ships riding at anchor,

whether in port or in a road. Wetstein cites examples from Hom. Od. ε. 427. Στήσα δ' ἐν Ἀιγυπτῷ ποταμῷ νέας ἀμφιελίκτους. Hom. Il. θ. 43. νῆες δὲ τοι ἄρχι θαλάσσης ἐστᾶσ'. And ω. 298. Virg. Æn. 6, 902. "Anchora de prora jacitur, stant litore puppes." Cæsar, B. C. 3, 28. "Nostræ naves in ancoris constiterunt." So Liv. frequently. Hence a port or road was called *statio*. See Palaioret.

2. ἀπέπλυναν τὰ δίκτυα, washed off the sea-weed and filth.

3. ἐπαναγαγεῖν ὀλίγον, scil. ναῦν. The Codex Cant. has ὅσον, which is the more elegant reading, as may be seen by the passage of Herodot. 7, 100. τὰς δὲ νέας οἱ ναυαρχοὶ ἀναγαγόντες ὅσον τε [I conjecture γε] τέσσαρα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ. Chariton 5, 18. ὀλιγον ὅσον, but this ὀλιγον, perhaps, crept in from an interpretation. So Hesych. ὅσον, ὀλίγον. On this nautical term, and ἀναγεῖν and καταγεῖν, see Wess. and Valck. on Herodot. 3, 39. 6, 41. The ἐπὶ here answers to our word *ward* in composition, as *to sea-ward*. See Schl. Lex. A similar expedient, and for a purpose not very dissimilar, was made use of by Julian, as we learn from Eunap. p. 161, which passage I thus amend: ἐπιβάς πλοίου, τὸ πλοῖον ἀνέχων ἔξω τοξεύματος, διελέγετο τοῖς βαρβάροις.

4. χαλάσατε δίκτυα, *let down*. A term properly appropriated to fishing: though I find in Æsop καθιέναι δίκτυον, and in Ælian, H. A. 1, 14. τὸ δίκτυον ἔχων, ρίπτε τὸν βόλον. Theocr. Id. 1, 40. δίκτυον εἰς βόλον ἔλκει, where the Scholiast explains εἰς ἄγραν. Eis ἄγραν. The word ἄγρα properly denotes the action of hunting or fishing; and so Kuinoel here interprets. But it should rather be explained the *thing caught*, the *prey*; and so the Latin *captura* in Pliny, V. N. 10, 40. referred to by Kuinoel.

5. ἐπιστάτα. Ἐπιστάτης properly denotes him who is *set over* any persons or things, and amongst others the office of instruction, and then it is equivalent to Rabbi, teacher, &c. Nor is this a mere Hebrew, or Hellenistic, use of the word, but often

occurs in the Classical writers, as the Etym. Mag. and Eusthathius testify. See Grotius.

5. ἐπὶ δὲ τῷ ῥήματι σ. χ. τ. δ. ῥημα corresponds to the Hebr. מִצְוָה, and signifies *mandatum*. It is not, however, merely a Hebraism, but is found in a monumental inscription in Herodot. 7, 228. κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι. This passage confirms the opinion that there is an ellipsis of πεποιθὰς. The δὲ (*but*) indicates Peter's hesitation: and it is well observed that this answer implies a modest doubt, since to experienced fishermen it must have seemed hopeless, after having thrown the net all night, (the proper time for fishing,) to cast it in the day-time, in the very sight of the fishes, and in shallow water. (Kuinoel.) See Theophyl. 335. d.

6. συνέκλεισαν. So the Latin *concluserunt*. These words are appropriate both to hunting and fishing, and are illustrated by Wetstein with examples. I add, Herodot. 1, 141. περιλαβεῖν πλήθος πολλὸν τῶν ἰχθύων. Philostr. Im. 784. s. f. ἀμνηχανοῦντες ὁ τι χρήσονται τῷ πλήθει. It is well observed by Wolf, that this miraculous draught of fish was partly a compensation for their toil, and partly prefigurative of the success which Peter, *the fisher of men*, was to have.

6. διεῖρρήγνυτο τὸ δίκτυον. Here Glass, Raphel, Wolf, Koecher, and Kuinoel, interpret, "began to break," "was now breaking:" for verbs completive (says Glass) are often used as indicative. They object to the interpretation *their net broke*: "for had that been the case (say they) it would have held no fish: and certainly, in such a case, we need not (with some interpreters) resort to a miraculous suspension of the laws of nature." The above may be admitted; but I question whether it be necessary: for it is possible to suppose the nets to be only broken in a small degree, and in such a part as would not materially affect the draught; and perhaps this is the most natural and satisfactory mode of considering the circumstance. Bulkley

cites Olaus Magnus 20, 3. where that Chronicler tells us that he had seen, upon the Bothnian shore, such a number of salmon taken as to have the effect here spoken of upon the nets. The same, he says, not unfrequently occurs in the herring fishery. See Ch. 22.

7. κατένευσαν, i. e. with their hands, not with their heads, *beckoned*, probably as being too far off, or perhaps they beckoned and spoke at the same time. See the note on Luke 1, 22. So Thucyd. 1, 134. ἄλλου δὲ νεύματι χρησαμένου. Jos. 718, 16. ἔνευσε τοῖς νεανίσκοις. Eurip. Iph. T. 1380. ἡμᾶς μὲν — ἐξένευσ' ἀποστῆναι.

7. συλλαβέσθαι. The following statement of the syntax of this verb may prove useful to the student. In complete construction it has a *dative of the person* governed of σὺν in composition; a *genitive of the thing* dependant upon περὶ understood, and an *accusative of the thing* also dependant on κατὰ understood. But in the regular use of the phrase, as it is found in the best Greek authors, the accusative is found almost always omitted, not unfrequently the genitive, and sometimes *all three*.

7. ὥστε βυθίζεσθαι, so that they were sinking, began to sink. It must be observed that this is the participle imperfect.

8. προσέπεσε τοῖς γόνασι τ. 'Ι. After the manner of supplicants, (say Doughty, &c.) who fell at the feet and embraced the knees of those from whom they sought protection: which custom is illustrated by Doughty, Pincinelli, Munthe, and Brunings. But I know not whether it can apply to the present passage, for this seems rather to denote a sort of adoration paid to a Divine person.

8. ἔξελθε ἀπ' ἐμοῦ. Respecting the scope of these words the Commentators differ. I cannot advert to some absurd fancies detailed by Koecher, and the far-fetched method of interpretation proposed by Elsley. The most rational mode of expounding the words is, I think, that of Euthymius, Capellus, Gro-

tius, Lightfoot, Rosenm. and Kuinoel. It seems to be an exclamation indicative of profound humility and deep reverence. "Peter could not but conclude (says Doddridge) that there was some peculiar presence of God with a person who could perform such a miracle; and a consciousness of sin made him afraid to appear in the presence of such an one, lest some infirmity or offence should expose him to some more than ordinary punishment." (Compare Judg. 6, 22. 13, 22. and 1 Kings 17, 18.) The above may have been a proverbial formula; though the Philologists produce nothing in illustration of it.

9. θάμβος γ. π. α. This word denotes not *horror*, as Kuinoel explains, but rather a sort of *extatic wonder and awe*. See Schl. Lex. That he should have felt amazement is not surprising, for (says Wetstein) he had indeed seen *disorders healed* by Christ, but now he discovers that he has dominion over the water and the fish, (Psal. 8.) not, however, to *destroy* them, as did Moses, but, what is far greater, contrive, by their capture, to confer benefits on men. (See Exod. 7.) "Peter seems (says Le Clerc) to have been more astonished at the draught of fishes than at the cure of the sick at Capernaum: perhaps from a notion common among the Jews, that the prayers of holy men, with imposition of hands, might have power to heal the sick, and eject evil spirits."

9. ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἢ συνέλαβον. Homberg would take συνέλαβον for *petulati erant*. But this Kypke refutes by a passage from Eurip. Or. 1346. φίλοι ξιφῆρεις, οὐχι συλλήψεσθ' ἄγραν. But *there* the construction is somewhat different, as the accusative depends upon κατὰ understood. The common interpretation is, however, sufficiently defended by the context. Kypke has more successfully illustrated ἄγραν ἰχθύων from Eurip. Bacch. 1201. ὡς ἴδῃτε τὴν δ' ἄγραν—θηρὸς ἦν ἡγρεύσαμεν. ἦ is put for ἦν by a well-known idiom. Συλλαμβάνω is used as περιβαλεῖν

τὸ πλῆθος των ἰχθύων, cited on verse 6, where one may, not absurdly, conjecture περιλαβεῖν.

10. μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγραῶν. The passage may be thus paraphrased: "Fear not me, who am a Divine Messenger: you must hereafter be drawn within the bands of a closer connection with me. You must be my disciple, and a teacher of men." Jesus employed the image which then spontaneously offered itself. Terms of hunting and fishing are, by the Greek and Hebrew writers, sometimes used of those who attach men to themselves, or others. So Sohar ap. Schoettgen, scivit venari venationem hominum. I add, Diog. Laert. 6, 96. ἐθηράθη δὲ τοῖς λόγοις τοῦ Μ. Diog. Laert. 4, 24. ἐρωτήθηεντα τίνι θηραθείη ὑπὸ Πολέμωνος, and 4, 16. ἄκουον δὲ τὸ μεϊράκιον, κατ' ὀλίγον ἐθηράθη, and C. 17. Socrat. ap. Xenoph. Mem. 2, 6, 29. οὐκ ἄπειρος οἶμαι ἄχειν θήραν ἀνθρώπους. So also Diog. Laert. 4, 16. where a dissolute youth is reformed on hearing the ethic dissertation of Xenocrates on temperance, it is said: ἄκουον δὲ τὸ μεϊράκιον κατ' ὀλίγον ἐθηράθη. Plut. Cleom. 13. αἷς οὐδενὶ φίλου διαφέροντα μισθωτὸν, ἢ τῷ τὸν μὲν ἦθει καὶ λόγῳ, τὸνδ' ὑπὸ χρημάτων ἀλίσκεσθαι. Timon Phliasius ap. Plutarch, Num. Πυθαγόρην δὲ γόητας ἀπόκλινοντ' ἐπὶ δόξης Θήρα ἐπ' ἀνθρώπων. Ælian, V. H. Πλατῶν — παρελθὼν ἤκουσε Σωκράτους, καὶ ἅπαξ ἀρεθεὶς ὑπὸ τῆς ἐκείνου Σειρήνος κ. τ. λ. Theopomp. ap. Athen. 260. c. πλείους τῶν Θ. ἤρείτο μᾶλλον ἐν ταῖς συνουσίαις ἢ ταῖς δωρεαῖς, where I would cancel the ἐν, which seems to have arisen from the ον of the preceding word. Christ signifies (says Grot.) that the Apostles, not by their own skill, but but by his command and influence, would, on spreading forth the nets of the Gospel, catch so great a number, that they would need the assistance of many εὐαγγέλισται.

14. ἀλλὰ ἀπελθὼν δεῖξον. The Commentators remark on the transition from the *oratio directa* to the *obliqua*, which is frequent in the best ancient authors, (see Kypke,) though rejected by the modern

ones. It seems to be a relic of the simple phraseology of the primitive ages and languages.

17. καὶ ἐγένετο — Ἱερουσαλήμ. By Κύριος many Commentators understand *Christ himself*, and thus explain: "The power of Christ exerted itself in healing the sick." Rosenm. and Kuinoel understand by Κύριος *God*, and interpret, "the Divine power was with him in healing the sick." After ἦν must be supplied μετ' αὐτοῦ. By αὐτοὺς must not be understood the Pharisees and Lawyers, who are nowhere said to have been healed, and who even calumniated him, but rather by αὐτοὺς are meant *the sick of that town*, such as had been brought to Christ. So Kuinoel, who cites a canon of Glass, namely, that the Hebrew writers use the pronoun relative, when there is no antecedent noun, though it may be easily understood from the context.

19. ἀναβάντες ἐπὶ τὸ δῶμα. By this the Sept. render the Hebr. אל, roof. Yet it is pure Greek. See Schl. Lex. By κεράμων is meant the *tiles*. Wetstein cites Thucyd. 2, 48. Herodian, 1, 12, 16. εἰς τε τὰ δωματία ἀναβάντες λίθοις καὶ κεράμοις ἔβαλλον τοὺς ἱππεῖς. The singular is used in Thucydides, and other ancient Attic writers, and may be rendered *tiling*.

26. ἔκστασις ἔλαβεν ἅπαντας. So Hom. Il. λ. 402. φόβος ἔλλαβε πάντας. Xen. Cyr. 5, 5, 6. ἄλλαι σε ἀπορίαι λήφονται. (Wets.) See also Schwartz. Comment. Dr. Mangey conjectures that one of the two words φόβος and ἔκστασις is a gloss on the other. But the ideas are very different (observes Grot.) they were struck with *wonder*, and full of *reverence* at the Divine power." On this Euthymius has well remarked: τὰ παράδοξα γὰρ εἰώθασι φόβον ἐμποιεῖν τοῖς ἁμαρτωλοῖς, μὴ ποῦ τι δεινὸν πάθωσι, διὰ τὰς ἁμαρτίας αὐτῶν.

26. παράδοξα. The word denotes what is *παρὰ δόξαν*, *beyond one's expectation*, and, from the adjunct, *unusual*, *wonderful*. These senses are illustrated

in the passages produced by Wetstein, Munthe, Loesner, and others: to which may be added Sirach 43, 25, or 29. παράδοξα καὶ θαυμασία ἔργα.

29. δοχὴν μεγάλην. The word δοχή is derived from δέχεσθαι, *to receive, entertain*, and therefore signifies *an entertainment, or feast*. It answers to the Heb. **תַּלְוַח**, in Gen. 21, 8. ἐποίησε Ἄ. δόχην μεγάλην, and 8 Esdr. 3, 1. Diod. Sic. 17, 105. ὑποδοχὴν ποιείσθαι. Sir. 14, 13.

30. Γραμματεῖς αὐτῶν, i. e. the scribes of that place, viz. the Capernaumites or Galileans. So De Dieu, Grotius, Rosenm. and Kuinoel. Other less probable expositions may be seen in Wolf. The word αὐτῶν was omitted in some copies, namely, because the interpreters knew not to which it should be referred.

31, 32. οὐ χρεῖαν ἔχουσιν—μετανοίαν. See the note on Matth. 9, 12. to which I add a similar passage of Diogenes, recorded by Dio Chrys. Orat. 8. p. 181. Morell. ἦν ἐν τῷ Κρανίῳ θυραυλῶν· ἄρα γὰρ ὅτι πλείστοι ἀνθρώποι συνίασι διὰ τοὺς λιμένας καὶ τὰς ἐταίρας· δεῖν οὖν φρόνιμον ἄνδρα, ἥπερ τὸν ἄγαθον ἰατρὸν, ὅπου πολλὰ, νοσοῦσιν ἐπέισε ἰέναι βοηθήσαντα οὕτως ὅπου πλείστοι εἰσὶν ἀφρονέστεροι, ἐκεῖ μάλιστα ἀποδημεῖν, ἐξελέγχοντα καὶ κολάζοντα τὴν ἀνοίαν αὐτῶν.

32. οὐκ ἐλήλυθα—μετανοίαν. So Maimonides de Poenit. 7, 4. p. 83. (cited by Bulkley.) “In loco quo stant poenitentes stare non possunt perfectè justī, i. e. illorum excellentia horum excellentia qui nunquam peccarunt longe est major, quoniam majore difficultate affectus, suos subigerunt priores quam posteriores.”

36. οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ καινοῦ. I believe τὸ ἐπίβλημα τὸ, &c. had been better Greek, as Ch. 6, 41. τὸ κάρφος, &c. and τὴν δοκὴν, τὴν, &c. But the word ἐπίβλημα is wanting in so many copies, and is so unnecessary, that it seems to be an ἐπίβλημα. The nominative case to σχίσαι I take to be ὁ ἄνθρωπος, be fetched out of οὐδεῖς, which is ἄνθρωπος οὐ, as *nemo*

in Latin is often *homo non*. If τὸ καινὸν be the nominative case, then after σχίζει is to be understood τὸ παλαιὸν. (Markland.)

39. ὁ παλαιὸς χρηστότερός ἐστιν, i. e. *softer, milder*, and therefore *better*. On the subject of the preference to old wine over new, which was proverbial in ancient times, Wetstein has many citations from the Classical writers. So Pind. Olymp. 9, 73. αἶνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων νεωτέρων. Lucian, 26. τῶν ἄλλων ἡδιστὸν τε καὶ παλαιότατον οἶνον πινόντων, μόνος σὺ ποτηρὸν τινα καὶ παχὺν πίνεις. Lucian, Asin. 3. οἶνος ἡδύς καὶ παλαιὸς ἦν. I add, Stob. 585. from Alexis in his Demetrius: Ὁμοιότατον ἄνθρωπος—διατελεῖν. And Alexis ap. Athen. 441. D. ἔσται δὲ (scil. ὁ οἶνος) καὶ μαλα Ἡδύς γ', ὀδόντας οὐκ ἔχων, ἤδη σαπρὸς ἄγαν γέροντα δαιμονίως ἀσπάζομαι γεραῖον, σφίγγα κ. τ. λ. In applying this comparison to the case of the Pharisaical and Christian doctrines, Commentators vary. Many (as does Wetstein) say that the austerity of the Pharisees is compared to *new wine*, the mildness of Jesus to *old wine*. But (as Kuinoel remarks) Christ's instruction was just before compared to the new wine and the new garment. Far more probable is the exposition of Euthymius: ὁ τῇ παλαιότητι τοῦ νομοῦ συνεθισθείς, οὐκ εὐθὺς δύναται τὴν καινότητα τοῦ εὐαγγελίου βαστάζειν· οἴεται γὰρ χρηστότερον ἐκείνον, διὰ τὴν συνήθειαν. "He who is accustomed to the antiquity of the Law cannot bear the novelty of the Gospel, since he thinks the old preferable, from having been accustomed to it." For (as L. Brug. well observes) "use forms the taste." Christ teaches them, therefore, that men are not suddenly to be initiated into austerities.

CHAP. VI.

VERSE 1. ἐν σαββάτῳ δευτεροπρώτῳ. This is one of those passages to interpret which *we must* (as Casaubon, on some other occasion, shrewdly remarks) *wait for the coming of Elias*. What is the exact

meaning of this ambiguous word, *δευτ.* (which has a very anomalous air,) it is impossible to pronounce with certainty. I cannot enter into the various opinions and conjectures of the Commentators, but must be content with referring the student to Wolf, Koecher, Doddridge, and Elsley. The opinion of Theophylact, Scaliger, Lightfoot, and Whitby, is that which has been embraced by almost all recent critics. They expound *πρῶτον ἀπὸ τῆς δευτέρας τοῦ πάσχα* the first sabbath after the second day of the Passover, on which the handful of corn was, by Divine command, offered up. For in Levit. 23, 15. God directs the Jews to number the seven weeks of the Pentecost, *ἀπὸ δευτέρας τοῦ πάσχα*, from the second day of the Passover, from the *last* sabbath day. Now since the weeks are directed to be numbered to the Pentecost, not from the *very day* of the Passover, but from the *one immediately subsequent*, and to the Jews a day of great note, as being that on which they offered the first fruits of the corn, it is no wonder that all the sabbaths from the Passover to the Pentecost, took the appellation *ἀπὸ τῆς δευτέρας τοῦ πάσχατος*. Therefore the word *δευτερόπρωτος* is not compounded of *δύτερον* and *πρῶτον*, but of *δεντέρα* and *πρῶτον*, to signify the second first sabbath, that sabbath which immediately follows the second day of the Passover. Wetstein offers the following explanation: "Intelligo הראשון שבשני primum sabbatum mensis secundi, quo legebatur Parascha 31. Emor. ex Levit. 21, 1. ad 25, 1. in qua reperitur lex de panibus sacris (cap. 24, 9.) de qua Christus hic loquitur. Vidi autem ex Calendario Judaico, intra annos 127 lectionem hujus ipsius Paraschæ sive sectionis vicies septies in terrâ Israelis incidere in primum sabbatum mensis secundi Jiar." Ezech. 44, 16. Other interpretations have been proposed, for which I must refer the student to Wolf and Koecher, Rees, in his Harm. Evang. and the acute and learned Bp. Marsh on Michaelis. But none of these (as Rosenm. observes) rise above probability. See Mr. Horne's Introduction, vol. 3, 165.

11. ἐπλήσθησαν ἀνοίας, *rabia, amentia, furore*; as in Thucyd. 3, 48. Diod. Sic. 441. D. 2 Macc. 4, 6. 14, 5. 15, 33. We have this idiom in our own language, in the use of the word *mad*; though it is confined to the vulgar. See also Acts 26, 11. ἐμμαινόμενος αὐτοῖς. Philemon (cited by Grot.) μαινόμεθα πάντες ὑπόταν ὀργιζώμεθα. See H. Tooke, 341.

12. ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. On the interpretation of the word *προσευχῇ*, there has been no little diversity of opinion. Some commentators, as Drusius, Mede, Hammond, Olearius, Scheudler, Wollius, Whitby, Markland, Wetstein, Campbell, Watts, Doddridge, and Prideaux, maintain that *προσεύχη*, must here signify a *proseucha*, or oratory: and that certain Jewish places of worship were so called, has been proved by the numerous passages cited by Wetstein, from Joseph. Ant. 14, 10, 23. and Vit. 53, 54, 56, & 57. 1 Macc. 3, 46, 47. Phil. T. 2. p. 565, 2. and p. 574, 3. D. p. 567, 27. and p. 568, 26. Epiphan. H. 80. Philo de Vit. Mos. p. 168, 3. Cleomeds, in 2. circularis inspectionis libro adversus Epicurum. Juvenal. 3, 296. Ede ubi consistas, in qua te quæro prosucha. Acts 16. 13, 16. The arguments adduced by those on this side of the question are, that these *proseuchæ* were out of the towns, (Acts 16, 13.) and that an oratory of that sort, may as well be *προσευχῇ τοῦ Θεοῦ*, as *ναὸς τοῦ Θεοῦ*, in Acts 26, 61. and 2 Thes. 2, 4.: that *προσευχῇ τοῦ Θεοῦ*, taken in the sense of *prayer unto God*, is abhorrent from the simplicity of scriptural diction; and that the word *διανυκτερεύειν noctem consumere, vigilare*, properly respects some place *where* the night is so spent. The objections to the common interpretation are, by Campbell, thus speciously and acutely stated. "The common signification of *προσευχῇ* is indeed *prayer*, but both *προσευχῇ* and *δέησις* (a term of nearly the same import,) are always, in the New Testament, construed with the preposition *πρὸς*, before the object addressed. See Acts 12, 5. Rom. 10, 1. 15, 30. Heb. 5, 7. And when either term is followed by the

genitive of a word, denoting a *person*, it is invariably the person praying, not the person prayed to. See James 5, 16. Rev. 5, 8. 8, 3. Though the words occur in the Sep. and in the N. T. times without number, the genitive is not, in a single instance, employed to denote the being to whom supplication is made. Such a mode of interpretation would be subversive of the analogy of the language. The only way of avoiding this error here, is by assigning another meaning to the word *προσευχῇ*, and translating it a *house*, or *place of prayer*, an *oratory*. That there is undoubted authority for this meaning of the word, is shewn by the examples produced by Wetstein, from Philo, Josephus, and others. Luke uses it again in the same sense, Acts 16, 13, 16. As the word, thus applied, peculiarly regarded the Jewish worship, it was as much appropriated as the word *συναγωγῇ*. * But these objections seem to have little or no weight, and the common interpretation has been ably and satisfactorily defended by Vitringa Syn. Jud. p. 122. Kypke, Schleusner, and Kuinoel. In fact, *διανυκτερεύειν*, signifies "to pass the night," and is not only used of *places*, but of *things* and business, about which any one is employed. In this sense, Kypke cites Diod. Sic. 13, 62. *διανυκτέρευον ἐν τοῖς ὅπλοις ὑπὸ τῶν τειχῶν*. So Appian. Bell. Pun. 130. and several other passages. But *ὅπλα* often denotes *situation* and *place*, as *castra*, and sometimes (as in the two passages above,) *armatura*, armour, and therefore *ἐν ὅπλοις* does not refer to thing, or employment, but has merely the sense of *μεθ' ὅπλων*. See Sturz. in Lex. Xen. Wolf more appositely cites Phal. Ep. τῇ λαβῇ *διανυκτέρευε*. It must moreover be observed, that τοῦ Θεοῦ is here, as often, a *genitive of object*,

* In this acceptation, Latin writers transferred it into their language. That line of Juvenal is well known, Sat. 3. "Ede ubi consistas, in qua te quæro proseucha." Now, when the meaning is a house of prayer, the expression ἡ προσευχὴ τοῦ Θεοῦ, is analogous to ὁ οἶκος τοῦ Θεοῦ, *the house of God*, and to τὸ ἱερὸν τοῦ Θεοῦ, *the temple of God*. (Campb.)

i. e. it denotes the object about which any one is occupied; (on this sense, see Glass, Gr. Sacr. 108. and Vorst. Phil. Sacr. 165 and 287,) and in this sense it frequently occurs in the new Testament. See Matth. 9, 35. 10, 1. Acts 4, 9. 1 Joh. 2, 5. So Jos. Ant. 9, 9. ἐπὶ δέησιν καὶ ἱκετείαν τοῦ Θεοῦ κατε-
 φνε. Here it must be observed, that the genitive has the force of πρὸς, with an accusative. So Liv. 2, 8. inter precationem Deūm. The sentiment therefore intended to be expressed in the present passage, is the same as that in Acts 1, 14. προσκαρτερεῖν τῇ προσευχῇ καὶ τῇ δεήσει. Certainly had προσευχῇ been used in the sense of *oratory*, the *article* would have been employed, and Campbell and others, in vain cite the expressions ὁ οἶκος τοῦ Θεοῦ, and τὸ ἱερόν τοῦ Θεοῦ since these were applied solely to the *Temple at Jerusalem*, so called κατ' ἐξοχὴν. As to the argument urged by Campbell, namely, that we generally say *the church*, where there is but *one church*, I must remark that the idiom is merely *modern*, and (as far as I can remember) is without parallel in the *Greek language*. Moreover, the sense arising out of the above interpretation, appears far less apposite, and is indeed, somewhat frigid. By προσευχῇ, we are to understand not merely prayer, but holy meditation, and that devout thoughtfulness which usually precedes, accompanies, and follows fervent prayer. In this view, I may appositely cite Artemid, 8, 53. προσευχῇ, καὶ μεταίται, καὶ πάντες ἄνθρωποι — πτωχοὶ λύπῃ προαγορεύουσι· τοῦτο μὲν γὰρ οὐδεὶς ἄπεισιν εἰς προσευχὴν, μὴ οὐχὶ φροντίζαν σφόδρα· τοῦτο δὲ κ. τ. λ. Nor must I omit to notice the excellent remark of Schoettgen; "Servator noster aliquoties solitus est noctem precibus transigere, quod Judæis non erat inconsuetum. He appositely cites Berachoth, fol. 14, 1. Docuit R. Chijia ex ore R. Jochanan: quicunque satiat se verbis legis, et deinde in oratione pernoctat, illi nemo ferret nuntium malum. . . The *article*, from which Mede in vain seeks to fortify the interpretation *oratory*, is used in this passage of

Luke, as in Matth. 21, 22. πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ, in both which places it is difficult to express the force of the article, though in this of Luke, there seems a reference to προσεύξασθαι, which precedes. On the difference between the proseuchæ and synagogues, I must refer the reader to Mr. Elsley's annotation, and to Mr. Horne's Introduct. vol. 3. 238.

13. ἀποστόλους. On this important term, see the note on Matth. 10, 2. to which I now add, that our Saviour here employed the Syriac, or Chaldee Syriac ܐܡܪܝܬܐ, which, as Baronius and Schoettgen observe, was not a new designation, but had been long ago employed by the Jews, to denote any one *deputed* to act for another, either by the delivery of a message, or the negociation of any affair whatever. It appears, from the Rabbinical citations of Schoettgen, that the term was chiefly confined to persons sent on *public* business, as ambassadors, nuncios, or envoys. On these ܐܡܪܝܬܐ, or Legates and Apostles of the Jews, I can only refer the reader to the elaborate note of Vitringa de Syn. Jud. 577, and must content myself with subjoining the following passage of Joma, fol. 18, 2. selected from the valuable Rabbinical illustrations of Schoettgen; where the seniors thus address the priest: אנן שלוחי בית רין, *Nps allegati sumus a Synedrio*, ושלוחינו ואתה, *tu vero es legatus noster et Synedrii: Adjuramus erga te per eum, qui in hoc templo habitat, ne festo expationis aliter quicquam agas, quam nos tibi præcepimus.* On the number, names, dignity, office and authority of the Apostles, I must refer the reader to the above-mentioned tract of Vitringa de Syn. Jud. 577. Ittig. Hist. Eccles. 432. Spanheim Dissertat. de Apostolicis in vol. 2. Book 3. of his works; Suicer's Thes. in voce, Heins. Exerc. p. 155. Basnage, Annal, Eccles. p. 288. Witchin's Misc. Sacr. 1, 21. Cav. Antiq. Apost. p. 179. Walchius's Hist. Eccles. and many others, specified by Wolf and Koecher. The consummate wisdom of our Lord, as evinced, with refer-

ence to the *end* proposed in this choice of the Apostles, has been judiciously pointed out by Mr. Locke, in his "Reasonableness of Christianity."

17. ἐπὶ τόπου πεδινού. The situation was, however, at once that of a mountain, and a plain, i. e. a sort of *table land*; and thus (as Keuchen observes,) this account of Luke is reconciled with that of Matth. Ch. 5. For I assent to Keuchen, Rosenm. and others, that the narrations have respect to the *same* circumstance. And (as Rosenm. observes,) the *exordium* and the *peroratio* prove them to be the same, and so much the more, since each writer adds, that Christ, on concluding his discourse, returned to Capernaum, and there healed the Centurion's servant. That the discourse here recorded by Luke, is substantially the same with the Sermon on the mount, in Matthew, has been fully proved by Kuinoel on Matth. p. 116. Yet, that there still remains some difficulty, cannot be denied. The points of difference, and the probable causes thereof, have been copiously pointed out by Kuinoel on the present passage, to whom I must be content to refer my readers. See also, Mr. Elsley's note on v. 20. That it was a plain on a mountain, and, as is usually supposed, Mount Tabor, is confirmed by the following citations produced by Wetstein. Hieronym. ad Hos. 5. Est autem Thabor mons in Galilæâ, situs in campestribus, rotundus atque sublimis ex omni parte finitur æqualiter. Adamannus 1, 11. Mons Thabor, in Galilæâ 111. μ. a lacu Cinnereth distat, mirâ rotunditate ex omni parte collectus, a parte boreali respiciens supradictum stagnum, herbosus valdè et floridus, in cujus amcenâ summitate ampla *planities* silva prægrandi circumcincta habetur, cujus in medio campo Monachorum inest grande monasterium, et plurimæ eorundem cellulæ, nam illius montis campestris vertex non in angustum coartatur cacumen, sed in latitudinem dilatur stadiorum.

17. τῆς παραλίου. Subaud *χώρας*, or *γῆς*: though the ellipsis is scarcely ever supplied, and Segaar has

well observed, that *παράλιος* is generally used of regions and countries, very rarely of cities, in which case the word *παραθαλάσσιος* is usually employed.

17. Two sorts of persons are here mentioned; those who *came to hear him*, which probably included those who came from the coasts of Tyre and Sidon; and who were *heathens*, and came out of *curiosity*; and those who came to be healed of their diseases. (Markland.)

18. *ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρετων*, *vexed*. The verbs *ὀχλῆσθαι* and *ἐνόχλῆσθαι*, denote to hinder, trouble, vex, &c. by irksome business of any kind, but especially by painful and chronical diseases, which confine the patient, and hinder him from attending to his usual occupations. Of this sense, many examples are produced by Wetstein, Loesner, and others.

19. *ἐξήρχετο*, exerted itself, was efficacious. So the Hebr. *נָתַן* in Ruth 1, 18. If the men of those times thought that the potency, by which the sick were healed, proceeded from Jesus by a sort of *efflux*, it was mere stupid fancy. (Rosenm.) Against this error it is the more necessary to caution the reader, since into it even the judicious Euthymius seems to have fallen, who remarks, *Δυνάμεις ἀπ' αὐτοῦ ἐξήρχετο θέλα, ἰωμένη τοὺς μόνον ἀπτομένους αὐτοῦ*. By the term *ἐξήρχετο* Grotius understands that this potency was not *adventitious*, but *intrinsic, by his divine nature*. (See *infra*, 8, 46. and *Matth.* 9, 5, 6.) This opinion, to which I do not hesitate to accede, seems founded on Theophylact, who with equal truth, and elegance, observes: *οἱ μὲν γὰρ προφῆται καὶ οἱ ἅγιοι οὐκ εἶχον δύναμιν ἐξερχομένην ἀπ' αὐτῶν· οὐ γὰρ ἦσαν αὐτοὶ πηγὰς δυνάμεων· ὁ δὲ Κύριος, δύναμιν εἶχεν ἐξερχομένην ἀπ' αὐτοῦ· αὐτὸς γὰρ ἦν πηγὴ τῆς δυνάμεως· ὡς οἱ γε προφῆται, καὶ οἱ ἅγιοι ἐδέχοντο μᾶλλον ἄνωθεν δύναμιν*.

20. *μακάριοι οἱ πτωκοί*. Commentators are divided in their opinion whether what is here related by St. Luke was intended for what is commonly called *the Sermon on the Mount*, related by St. Matthew in the

fifth, sixth, and seventh chapters of his Gospel. If it be the same discourse, it is much shortened by St. Luke, who relates the two first *beatitudes* (omitting the greatest part of the rest) in the *literal* sense, whereas St. Matthew relates them in the *metaphorical*. Both might be spoken by our Saviour, and at the same time; but one Evangelist might choose to mention one part, and the other another; as is done in a hundred other places, where different circumstances of the same thing are related, or omitted. It is to be remembered, that this is spoken to Jesus's disciples (ver. 20) *as such*; in which view, though it is impossible for us now to know how the parts were connected by our Saviour when he spoke it, yet it may be supposed to have been something like this: — *Happy are ye, though ye be very poor* (Luke); *especially those who are poor in spirit*. (Matth.) *Happy are ye, though ye be hungry now* (Luke); *especially those who hunger and thirst after righteousness*. (Matth.) The reasons given are the same in each Evangelist. The latter parts of the verses in each are quite different in *sense*, but without doubt were both spoken by our Saviour, whether at the same time and place, perhaps we shall never know for certain; and perhaps it is of no consequence, whether we do or not. Nevertheless, the distinction is carefully to be observed, lest we assign the same meaning to words which are quite different, and which cannot, and never were designed, to express the same sense. Compare Matth. 23, 27. with Luke 11, 44. and see the notes on Luke 17, 6. (Markl.)

22. ἀφορίσωσιν ὑμᾶς, put you out of the synagogue, excommunicate you, ἀναθεματίξεν. On this subject I can only refer my reader to the long and learned annotation (or rather *dissertation*) of Grotius, in which he has fully stated the nature of excommunication among the Jews, and compared it with the similar customs of the Greeks and Romans. The reader will, however, find some of the most important matter, as it respects the Jewish excommu-

nification, detailed in p. 143—4. vol. 3. of Mr. Horne's truly valuable Introduction to the Scriptures. See also Lightfoot's Works, 2, 747—9. Selden de Jure N. L. 4, 8. et de Synedriis, p. 107. and Bingham's Eccles. Antiq.

22. ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν. On the interpretation of this word various have been the opinions of Commentators. It properly denotes, to eject, cast out, both in a military and in a civil sense, i. e. to disfranchise or to banish; secondly, to expunge from the military rolls (or, as we say, to drum out of the regiment); thirdly, to hiss actors off the stage, to cashier officers, displace public functionaries, dethrone kings, &c. Hence it may denote, as some think, to reject with scorn and ignominy. This signification is very agreeable to Classical use, and is supported and illustrated with examples from Arrian, Plutarch, Dionys. Hal., Demosth. &c. by Abresch, Raphel, Alberti, Kypke, and others. See also Periz. on Ælian. V. H. 13, 17. Yet (as Kuin. well observes) this sense is frigid, and not suitable to the preceding words. Segaar and others expound ὄνομα *sect*, and refer to James 2, 7. βλασφημοῦσι τὸ κάλον ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς. But to this it may be objected, that the disciples had not yet been distinguished by the name of Christians. Others again (as Le Clerc, Beausobre, and Campbell), interpret, *will defame you; rail against you*; and they cite Deuter. 22. 19. שָׁרַף בָּשָׂרָא נִי רִי, where the Sept. has ἐξήνεγκεν ὄνομα πονηρὸν ἐπὶ παρθένον. But (as it is well observed by Schulz and Kuinoel) the words of the present passage cannot be illustrated from thence, since the expression here is not ἐκβάλλειν ὄνομα πονηρὸν, but ἐκβάλλειν τὸ ὄνομα ὑμῶν ὡς πονηρὸν: for if (says Campbell) πονηρὸν had followed without the ὡς, there would have been an implicit acknowledgment of the truth of the scandal, and their enemies would have been charged only with publishing it." But I rather think that it is intended as a fuller expression of the sense contained in the preceding word ἀφορίσωσιν. In this

interpretation I am supported by the authority of Wolf. Kuinoel, however, with less probability (I think), understands it of *civil expulsion*, namely, being driven into exile.

23. σκίρτήσατε. The σκίρτάω is properly used of the leaping and bounding of *animals*; 2dly, is it metaphorically applied to the joy and mental exultation of human beings. This being the case, I cannot but regard the following expression cited by Palaioret from the Anthol. Gr. 4, 1. Ep. 16. p. 433. as a poetic pleonasm: *Ξείνε, νόω σκίρτησον, ἰδὼν ἐφύπερθε πυλάων.* In this sense the Commentators cite Philo. p. 219. καὶ ὑπὸ πλήθους καὶ μεγάλους χαρᾶς ἀνασκιρτώσις.

24. πλουσίοις. By these (as the best Commentators tell us) are not meant *all the rich*, but such as, *trusting* in their riches, and elate with their dignity, (like many of the chief of the Sadducees and Pharisees), placed their whole dependance upon them, to the utter neglect, and even forgetfulness, of religion and virtue, or of any better portion in a future life. Euthymius elegantly explains, τοὺς πλουσίους by τοὺς ἀμεταδότους, τοὺς προστετηκότας τῷ πλούτῳ, τοὺς κακῶς πλουτοῦντας. See Mark 10, 24.

24. ἀπέχετε τ. π. ὑ. i. e. *ye have* (already) *received your gratification*, or (as Theophylact expresses it) τὴν εὐφροσυνήν, and are to expect no other in the world to come. On this sense of ἀπέχω see the note on Matth. 6, 2.

25. οὐαὶ ὑμῖν—οἱ γελῶντες κ. τ. λ. woe unto you. E. V. But Campbell rightly prefers, with Wakefield and others, *Alas, for you*, &c. and has a very long and instructive note on this idiom, which I shall abridge, for the benefit of my less informed readers.

“The form of expression in both languages, in these verses, so much coincides with what we are rarely accustomed to hear, except in passionate imprecations, that it is no wonder they should be, in some measure, misunderstood by the majority of readers. That such words were often directed

against those who were not only bad men, but the avowed enemies of our Lord, is a circumstance which heightens this appearance of imprecation, and renders it difficult for us to conceive otherwise of the expressions. Some have called them authoritative denunciations of judgments; but this, I am afraid, is but a softer way of expressing the same thing. Our Lord is not here acting in the character of *judge* pronouncing sentence on the guilty, or dooming them to punishment. The office of judge is part of that glory to which he was not to be exalted till after his humiliation and sufferings. But he speaks here, in my apprehension, purely in the character of prophet, or teacher, divinely enlightened as to the consequence of men's actions, and whose zeal for their good obliged him to give them warning. *As the Son of Man came not to destroy men's lives, but to save them; he came not to curse, but to bless us, by turning away every one of us from his iniquities.* These words, which proceeded out of his mouth were, in every sense, justly denominated *full of grace*. His example was perfectly conformable to his instructions; and I will venture to affirm, that the more narrowly we examine his discourses, the more we shall be convinced, that nothing he ever uttered against any living being (if candidly interpreted) will be found to bear any, the least, affinity to an *imprecation*."

This enlightened, and, I think, just, view of the subject is confirmed by the language of Euthymius: Μακαρίσας τοὺς πτωχοὺς κ. τ. λ. λοιπὸν παλινίζει τοὺς ἐναντίας ἔχοντας, ἵνα διὰ μὲν τοῦ μακαρισμοῦ προτρέψῃ πρὸς ἐκείνα, διὰ δὲ τοῦ ταλανισμοῦ ἀποτρέψῃ ἐκ τούτων. Wetstein compares Dionys. Hal. 710. αἰς ἔμαθεν ἔτι πλείονα γινόμενον ἐξ αὐτῶν γέλατα, καὶ φωνὰς ἤκουεν ἐνίων ἐπιχαιρόντων, καὶ τὴν ὕβριν ἐπαινούντων· γελάτε, ἔφησεν, ἕως ἔξεστιν ὑμῖν, ἄνδρες ταραντίνοι, γελάτε, πολὺν γὰρ μετὰ ταῦτα χρόνον κλαύσετε. Bulkley still more appositely cites Lucian, Catapl. § 6. Τὰ πράγματα εἰς τὸ ὑμπαλιν ἀνεστράμμενα· ἡμεῖς μὲν γὰρ πένητες γελαί-

μεν ἀνίστανται δὲ καὶ οἰμώζουσιν οἱ πλουτοί. He also cites T. Kempis, lib. 1. de Imitat. Chr. ch. 24.

26. οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς ἐπαιῶσι. This was meant for the Apostles and first teachers. Rosenmüller truly observes, that though it is possible that a *good man* may be praised by many, yet that a *teacher of Religion* should be praised by *all*, even the wicked and the superstitious, must by no means be expected. Grotius has appositely cited a narration respecting Phocion, recorded by Plut. t. 2. 187. F. where we are told, that when in his orations he had particularly pleased the multitude, he used to ask his friends whether any thing wrong had escaped him in his address. For, according to the old adage, “obsequium amicos, veritas odium, parit.” Wetstein quotes Plut. 2, 177 κ. Ælian. V. H. 2, 6. Athen. 631. f. Diogen. l. 6, 8. πρὸς τὸν εἰπόντα πολλοὶ σε ἐπαινοῦσι, τί γὰρ, ἔφη, κακὸν ἐποίησα; Seneca Epist. 29. Quis enim placere potest populo, cui placet virtus? malis artibus popularis favor quaeritur. Similem te illis facias oportet, non probabunt, nisi agnoverint. — Conciliari nisi turpi ratione amor turpium non potest — Cæterum si te video celebrem secundis vocibus vulgi, si intrante te clamor, plausus, et pantomimica ornamenta obstrepuerint, si totâ civitate feminae te puerique laudaverint, quidni ego tui miserear, cum sciem, quæ via ad istum favorem ferat? See Mich. 2, 11.

27. ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν. After this ταλάσιμος, our Lord, in these words, turned his discourse again to his disciples. In this verse again Luke omits what gave *occasion* to the following precept, and retains only the precept, *love your enemies*, &c. for, as St. Luke writes his Gospel for the use of the Gentiles chiefly, he frequently passes over what concerns the Jews, and often gives the summary of Jesus's doctrine, without mentioning the *Law of Moses*, though perhaps at the same time Jesus's doctrine was founded upon, or had some relation to, the Law of Moses. (Markland.)

30. παντὶ δὲ τῷ αἰτοῦντί σε, δίδου καὶ—ἀπαίτει. As

great inconvenience would seem to follow from the common interpretation, Markland would understand by *πᾶντι* *any man*, a man of *any* nation or sect, whether *Jew, Samaritan, or Heathen*; which division (says he) at that time comprehended all mankind; and Jesus himself gave instances of his charity (though *silver and gold he had none*) to each of the three. The reason why he said *πᾶντι*, to *any man*, may be seen in the Old Law, Deut. 15, 7—12. where a Jew's charity is limited to *Jews only*, but that of Jesus was to *all mankind*, though even the Apostles themselves did not understand this, for several years. (Markland.) Καὶ ἀπὸ τοῦ αἵματος τὰ σὰ, μὴ ἀπαίτει. If this be so (says Markland), all laws which are made against *thieves* seem to be *unchristian*. This difficulty, too, arises from not attending to the signification of the words: ἀπὸ τοῦ αἵματος is, *from him who taketh or receiveth*, not forcibly; of which sense of the word αἶρω see Luke 9, 8. Matth. 20, 4. 10, 38. λαμβάνειν τὸν σταυρὸν, and so elsewhere. Then τὰ σὰ, *thy things*, means *thy charity*, that which thou hast given him, that which was *thy property* before thou gavest it to him; and after it is given, it is not to be *demanded again* at any time, neither in specie, nor in an equivalent, because then it would not be a *gift or charity*, but a *loan*. The sense of the whole verse may be thus paraphrased: "Give to any kind of man who asketh of thee, *Jew, Samaritan, or Heathen*, provided thou art able, and that thou thinkest him a proper object of thy charity; and when he hath received thy gift or charity, do not demand it again of him." (Markland.) With deference to the authority of so distinguished a scholar, I must dissent from his opinion, which requires, at the commencement of the sentence, an unusual emphasis to be laid on *πᾶντι*, and inculcates, in the latter part, an extremely harsh and frigid sense. Equally objectionable are the interpretations of Cler. and Hammond, which may be seen in Elsley. The plain sense of the passage (however liable it may seem to misconception and abuse,

is that given by Kuinoel: "Be disposed to grant even an unreasonable request, and if any one shall wrongfully deprive thee of thy property, do not too severely require it back, whether by law or otherwise. Rather suffer it to be taken away than think of revenge or private enmity." See on Matth. 5, 39. seqq. 42. The words express, though somewhat more strongly, the same sentiment as that contained in ver. 29. τῷ ὑπὸντί σε ἐπὶ τὴν διαγῶνα, πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντος σου τὸ ἑμιάτιον, καὶ τὸν χιτῶνα μὴ καλύσῃς. It is, however, manifest, that in these and such like adagial and hyperbolical formulas the words are not, in interpretation, to be too much *pressed*. The Commentators notice the difference (which, however, has not always been observed) between αἰτεῖν and ἀπαιτεῖν. The former denotes *to ask* that which may be received, as of *favour*; the latter, *to require*, *ask back*, and severely demand one's *right*.

32. ποία ὑμῶν χάρις ἐστὶ, what reward will there be towards you? None. Χάρις has here the sense of *μισθός* in the parallel passage of Matthew, and so Jos. Ant. 6, 14, 4. Hesych. χάρις καὶ ἀμοιβὴ κατὰ εὐεργεσίαν. See Elsner and Krebs. So Euthymius: Ἀμοιβὴ γὰρ τοῦτο, καὶ οὐκ εὐεργεσία. Wetstein compares Dionys. Hal. A. 6, 86. τίς ἐστὶν ἡ σὴ χάρις ἡμῶν καὶ ὠφέλεια;

34. ἵνα ἀπολάβωσι τὰ ἴσα, i. e. (as Salmasius, de Fern. Trap. 280. and Suicer, in his Thes. Eccl. on the word δανείζειν, have proved,) *the very same sum*, without usury or increase: for it denotes the *principal*. So Theophylact explains: δάνεισμα οὐ σὺν τόκῳ λέγει, ἀλλὰ τὴν ἀπλῶς χρήσιν, ἐπεὶ καὶ ἐν τῷ νόμῳ χάρις τόκου ἐδάνεισαν. Ἀπολαμβάνειν is a word appropriated to express the receiving back of money. Similar sentences are produced by Gataker on Anton. 5, 6. (Wolf.) These words have reference to that kind of benefit by the Greeks called ἐρασιμὸς, which has been excellently illustrated by the learned Casaub. on Theophrastus. If any one, for instance, had lost a considerable part of his property by shipwreck, fire,

or any other calamity, it was not unusual for his friends to supply him with money, not to be paid back by *any certain day*, but when *convenient*. This, however, they scarcely ever did, except to those whom they had some hope might, (by a more prosperous turn of fortune,) some time or other, not only repay the money, but *return the favour*, which they termed ἀντερωρίζειν.

35. καὶ δανείζετε μὴδὲν ἀπελπίζοντες. In determining the sense of these words, Commentators are by no means agreed. The Syriac and Arabic versions express the sense thus: "Do not cut off any one's hope, by being too rigid to the borrower;" and this interpretation has been adopted by De Dieu, Junius, Fessel, Hammond, Knatchbull, Pearce, and others. But this requires μὴδὲν to be altered to μῆδενα, a reading not yet found in any MS. and that requires ἀπελπίζειν to be taken in a sense quite unknown to the Greek writers, and unsuitable to the context. Another interpretation has therefore been propounded by many modern Critics of celebrity (as Homberg, Elsner, Wetstein, and Campbell,) i. e. *nowise despairing*. This indeed is a signification of ἀπελπίζειν frequent in the Classical writers and the Septuagint; and the sense arising from it is this: "Do not despair lest you might lose your money, and, through fear lest you should yourself come to want, refuse to lend." This, I grant, makes a tolerable sense, but I would prefer that expressed by the Vulg. and adopted by Euthymius, Chrys. Casaubon, Salmasius, Grotius, Beza, Bois, Wolf, Glass. Georg. Abresch, Whitby, Krebs, Rosenmuller, Kuinoel, Schleusner, and the authors of our common version. Thus the sense will be, *nihil inde sperantes*, hoping nothing from thence. Ἀπολαβεῖν is the same as ἀπολαβεῖν ἀπὸ τίνος: for, as Hackspan, Wolf, and Krebs observe, it is usual with the best writers, on omitting, for brevity's sake, one or two words, to note that omission by the aid of a preposition, which, as it cannot be put alone, is joined to the verb. Of this idiom Casaubon, Salma-

sus, Abresch, and others, produce several examples. Thus Jos. Ant. 11, 6, 2. καὶ τούτων ἀπέλαβον ἐπὶ μῆνας ἕξ. Ἀπεσθίειν for ἀπεσθίειν ἀπὸ τίνος occurs in Athen. 649. So Philo. 237. A. Liv. 1, 12. "Adverterat ea res etiam Sabinos tanti periculo viri." The sense is therefore this: "Lend even to those from whom there is little or no hope of receiving back your loan." By *lending*, however, must be understood (as Campbell well observes), not *letting out money at interest*, for this is an affair merely commercial, and comes not, unless in particular circumstances, under the class of *good offices*. What commonly proves the greatest hindrance to our lending, particularly to needy persons, is the dread that we shall never be repaid. It is, I imagine, to prevent the influence of such an over-cautious mistrust, that our Lord here warns us not to shut our hearts against the request of a brother in difficulties. "Lend cheerfully," as though he had said, "without fearing the loss of what shall be thus bestowed. It often happens that, even contrary to appearances, the loan is thankfully returned by the borrower; but if it should not, remember, (and let this silence all your doubts,) that God chargeth himself with what you give from love to him, and love to your neighbour. He is the poor man's surety." (Campbell.) There is a fine passage, which may possibly occur to some of my learned readers (though it has not been cited by the Philologists), and which I will therefore subjoin. Thucyd. lib. 2, 40. where Pericles, in commendation of the Athenians, says: Καὶ τὰ ἐς ἀρετὴν ἤναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ, ἀλλὰ δρῶντες, κτώμεθα τοὺς φίλους· βεβαιότερος δὲ ὁ δράσας τὴν χάριν, ὥστε ὀφειλομένην δι' εὐνοίας ὧ δέδωκε σῶζειν· ὁ δ' ἀντοφείλων, ἀμβλύτερος, εἰδώς, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδῶσιν. Καὶ μένοι οὐ τοῦ συμφέροντος μᾶλλον λογισμῷ, ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδελῷς τινα ὠφελοῦμεν i. e. "not with the narrow calculations of self-interest, but with the frank confidence of liberality." Thus Euripid. frag. Eroch. 1. τὰς χάριτας ὅστις εὖ-

γενῶς χαρίζεται, Ἡδίστου ἐν βροτοῖσιν· οἱ δὲ δρῶσι μὲν Χρόνῳ δὲ δρῶσι, πολλῶ δυσγενέστεροι. In illustration of which noble sentiment of Thucyd. I will select two or three more passages, out of several which I find noted down in my *adversaria*. Aristot. Eth. 9, 7. Ὅτι οἱ μὲν ὀφείλουσι ταῖς δὲ ὀφείλονται. Κάδαπερ οὖν ἐπὶ τῶν δανείων, οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐ ἐργητήσαντες βούλεσθαι εἶναι τοὺς [εὐ] παθόντας, ὡς κομινομένους τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμελὲς τὸ ἀνταποδοῦναι. Plutarch T. Flam. 1. τοῖς εὐεργητηθεῖσι διαπαντὸς ὥσπερ εὐεργέταις εἶνους καὶ πρόθυμος, ὡς κάλλιστα τῶν κτημάτων τοὺς εὐ πεπονθότας ὑπ' αὐτοῦ περιέπειν καὶ σῶζειν. Herodian. 2, 3, 15. μεγάλων γὰρ εὐεργεσιῶν προὔπαρχουσῶν, τὸ ἰσότημον δυσέφικτον· ἀλλ' ἐν ταῖς ἀμοιβαῖς καὶ μικρὰ μὲν λαβούσιν ἀντιδοῦναι μείζον οὐκ οὕτως εὐμαρὲς ὡς εὐχαριστον δοκεῖ· ὅπνῃκα δ' ἂν ὁ πρῶτος τι δράσας ἀγαθόν, ἀνυπερβλήτον κατάρθῃται χάριν, τὸ μὴ κατ' ἄξιον ἀντιθεδόν, οὐχ' οὕτω δυσπορίστον, ὡς ἀναίσθητον ἅμα καὶ ἀχάριστον ἀνομάζεται.

35. ἔσεσθε υἱοὶ τοῦ ὑψίστου, i. e. either “*dear and acceptable to God*,” as in Sir. 4, 10. γίνου ὁρφανοῖς ὡς πατὴρ—καὶ ἔση ὡς υἱὸς ὑψίστου, or *you will be like unto God*, as being animated with a spirit similar to that of the Deity. So a Rabbinical writer cited by Schoettgen: “*Esto similis Deo. Gratosus est et misericors: sic tu quoque gratosus esto et misericors.*”

86. οἰκτιρμονες. What is in Matth. 6, 2—4. expressed by beneficence and liberality is here comprehended in the more general idea of mercy, by which is meant not merely compassion and pity to the indigent and wretched, but kindness towards both friends and enemies; to all, in fact, who need our assistance. Schoettgen observes, that these words designate every sort of kind and charitable affection, especially in judging of the actions of others. Thus the Hebr. צדק, which the Sept. render οἰκτιρμοί, not only signifies mercy, but, very often, *benignity*,

kindness; and so the corresponding term $\tau\omicron\mu\eta$. (Grotius, Rosenm. and Kuin.)

37. $\mu\eta$ καταδικάζετε. This word properly signifies, "to pronounce public sentence against, to condemn," and here denotes (in a bad sense) to judge against, condemn the innocent; as in Jam. 5, 6. Thus the corresponding term ἀπολύειν signifies to acquit; but is here used in a good sense (as Grot. observes) for interpreting any thing as favourably as possible, *judging for the best*. Wetstein cites many Rabbinical passages; as also Sirach 6, 2—5. 282. and Seneca de Benefic. 7, 28. ut absolvaris, ignosce.

38. δίδετε, καὶ—μέτρον καλὸν, i. e. fair, just, full, complete measure. Πεπιεσμένον καὶ σεσαλευμένον, *pressed down and shaken up, or together*. There is in the terms πεπιεσμένον and σεσαλεύμενον a reference to dry measures, as corn, which yield to compression, and settle down by concussion. Thus Aristot. Probl. § 21. (cited by Grotius) ἀγγεία σαττάμενα. And again, in ὑπερεκχυόμενον there is a reference to the measure of liquids. Thus the Hebr. רש in Joel 2, 24. ὑπερκεχυθήσονται αἱ ληνοὶ οἶνου καὶ ἐλαίου. The whole appears, from the Rabbinical citations produced by Buxtorf, Schoettgen, Scheid, Zorn, Le Moyn, Wetstein, and others, to have been a proverbial expression among the Jews, to metaphorically denote abundant and exuberant liberality. The passage is thus judiciously and elegantly expounded by Euthymius: Μεταφορικός ἐστὶν ὁ λόγος· εἰσβάσι γὰρ οἱ καλῶς μετροῦντες τὸν σίτον, ἐπιτιθέντες, τῷ μῶδιῳ τὰς χεῖρας, πιέζειν αὐτὸν ἐπὶ τὸ κάτω, καὶ λακτίζοντες σαλεύειν, ἵνα συμπέσῃ, καὶ ἐπιβάλλειν, ἄχρις ἂν ὑπερεκχυθῇ· ἀποδίδουσι δὲ τὸ τοιοῦτον μέτρον τῆς εὐεργεσίας, τίνες; οἱ εὐεργετηθέντες πάντως· τοῦ θεοῦ γὰρ ἀποδιδόντος ὑπὲρ αὐτῶν, αὐτοὶ δοκοῦσιν ἀποδιδόναι· ἀποδίδουσι δὲ τοῦτο, τοῖς αὐτῷ φιλοτίμως δανείσασιν αὐτοῖς.

38. τῷ γὰρ αὐτῷ μέτρῳ, ᾧ μετρεῖτε, ἃ ὑ. Wolf quotes from Sota 52. Quā mensurā homo metitur, eā metiuntur ei. "There were," observes Buxtorf, "among the Jews, measures of various sorts, supernatantes, abrasæ, accumulatae, pressæ, agitatae,

opertæ," &c. The measure of *corn* with us is (I believe) the *abrasa*, i. e. the bushel is heaped up, but not pressed down, or shaken together, and then abraded, or the *cumulus* is cut off with a lathe. See Vorst. Adag. N. T. Ch. 8. Schoett. Adag. N. T. 74. and Casaubon on Theophr. Ch. 175. By the *εἰς τὸν κόλπον ὑμῶν* there is an allusion to the Oriental custom, (and, indeed, of all nations of antiquity who wore flowing vestments,) to use the ample bosoms of those garments for carrying various articles, which was thus used for *purse*, or *pocket*, or even a kind of *bag*, large enough to hold a tolerable quantity of corn. See Ruth 3, 15. 2 Kings 4, 39. Neh. 5, 3. Prov. 16, 33. So Hor. S. 2, 3, 171. "Talos, Aule, nucesque ferre sine laxo." Jos. B. 6, 23. See other examples in Wetstein and Raphel. See also Ferrar. de re Vest. 663.

40. οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον. The disciple will not easily excel his master; therefore, if *you* yourselves neglect your duty, and break the commandments of God, neither will *others* to whom you recommend and inculcate their performance, observe and follow them. This proverbial expression is found in another sense in Matth. 10, 25. Joh. 13, 16. (Kuin.)

40. κατηρτισμένος δὲ πᾶς. There has been here some diversity of interpretation, arising from a difference of construction, which the brevity of the sentence has left uncertain. One thing seems clear, that *πᾶς* must not be understood to mean *entirely*, but *quilibet*, *whoever*. I would therefore translate (with Kuinoel): "*Every one who is modelled after the same fashion as his master.*" "For (observes he) the disciple usually follows his master's example, has the same sentiments and wishes, and acts just like him." The word *καταρτίζω* properly signifies to *mend*, *emend*, *repair*, and, in a moral sense, to *instruct*, *make perfect*. For *ἄριος* has the sense of *τέλειος*. So Hebr. 13, 21. *καταρτίσαι ὑμᾶς ἐν παντὶ ἐργῷ ἀγαθῷ*. And 2 Tim. 3, 17. *ἵνα ἄριος ᾖ ὁ τοῦ*

θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος. Wetstein cites Polyb. 5. p. 490. τῶν Μακεδόνων ἡδὴ ταῖς εἰρεσίαις κατηρητισμένων.

43, 44. See the note on Matth. 7, 16—18. The sense of the passage may be thus paraphrased: "The *actions* of men speak of what disposition they are of." Grotius here repeats a remark which he had made on some former occasions, namely, that this proverbial expression is to be understood ἠθικῶς, and that its truth is sufficiently established if the thing happens *frequently*.

45. προφέρει. Wetstein cites Isocrat. ὥσπερ ἐκ ταμείου προφέρειν.

48. ὃς ἔσκαψε καὶ ἐβάθυνε, i. e. βαθέως ἔσκαψε, by an hendiadis frequent in the Hellenistic style. So Jud, 13, 10. καὶ ἐτάχυνε ἡ γυνὴ καὶ ἔδραμε, for ταχέως ἔδραμε. Nor is this unfrequent in the Classical writers. Examples are produced by Palairer and Munthe. (Kuin.) This mode of expression appears a relique of the simple phraseology of the primitive languages, and the early ages. The *moral* here inculcated is, (as Grot. observes,) "that the study of piety should not be superficial, but a principle well founded and deeply rooted in the heart, so as to resist the assaults of passion, temptation," &c. On the *figure* here employed Wetstein cites Sext. Emp. ad Log. 2, 129. Ἐπὶ τὴν πέτραν, for ἐπὶ τῇ πέτρῃ, as in Matth. 16, 18. It is proper to observe this use of the article, which may be thus expressed: "On the rocky ground, in rocky places."

48. πλημμύρας γ. The word denotes an increase or swell of water, a tide, inundation, &c. See the examples produced by Wetstein and Kypke; as also those noted in Schl. Lex. On this subject Euthymius well observes: Πλημμύρα δὲ τοῦ ποταμοῦ, τὸ πλήθος καὶ ἡ σφοδρότης τῶν πειρασμῶν.

49. προσέρρηξεν. Ῥήσσω, and its derivatives, denote the dashing of water against any opposing object.

CHAP. VII.

VERSE 1. εἰς τὰς ἀκοὰς τοῦ λαοῦ. For these words (says Grot.) were *exoteric*, not *esoteric*, or *acroamatic*, but meant for *all* who should wish to attain salvation, and not for the Apostles only, and their successors.

2. ὃς ἦν αὐτῷ ἐντιμος, "who was much valued by him, held in much esteem." Kuinoel refers to *Æsch. Socr.* 2, 8. and Wetstein cites *Artemid.* 2, 8. τοὺς ἐν τῆμα (δούλους) παρὰ τοῖς δεσπόταις. And 5, 20. ἔδοξε τις τὸν δούλον αὐτοῦ, ὃν μάλιστα παρὰ τοὺς ἄλλους ἐτίμα. And *Simplic. in Epict.* 150. τῶν οἰκετῶν—τιμιώτεροι τοῖς δεσπόταις. I assent to the opinion adopted by almost all critics, that, notwithstanding one or two slight discrepancies, the present miracle is the same as that recorded by Matthew, Ch. 8, v. 5. The contrary, however, has been maintained by some, especially Macknight, whose note may be seen in *Elsley*. On ver. 3. see *Hammond* and *Whitby*, or *Elsley*.

4. ἄξιός ἐστιν ὃ παρέξει. On this *absolute* use of ἄξιός see the note on *Matth.* 10, 11. To the examples there adduced, I add *Soph. Œd. Tyr.* 981. ἄξιός γάρ ἐστι. *Eurip. Alc.* 376. ἐγὼ σοι—λίπρον πένθος συνοίσαι τῆσδε καὶ γὰρ ἄξια. and 1074. ἄξια δὲ μοι σέβειν. *Eurip. Suppl.* 1181. ἄξιός γάρ συ καὶ πόλις σέθεν. *Eurip. Iph. Taur.* 560. ἀλλ' οὐ τὰ πρὸς Θεῶν εὐτυχεῖ δικαίως ὦν. *Eurip. El.* 391. ἄξιός γάρ—'Αγαμέμνονος παῖς, οὐπερ οὐνεκ' ἤκομεν. *Eurip. Bach.* 762. ὥσπερ ἄξιαί, scil. εἰσι. *Eurip. Inon.* 11. *Aristoph. Av.* 1166. ἄρα θαυμάζεις ὅτι κ. τ. λ.—πῇ τοὺς Θεοὺς ἔγωγε' καὶ γὰρ ἄξιον. *Arist. Ep.* 509. I must, however, admit that there is some doubt whether, in this passage, the absolute use of ἄξιός above illustrated, has place; since the whole phrase has the air of a Latinism.

5. τὴν συναγωγὴν—ἡμῖν. E. T. "us a synagogue." Dr. Campbell more correctly, (I think,) *our syna-*

gogue. Or it might be rendered more literally, *built the synagogue for us*, there being but one.

8. ὑπὸ ἐξουσίαν. See the note on Matth. 8, 9.

10. ἀσθενούντα. Markland thinks that, in strictness, it should have been ἀσθενήσαντα, *the slave who had been ill*. But this is not necessary, since the word may be taken for the participle imperfect, which is the same as the present.

11. συνεπορεύοντο—ἱκανοί. Ἰκανοί has here the sense of *bene multi*, or, as we say, *a good many*.

12. ἐξεκομίζετο. This is a term appropriated to funerals, like the Latin *efferre*, *exportare*; since the custom of interring *out of the town* extended both to the Eastern and Western nations. Many passages of Greek authors, from Homer downward, are cited by Elsner and Wetstein; as also some Latin ones, so Virg. Georg. 4, 255. "Et corpora luce carentum Exportant tectis, et tristia funera ducunt." See Kirchman de Funer. Rom. 2, 1. p. 76. The burying-grounds were out of the city, but, as there is reason to believe, not far from the city gate. Among the passages cited by Wetstein, the most apposite and interesting is one from Lucian, Contempl. 22. τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὁρᾷς, καὶ τὰς στήλας καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖα ἢ σώματοφυλάκια ἔστι. And Lex. 12. Tab. in Cic. de Legg. 2, 23. Grotius remarks on the pernicious custom of burying in churches, or holding public worship in or on the precincts of places filled with putrid carcasses: a custom (as he tells us) first introduced in commemoration of the martyrs; but very unwisely extended to general use.

12. οὐδὲς μονογενὴς. One cannot help observing the simple and pathetic nature of this narration, to which we may compare that of Eurip. Alc. 305. μόνος γὰρ αὐτοῖς ἦσθα. And 925. κόρος ἀξιοθρήνος ᾗχετ' ἐν δόμοισι μονόπαις. Wetstein has several Classical citations; as Cic. Epist. Fam. 9, 20. "Patriam eluxi jam et gravius, et diutius, quam ulla mater unigenitum filium." It must be observed, that the

dative is here put for the genitive; of which idiom examples are adduced by Homberg and others.

13. *μη κλαῖε*. And no wonder that she should; for, (says Cetuboth, f. 8, 2.) "Olim elatio mortui gravior fuit propinquis morte ejus." It must be observed, that the words uttered by our Lord were not meant to be *prohibitory*, but *consolatory*.

14. *ἤψατο τῆς σοφοῦ*, i. e. with a view to stop the bearers, which, it seems, they understood by immediately stopping. The word *σοφός* often denoted a closed coffin, which was usually of *stone or marble*. But these, however they may have been in use among the *Egyptians*, were not used by the *Jews*. The word here denotes the funeral couch on which the dead was carried forth, *the bier*, in German *ein bahre*. That the Greeks and Romans were thus carried forth, we learn from the Classical citations of Wetstein and Grotius; and that the same custom was adopted by the Jews we learn from Josephus. See Geier de luctu Hebr. Ch. 5. Warnekros Hebr. Antiq. p. 386. and Harmer's Observations. It appears, however, from Geier and Zorn, Bibl. Antiq. to have been almost confined to the higher classes. (Wolf, Schleusner, and Kuinoel.) Wetstein cites Ovid, Metam. 14, 741.

15. *ἀνεκάθισεν*, not merely *revived*, but *sat up*. He would thus be *seen*, for probably the bier was nearly flat. In illustration of this, Wetstein cites Xen. (speaking of the hare): *διατρέχων γὰρ καὶ ἀνακαθίζων*. Plat. Phædon. *ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν κλίνην, συνέκαμψε τὸ σκέλος*. Plut. Philopœin. p. 368. *α. συναγαγὼν μόλις ἑαυτὸν ὑπ' ἀσθενείας ἀνεκάθισεν*. See Artemid. 4, 84. and 1 Kings 17, 23.

16. *φόβος*, awe and amazement. See the note on Mark 4, 41.

16. *προφήτης*. By this word is meant a *Divine Messenger*, and one greater than Elisha, (see Exod. 4, 31.) inasmuch as without the use of prayer, or stretching himself on the body, but with a simple *order* (λέγω, &c.) he had, in a manner utterly unex-

amplified, restored the very dead to life. (Euthym. Wets. and Rosenm.)

16. καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τ. λ. ἃ. By sending to them the promised Messiah, or at the least the harbinger and forerunner of the Messiah. On the word ἐπισκ. see the note on Luke 1, 68.

21. ἐχαρίσατο τὸ βλέπειν. Χαρίζομαι here signifies to give, restore; as in 2 Macc. 3, 33. 4, 32. Xen. Cyr. 8, 6, 11. Herodian, 3, 17, 3. τῶν ἀναιρουμένων χαριζόμενοι τὰς οὐσίας. And 1, 17, 3. τῶν δὲ πλουσίων τὰς οὐσίας χαρίσασθαι ἐβούλετο, μερίσαι τε εἰς τοὺς στρατιώτας. In Ælian, V. H. 9, 1. χαρίσασθαι is opposed to λαμβάνειν. (Kuīn.) On the following verses see the note on Matth. 11, 2. et seqq.

23. ἐν ἱματισμῷ ἐνδόξῳ. Ἐνδοξος signifies glorious, splendid, and τρυφή, luxury, pleasure. So Artemid. 3, 60. τοῖς ἐν τρυφῇ διαγούσι. See 2 Pet. 2, 13. This is the common interpretation. Kuinoel, however, thinks that τρυφή has especial reference to costly and sumptuous apparel; and cites, from Munthe and others, Isocr. Pan. 41. τὰ μὲν σάματα τρυφῶντας; and Diod. Sic. 222. β. So also Wetstein cites Eurip. Phæn. 1198. στολίδι κροκόεσσιν ἀνεῆσα τρυφᾶς; and Sueton. Aug. 65. "Relegatæ usum vini omnemque delicatorem vestem ademit." Triller also (ap. Wolf) thinks that by this expression, and the preceding, μαλακοῖς ἱματίοις, is meant the purple clothing which was worn by royal personages, who were hence termed the *purpureati*. Thus Gray, in his "Ode to Adversity," "And purple tyrants vainly groan;" which is an imitation of the Horatian line: "Purpurei metuunt tyranni." But, after all, I see no reason why the common interpretation should not be retained. On this subject see the note on Matth. 11, 8.

28. μείζων αὐτοῦ ἐστίν, i. e. is of greater consequence, or has greater privileges, than ever John had: for he, like Moses, never entered into the Promised Land, or the *state of Christianity*: he only prepared

others for it. See Dr. Whitby on Matth. 11, 11. (Markland.)

29. ἐδικαίωσαν τὸν Θεόν, praised God. So Matth. 11, 19. and infra ver. 35. Sir. 10, 29. 18, 2. But as here *words*, not *deeds*, are spoken of, therefore the sense seems to be, "*reverently obeyed the will, and fulfilled the commands, of God,*" by undergoing baptism at the hands of John, the Divine Messenger. (Kuin.) Apposite to this is the formula in ver. 30. ἀθετεῖν τὴν βουλὴν τοῦ Θεοῦ, *to set at nought, and disobey, the will of God.* So Luke 3, 2. ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννη. And so Mid. 7, 9. whose command it was, that the Jews should, by baptism, be bound to repentance, and initiated into doctrines preparatory to the new œconomy, soon to be established by the Messiah.

30. εἰς ἑαυτοὺς. There has been some difference of opinion respecting these words. Some (as Ambros, De Dieu, Erasmus, and others,) take the words εἰς ἑαυτοὺς for ἐν ἑαυτοῖς, *in themselves.* But this is neither agreeable to the usage of the language, nor suitable to the context: for, (as Campbell observes,) "*the rejection was open and notorious.*" Others interpret *against themselves*, i. e. to their own hurt. This opinion is supported by Erasmus, Beza, Piscator, Glass, Leigh, the Authors of our Common Version, Kuinoel, and Schleusner, who cites examples of this use of εἰς from Luke 12, 10. 15, 18. Acts 6, 11. 1 Cor. 8, 12. and of the Lat. *ad* for *adversus* in Cicero and Tacitus. That this sense of εἰς is not unknown to the Greek writers has been proved by Palairret, in his Observations. Others again, as Grot. Camerarius, Whitby, Hammond, Rosenm. Kuinoel, Homberg, Wolf, Doddridge, and Campbell, maintain that there is a slight *trajectio*, and they connect the words εἰς ἑαυτοὺς with βουλὴν τοῦ Θεοῦ, and interpret *in regard to themselves.* Grotius has a very profound note, (or rather dissertation,) on the subject of the Divine decrees, to which I must be content to refer my readers. Upon the whole, I cannot but

regard the last interpretation as the most rational, and most suitable to the context. This too seems to have been the opinion of Wetstein, who cites Prov. 1, 25. and Bemidbar, R. 16. "Omne bonum, quod destinaveram vobis, vilipendistis et rejecistis."

31. On this and the following verses see the note on Matth. 11, 16—19.

32. Weston cites Herodot. p. 58. Gron. Hesiod, Sc. Her. 281. and Pollux 4, 81.

36. *γυνή*. A most difficult and often debated question has here been raised, whether this woman and Mary Magdalen, (out of whom Jesus cast seven devils, Luke 8, 2.) and Mary, sister of Martha and Lazarus, (Joh. 11.) be one and the same person. This has been *affirmed* by many. Yet the best modern critics, as Buxtorf, Hammond, Basnage, Wolf, Michaelis, Markland, Rosenm. and Kuinoel, as also Theophylact and Euthymius, maintain that these were three different persons. This, indeed, is generally acknowledged to have been satisfactorily proved by Deyling, in his Obs. Sacr. P. 3. p. 22. seqq. whose positions are thus summed up by Wolf:

"He maintains that Mary (the sister of Lazarus and Martha) is altogether a different person from Mary Magdalen, since by no indications of Gospel history, wherever Mary Magdalen is mentioned, does it appear that she was sister of Lazarus and Martha; but on the other hand, it may be demonstrated, from the sacred history, that Mary sister of Lazarus, and Martha, was a person quite distinct from Mary Magdalen. He also evinces that the woman here mentioned (who has been a sinner) was a different person, both from Mary sister of Lazarus and from Mary Magdalen. For (says he) she differs from the sister of Lazarus in name, country, manners, and situation in life; and from Mary Magdalen she is distinguished in this, namely, that the one was of Nain; but the other a harlot from Magdala, a city in the half tribe of Manasseh beyond Jordan."

This history (says Rosenm.) seems to differ from

that recorded in Matth. 26, 6. Mark 14. and Joh. 12. For (not to mention other objections) what Luke relates in ver. 37, 38, 39, 50. is by no means suitable to Mary the sister of Lazarus, who was well known to Christ, and who had not come accidentally, but had been invited. And that Mary Magdalen was not the woman here spoken of, is evident from Luke 8, 2. See Michaelis ad h. l.

37. ἦν ἀμαρτωλός, i. e. who *had* been a sinner. So the best interpreters explain it. The word ἀμαρτωλός denotes, not a Gentile, as Hammond and some others suppose, but *impudica*, a *fornicatress*, or an *adultrous*. This idiom was common both to the Hebrew, Greek, and Latin languages. Thus ἡδῶν, ἀμαρτάνειν, and *peccare*, often denote, κατ' ἐξοχήν, adultery, and even fornication. Wets. cites Ælian, V. H. 4, 1. τὴν δ' ἀμαρτάνουσιν εἰς ἕτερον, συγγνώμης τυχεῖν ἀδύνατον. Eurip. Hippol. 507. εἴτοι δοκεῖ σοι, χρὴν μὲν οὐ σ' ἀμαρτάνειν. See also Pric. in loc. Kuinoel refers us to Dorvion Charit. 220. Muncker on Anton. Lib. 337. I add, Hesych. Ἀλοάται· κοιναὶ ἀμαρτωλαί, πόρνοι.

38. στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, *ad pedes ejus stabat*. Jesus was, it seems, reclining at table on a couch, leaning on his left elbow, his head and countenance turned towards the food, and his naked * feet (the sandals being taken off before the meal) turned the contrary way, towards which the servants bearing the dishes were waiting on the triclinium, or table. Maldonat. and Kuinoel; both of whom are much indebted to the following annotation of Hieronymus Mercurialis, cited by Zorn in his Bibl. Antiq. p. 543. ap. Koecher. "Nimirum

* In illustration of this, Wetstein cites Cic. Epist. Fam. 10, 32. "Cum quidem pransus nudis pedibus — inambularet." Senec. contr. 9, 2. "Prætor ad occidendum hominem soleas poposcit." Aristoph. Vesp. 103. εὐθὺς δ' ἀπὸ δορκιστοῦ κέρακεν ἐμβάδας. After being washed, the feet were anointed. So Curt. 8, 9. "Demptis soleis odoribus inlinuntur pedes." Plin. H. N. 13, 4. "Vidimus etiam vestigia pedum tingi [unguentis] quod Othonen monstrasse Neroni principi ferebant."

in triclinio, quod pedes altos habebat, sive in tribus lectis stratis ita jacebant convivæ, ut versus mensam cubitis sinistris innixi dexterâ manu uterentur, pedesque in exteriorem partem protenderent, ubi ministri erant, et ubi erecta stetit fœmina peccatrix." She stood (said Rosenm.) among the servants, who were stationed behind, i. e. by the feet of those reclining. So Martial: "At illo retro flexus at pedum turbam." All this (says Wolf) is represented in a plate to be seen in Casalius de Conviviis Veterum, T. 9. Antiq. Græc. p. 189 seqq. See the Appendix of Ursinus ad Ciaconium de Triclinio, p. 223 seqq.* On this subject Euthymius has the following beautiful observation (probably derived from some eloquent Greek Father): "Ὅρα δὲ τὴν πολλὴν ταυτῆς εὐλάβειαν· ἔστη γὰρ παρὰ τὰ ἔσχατα μέρη τοῦ σώματος αὐτοῦ, ὡς ἐσχάτη· καὶ ὀπίσω, ὡς ἀπαρρήσιastos· καὶ ἐκλαίει μὲν, διὰ τὰς ἁμαρτίας αὐτῆς ἔβρεχε δὲ τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, ὡς ἐπικεκυφῖα αὐτοῖς."

38. καὶ ταῖς θριξὶ† τῆς κεφαλῆς αὐτῆς ἐξέμασσε. This also was a mark of deep reverence. Elsner compares a Roman custom, alluded to in Petron. 27. "Aquam poscit ad manus digitosque paullulum adspersos in capite pueri tersit." And 57. "Contubernalem meam redemi, ne quis in capillis illius manus tergeret." Where see Burman. Consult also Pincinel. Lum. Reflex.

38. κατεφίλει τοὺς πόδας αὐτοῦ. Kissing the feet was a mark of the deepest reverence and most profound humility. So Wetstein cites Arrian, Epict.

* See also Campbell's Diss. 8. p. 3, 4, 5, 6.

† I can hardly approve of Doddridge's version, *tresses*. For though he says that this is the proper signification of θριξί, yet in this he is mistaken. He truly, however, observes that the English *tresses* might be derived from θριξί. The fact is, from θριξί is derived the Italian *treccia*, the French *tresse*, and the English *tress*; which, however, came to denote a *lock* or *braid* of hair: a signification never (I believe) attributed to θριξί, and which, therefore, cannot be admitted in the present passage, especially as in other places of Scripture (Joh. 12, 3. 1 Pet. 3, 8. Apoc. 1, 14. 9. 8.) the word in the plural denoted the *hair of the head*, or (as we say) a *head of hair*.

3, 26. Eunap. 146. πάντες οἱ παρόντες οἱ μὲν πόδας, οἱ δὲ χεῖρας προσεκύνουν οἱ δὲ θεὸν ἔφασαν. Longus, Pas-toral 4. p. 160. Parasitus domini : πόδας καὶ χεῖρας κατεφίλει—οὐκ ἀντέσχε κλαίοντι καὶ αὐθις ταῖς πόδας καταφιλοῦντι : where see the Commentators. Polyb. 15, 1. Xen. Cyr. 7, 5. 32. ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Seneca de Benef. 2, 12. “C. Cæsar dedit vinum Pompeio Penno—deinde absoluto et agenti gratias, porrexit osculandum sinistrum pedem.” Arist. Vesp. 606. καὶ πρῶτα μὲν ἡ θυγάτηρ με ἀπονίζη, καὶ τὸν πόδ’ ἀλείφη, καὶ προσκύψασα φιλήσῃ. I add, Heliod. 2, 404. προκύψας ἐφίλει τοὺς πόδας. And Plut. Cat. Min. 12, 1. προεπέμφῃ οὓς δάκρυσι καὶ περιβολαῖς ἀπλήστοις ὑποτιθέντων πᾶ ἱμάτια τοῖς ποσὶν ἢ βεδίζον, καὶ καταφιλοῦντων τὰς χεῖρας. Hence the custom of kissing the Pope’s foot. The Evangelist indicates (says Wetstein) than a greater honour was due to Christ than to the King of Persia : (see in Matth. 2, 2, 28, 10.) and therefore that he is not a mere man who gave his foot to be kissed, well knowing (as Christ must have done) that by the Greeks and Romans this honour was considered as equal to that which is paid to the Deity.

39. Οὗτος. “Light minds (observes Grotius) easily find something at which to stumble. For neither did the Prophets know all things, but only such as it pleased God to reveal to them.” Wetstein has thus tersely and elegantly paraphrased the passage : “Annon scit, quod omnibus notum est, mulierem esse non integræ existimationis? Annon intelligit, eam quæ non vocata domum alienam intrat, pedesque viri tam liberè contrectat, pristinum vitæ genus veteremque impudentiam nondum deposuisse? Ita temerè et inconsideratè judicabat Pharisæus.” So also Euthymius : ἤλειφε δὲ τῷ μύρῳ ἡ τιμῶσα τοῦτον ὑπὲρ ἀνθρώπων, ὡς ὄντα ὑπὲρ ἀνθρώπων.

39. ποταπὴ ἡ γυνὴ ἣτις ἀπτεται αὐτοῦ, *what sort of*, both in a good and bad sense. The word ποταπὸς denotes both *qualis* and *quantus*, and sometimes has

both these senses united. So Matth. 8, 27. *ποταπὸς ἐστὶν οὗτος*. And 2 Petr. 3, 11. *ποταπὸς δεῖ ὑπάρχειν ὑμᾶς*. It is proper to observe, also, that the Pharisees thought themselves as much contaminated by the touch of immoral persons, as by that of lepers.

40. *ἔχω σοί τι εἰπεῖν*. This may be understood as a polite way of requesting of the host permission to say something. (Grot.) The Greek and Latin writers have, in like manner, the expressions *ἔχω εἰπεῖν*, and *habeo quid dicere, precari*, &c.

43. *ἀγαπήσει*. Our Lord denotes, not so much what will *necessarily*, as what will *probably* follow.

43. *ὑπολαμβάνω*. This word is, in the Hellenistic style, often used for *existimo*; but here it seems (like *οἶμαι* in the Classical writers) to have little more than the force of a particle. On this verse Wetstein cites Seneca, Ep. 73.

44. Jesus contrasts the incivility of Simon, who had neglected even the common offices of hospitality, with those marks of profound reverence which the woman had evinced. The furnishing of water for washing the feet, &c. before any meal, was, and still continues, in the East, a duty incumbent on every host, who (as we learn from Dr. Shaw's Travels) is expected to present it in person. See Casaub. in loc. and Mr. Horne's Introd. 3, 401.

45. *φίλημα μοι οὐκ ἔδωκας*. A kiss, with the Oriental nations, forms part of the common and regular salutation of friends. See Koppe on 1 Thess. 5, 6. and Mr. Horne's Introd. 3, 681.

45. *ἀφ' ἧς εἰσῆλθον*. I agree with Beza, De Dieu, Grotius, Segaar, Griesbach, Rosenm. and Kuinoel, in preferring *εἰσῆλθεν*, which Campbell has expressed in his translation, and satisfactorily proved to be the true reading. See his note.

45. *οὐ διέλιπε*. This word, which answers to the Hebr. *שמר*, in Jer. 17, 8. denotes repeated action; and is illustrated by Krebs, Loesner, and Wetstein. So Liban. Epist. 168. *ὁ δὲ ἄνθρωπος ἐκείνος, ἀφ' οὐπερ ἦκον, οὐ διέλιπε βάλλων· εἰ δὲ οὐκ ἐπήγγυτο τὰ βέλη*.

CHAP. VII.

VERSE 1. εἰς τὰς ἀκοὰς τοῦ λαοῦ. For these words (says Grot.) were *exoteric*, not *esoteric*, or *acroamatic*, but meant for *all* who should wish to attain salvation, and not for the Apostles only, and their successors.

2. ὃς ἦν αὐτῷ ἐντιμος, "who was much valued by him, held in much esteem." Kuinoel refers to *Æsch. Socr.* 2, 8. and Wetstein cites *Artemid.* 2, 8. τοὺς ἐν τίμῃ (δούλους) παρὰ τοῖς δεσπόταις. And 5, 20. ἔδοξε τις τὸν δούλον αὐτοῦ, ὃν μάλιστα παρὰ τοὺς ἄλλους ἐτίμα. And *Simplic. in Epict.* 150. τῶν οἰκετῶν — τιμιώτεροι τοῖς δεσπόταις. I assent to the opinion adopted by almost all critics, that, notwithstanding one or two slight discrepancies, the present miracle is the same as that recorded by Matthew, Ch. 8, v. 5. The contrary, however, has been maintained by some, especially Macknight, whose note may be seen in *Elsley*. On ver. 3. see *Hammond* and *Whitby*, or *Elsley*.

4. ἄξιός ἐστιν ὃ παρέξει. On this *absolute* use of *ἄξιος* see the note on *Matth.* 10, 11. To the examples there adduced, I add *Soph. Œd. Tyr.* 981. ἄξιός γάρ ἐστι. *Eurip. Alc.* 376. ἐγὼ σοι — λίπρον πένθος συνοίσσω τῆσδε καὶ γὰρ ἄξια. and 1074. ἄξια δὲ μοι σέβειν. *Eurip. Suppl.* 1181. ἄξιός γάρ συ καὶ πόλις σέθεν. *Eurip. Iph. Taur.* 560. ἀλλ' οὐ τὰ πρὸς Θεῶν εὐτυχεῖ δικαῖος ὢν. *Eurip. El.* 391. ἄξιός γάρ — Ἀγαμέμνονος παῖς, οὐπερ οὐνεκ' ἤκομεν. *Eurip. Bach.* 762. ὥσπερ ἄξιαί, scil. εἰσι. *Eurip. Inon.* 11. *Aristoph. Av.* 1166. ἀρα θαυμάζεις ὅτι κ. τ. λ. — τῇ τοὺς Θεοὺς ἔγωγ'· καὶ γὰρ ἄξιον. *Arist. Ep.* 509. I must, however, admit that there is some doubt whether, in this passage, the absolute use of *ἄξιος* above illustrated, has place; since the whole phrase has the air of a Latinism.

5. τὴν συναγωγὴν — ἡμῖν. E. T. "us a synagogue." Dr. Campbell more correctly, (I think,) *our syna-*

gogue. Or it might be rendered more literally, *built the synagogue for us*, there being but one.

8. ὑπὸ ἐξουσίαν. See the note on Matth. 8, 9.

10. ἀσθενούντα. Markland thinks that, in strictness, it should have been ἀσθενήσαντα, *the slave who had been ill*. But this is not necessary, since the word may be taken for the participle imperfect, which is the same as the present.

11. συνεπορεύοντο—ἱκανοί. Ἰκανοί has here the sense of *bene multi*, or, as we say, *a good many*.

12. ἐξεκομίζετο. This is a term appropriated to funerals, like the Latin *efferre*, *exportare*; since the custom of interring *out of the town* extended both to the Eastern and Western nations. Many passages of Greek authors, from Homer downward, are cited by Elsner and Wetstein; as also some Latin ones, so Virg. Georg. 4, 255. “Et corpora luce carentum Exportant tectis, et tristia funera ducunt.” See Kirchman de Funer. Rom. 2, 1. p. 76. The burying-grounds were out of the city, but, as there is reason to believe, not far from the city gate. Among the passages cited by Wetstein, the most apposite and interesting is one from Lucian, *Contempl.* 22. τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὄρως, καὶ τὰς στήλας καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖα ἢ σωματοφυλάκεια ἔστι. And Lex. 12. Tab. in Cic. de Legg. 2, 23. Grotius remarks on the pernicious custom of burying in churches, or holding public worship in or on the precincts of places filled with putrid carcasses: a custom (as he tells us) first introduced in commemoration of the martyrs; but very unwisely extended to general use.

12. υἱὸς μονογενῆς. One cannot help observing the simple and pathetic nature of this narration, to which we may compare that of Eurip. Alc. 305. μόνος γὰρ αὐτοῖς ἦσθα. And 925. κόρος ἀξιοθρήνος ὄψατο ἐν δόμοισι μονόπαις. Wetstein has several Classical citations; as Cic. Epist. Fam. 9, 20. “Patriam eluxi jam et gravius, et diutius, quam ulla mater unigenitum filium.” It must be observed, that the

dative is here put for the genitive; of which idiom examples are adduced by Homberg and others.

13. *μη κλαῖε*. And no wonder that she should; for, (says Cetuboth, f. 8, 2.) "Olim elatio mortui gravior fuit propinquis morte ejus." It must be observed, that the words uttered by our Lord were not meant to be *prohibitory*, but *consolatory*.

14. *ἤψατο τῆς σοροῦ*, i. e. with a view to stop the bearers, which, it seems, they understood by immediately stopping. The word *σορός* often denoted a closed coffin, which was usually of *stone or marble*. But these, however they may have been in use among the *Egyptians*, were not used by the *Jews*. The word here denotes the funeral couch on which the dead was carried forth, *the bier*, in German *ein bahre*. That the Greeks and Romans were thus carried forth, we learn from the Classical citations of Wetstein and Grotius; and that the same custom was adopted by the Jews we learn from Josephus. See Geier de luctu Hebr. Ch. 5. Warnekros Hebr. Antiq. p. 386. and Harmer's Observations. It appears, however, from Geier and Zorn, Bibl. Antiq. to have been almost confined to the higher classes. (Wolf, Schleusner, and Kuinoel.) Wetstein cites Ovid, Metam. 14, 741.

15. *ἀνεκάθισεν*, not merely *revived*, but *sat up*. He would thus be *seen*, for probably the bier was nearly flat. In illustration of this, Wetstein cites Xen. (speaking of the hare): *διατρέχων γὰρ καὶ ἀνακαθίζων*. Plat. Phædon. *ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν κλίνην, συνέκαμψε τὸ σκέλος*. Plut. Philopœin. p. 368. A. *συναγαγὼν μόλις ἑαυτὸν ὑπ' ἀσθενείας ἀνεκάθισεν*. See Artemid. 4, 84. and 1 Kings 17, 23.

16. *φόβος*, awe and amazement. See the note on Mark 4, 41.

16. *προφήτης*. By this word is meant a *Divine Messenger*, and one greater than Elisha, (see Exod. 4, 31.) inasmuch as without the use of prayer, or stretching himself on the body, but with a simple *order* (λέγω, &c.) he had, in a manner utterly unex-

amplified, restored the very dead to life. (Euthym. Wets. and Rosenm.)

16. καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τ. λ. ἂ. By sending to them the promised Messiah, or at the least the harbinger and forerunner of the Messiah. On the word ἐπισκ. see the note on Luke 1, 68.

21. ἐχαρίσατο τὸ βλέπειν. Χαρίζομαι here signifies to give, restore; as in 2 Macc. 3, 33. 4, 32. Xen. Cyr. 8, 6, 11. Herodian, 3, 17, 3. τῶν ἀναιρουμένων χαριζόμενοι τὰς οὐσίας. And 1, 17, 3. τῶν δὲ πλουσίων τὰς οὐσίας χαρίσασθαι ἐβούλετο, μερίσαι τε εἰς τοὺς στρατιώτας. In Ælian, V. H. 9, 1. χαρίσασθαι is opposed to λαμβάνειν. (Kuinoel.) On the following verses see the note on Matth. 11, 2. et seqq.

23. ἐν ἱματισμῷ ἐνδόξῳ. Ἐνδοξος signifies glorious, splendid, and τρυφή, luxury, pleasure. So Artemid. 3, 60. τοῖς ἐν τρυφῇ διαγούσι. See 2 Pet. 2, 13. This is the common interpretation. Kuinoel, however, thinks that τρυφή has especial reference to costly and sumptuous apparel; and cites, from Munthe and others, Isocr. Pan. 41. τὰ μὲν σώματα τρυφῶντας; and Diod. Sic. 222. β. So also Wetstein cites Eurip. Phæn. 1198. στολίδι κροκόεσσιν ἀνεῆσα τρυφᾶς; and Sueton. Aug. 65. "Relegatæ usum vini omnemque delicatorem vestem ademit." Triller also (ap. Wolf) thinks that by this expression, and the preceding, μαλακοῖς ἱματίοις, is meant the purple clothing which was worn by royal personages, who were hence termed the *purpureati*. Thus Gray, in his "Ode to Adversity," "And purple tyrants vainly groan;" which is an imitation of the Horatian line: "Purpurei metuunt tyranni." But, after all, I see no reason why the common interpretation should not be retained. On this subject see the note on Matth. 11, 8.

28. μείζων αὐτοῦ ἐστίν, i. e. is of greater consequence, or has greater privileges, than ever John had: for he, like Moses, never entered into the Promised Land, or the *state of Christianity*: he only prepared

others for it. See Dr. Whitby on Matth. 11, 11. (Markland.)

29. ἐδικαίωσαν τὸν Θεόν, praised God. So Matth. 11, 19. and infra ver. 35. Sir. 10, 29. 18, 2. But as here *words*, not *deeds*, are spoken of, therefore the sense seems to be, "*reverently obeyed the will, and fulfilled the commands, of God,*" by undergoing baptism at the hands of John, the Divine Messenger. (Kuīn.) Apposite to this is the formula in ver. 30. ἀθετεῖν τὴν βουλὴν τοῦ Θεοῦ, *to set at nought, and disobey, the will of God.* So Luke 3, 2. ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ. And so Mid. 7, 9. whose command it was, that the Jews should, by baptism, be bound to repentance, and initiated into doctrines preparatory to the new œconomy, soon to be established by the Messiah.

30. εἰς ἑαυτοὺς. There has been some difference of opinion respecting these words. Some (as Ambros, De Dieu, Erasmus, and others,) take the words εἰς ἑαυτοὺς for ἐν ἑαυτοῖς, *in themselves.* But this is neither agreeable to the usage of the language, nor suitable to the context: for, (as Campbell observes,) "*the rejection was open and notorious.*" Others interpret *against themselves*, i. e. to their own hurt. This opinion is supported by Erasmus, Beza, Piscator, Glass, Leigh, the Authors of our Common Version, Kuīnoel, and Schleusner, who cites examples of this use of εἰς from Luke 12, 10. 15, 18. Acts 6, 11. 1 Cor. 8, 12. and of the Lat. *ad* for *adversus* in Cicero and Tacitus. That this sense of εἰς is not unknown to the Greek writers has been proved by Palairret, in his Observations. Others again, as Grot. Camerarius, Whitby, Hammond, Rosenm. Kuīnoel, Homberg, Wolf, Doddridge, and Campbell, maintain that there is a slight *trajectio*, and they connect the words εἰς ἑαυτοὺς with βουλὴν τοῦ Θεοῦ, and interpret *in regard to themselves.* Grotius has a very profound note, (or rather dissertation,) on the subject of the Divine decrees, to which I must be content to refer my readers. Upon the whole, I cannot but

regard the last interpretation as the most rational, and most suitable to the context. This too seems to have been the opinion of Wetstein, who cites Prov. 1, 25. and Bemidbar, R. 16. "Omne bonum, quod destinaveram vobis, vilipendistis et rejecistis."

31. On this and the following verses see the note on Matth. 11, 16—19.

32. Weston cites Herodot. p. 58. Gron. Hesiod, Sc. Her. 281. and Pollux 4, 81.

36. γυνή. A most difficult and often debated question has here been raised, whether this woman and Mary Magdalen, (out of whom Jesus cast seven devils, Luke 8, 2.) and Mary, sister of Martha and Lazarus, (Joh. 11.) be one and the same person. This has been *affirmed* by many. Yet the best modern critics, as Buxtorf, Hammond, Basnage, Wolf, Michaelis, Markland, Rosenm. and Kuinoel, as also Theophylact and Euthymius, maintain that these were three different persons. This, indeed, is generally acknowledged to have been satisfactorily proved by Deyling, in his Obs. Sacr. P. 3. p. 22. seqq. whose positions are thus summed up by Wolf:

"He maintains that Mary (the sister of Lazarus and Martha) is altogether a different person from Mary Magdalen, since by no indications of Gospel history, wherever Mary Magdalen is mentioned, does it appear that she was sister of Lazarus and Martha; but on the other hand, it may be demonstrated, from the sacred history, that Mary sister of Lazarus, and Martha, was a person quite distinct from Mary Magdalen. He also evinces that the woman here mentioned (who has been a sinner) was a different person, both from Mary sister of Lazarus and from Mary Magdalen. For (says he) she differs from the sister of Lazarus in name, country, manners, and situation in life; and from Mary Magdalen she is distinguished in this, namely, that the one was of Nain; but the other a harlot from Magdala, a city in the half tribe of Manasseh beyond Jordan."

This history (says Rosenm.) seems to differ from

that recorded in Matth. 26, 6. Märk 14. and Joh. 12. For (not to mention other objections) what Luke relates in ver. 37, 38, 39, 50. is by no means suitable to Mary the sister of Lazarus, who was well known to Christ, and who had not come accidentally, but had been invited. And that Mary Magdalen was not the woman here spoken of, is evident from Luke 8, 2. See Michaelis ad h. l.

37. ἦν ἁμαρτωλός, i. e. who *had* been a sinner. So the best interpreters explain it. The word ἁμαρτωλός denotes, not a Gentile, as Hammond and some others suppose, but *impudica*, a *fornicatress*, or an *adulteress*. This idiom was common both to the Hebrew, Greek, and Latin languages. Thus נָשִׁי, ἁμαρτάνειν, and *peccare*, often denote, κατ' ἐξοχήν, adultery, and even fornication. Wets. cites Ælian, V. H. 4, 1. τὴν δ' ἁμαρτάνουσιν εἰς ἕτερον, συγγνώμης τυχεῖν ἀδύνατον. Eurip. Hippol. 507. εἴτοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἁμαρτάνειν. See also Pric. in loc. Kuinoel refers us to Dorvion Charit. 220. Muncker on Anton. Lib. 337. I add, Hesych. Ἀλοάται· κοιναὶ ἁμαρτωλαί, πόρνοι.

38. σταῖσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, *ad pedes ejus stabat*. Jesus was, it seems, reclining at table on a couch, leaning on his left elbow, his head and countenance turned towards the food, and his naked * feet (the sandals being taken off before the meal) turned the contrary way, towards which the servants bearing the dishes were waiting on the triclinium, or table. Maldonat. and Kuinoel; both of whom are much indebted to the following annotation of Hieronymus Mercurialis, cited by Zorn in his Bibl. Antiq. p. 543. ap. Koecher. "Nimirum

* In illustration of this, Wetstein cites Cic. Epist. Fam. 10, 32. "Cum quidem pransus nudis pedibus — inambularet." Senec. contr. 9, 2. "Prætor ad occidendum hominem soleas poposcit." Aristoph. Vesp. 103. εὐθὺς δ' ἀπὸ δορκιστοῦ κέκρακεν ἐμβάδας. After being washed, the feet were anointed. So Curt. 8, 9. "Demptis soleis odoribus inlinuntur pedes." Plin. H. N. 13, 4. "Vidimus etiam vestigia pedum tingi [unguentis] quod Othonen monstrasse Neroni principi ferebant."

in triclinio, quod pedes altos habebat, sive in tribus lectis stratis ita jacebant convivæ, ut versus mensam cubitis sinistris innixi dexterâ manu uterentur, pedesque in exteriorem partem protenderent, ubi ministri erant, et ubi erecta stetit fœmina peccatrix." She stood (said Rosenm.) among the servants, who were stationed behind, i. e. by the feet of those reclining. So Martial: "At illo retro flexus at pedum turbam." All this (says Wolf) is represented in a plate to be seen in Casalius de Conviviis Veterum, T. 9. Antiq. Græc. p. 139 seqq. See the Appendix of Ursinus ad Ciaconium de Triclinio, p. 223 seqq.* On this subject Euthymius has the following beautiful observation (probably derived from some eloquent Greek Father): "Ὅρα δὲ τὴν πόλλην ταυτῆς εὐλάβειαν· ἔστι γὰρ παρὰ τὰ ἔσχατα μέρη τοῦ σώματος αὐτοῦ, ὡς ἐσχάτη· καὶ ὀπίσω, ὡς ἀπαρρησίαστος· καὶ ἔκλαιε μὲν, διὰ τὰς ἁμαρτίας αὐτῆς ἔβρεχε δὲ τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, ὡς ἐπικεκυφύια αὐτοῖς."

38. καὶ ταῖς θριξὶ† τῆς κεφαλῆς αὐτῆς ἐξέμασσε. This also was a mark of deep reverence. Elsner compares a Roman custom, alluded to in Petron. 27. "Aquam poscit ad manus digitosque paullulum adspersos in capite pueri tersit." And 57. "Contubernalem meam redemi, ne quis in capillis illius manus tergeret." Where see Burman. Consult also Pincinel. Lum. Reflex.

38. κατεφίλει τοὺς πόδας αὐτοῦ. Kissing the feet was a mark of the deepest reverence and most profound humility. So Wetstein cites Arrian, Epict.

* See also Campbell's Diss. 8. p. 3, 4, 5, 6.

† I can hardly approve of Doddridge's version, *tresses*. For though he says that this is the proper signification of θριξί, yet in this he is mistaken. He truly, however, observes that the English *tresses* might be derived from θριξί. The fact is, from θριξί is derived the Italian *treccia*, the French *tresse*, and the English *tress*; which, however, came to denote a *lock* or *braid* of hair: a signification never (I believe) attributed to θριξί, and which, therefore, cannot be admitted in the present passage, especially as in other places of Scripture (Joh. 12, 3. 1 Pet. 3, 8. Apoc. 1, 14. 9. 8.) the word in the plural denoted the *hair of the head*, or (as we say) a *head of hair*.

3, 26. Eunap. 146. πάντες οἱ παρόντες οἱ μὲν πόδας, οἱ δὲ χεῖρας προσεκύνουν οἱ δὲ θεὸν ἔφασαν. Longus, Pas-toral 4. p. 160. Parasitus domini : πόδας καὶ χεῖρας κατεφίλει—οὐκ ἀντέσχε κλαίοντι καὶ αὐθις ταὺς πόδας καταφιλοῦντι : where see the Commentators. Polyb. 15, 1. Xen. Cyr. 7, 5. 32. ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύνοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Seneca de Benef. 2, 12. “C. Cæsar dedit vinum Pompeio Penno—deinde absoluto et agenti gratias, porrexit osculandum sinistrum pedem.” Arist. Vesp. 606. καὶ πρῶτα μὲν ἡ θυγάτηρ με ἀπονίζη, καὶ τὸν πόδ’ ἀλείφῃ, καὶ προσκύψασα φιλήσῃ. I add, Heliod. 2, 404. προκύψας ἐφίλει τοὺς πόδας. And Plut. Cat. Min. 12, 1. προεπέμφῃ οὓς δάκρυσι καὶ περιβολαῖς ἀπλήστοις ὑποτιθέντων πᾶ ἱμάτια τοῖς ποσὶν ἢ βεδίζον, καὶ καταφιλοῦντων τὰς χεῖρας. Hence the custom of kissing the Pope’s foot. The Evangelist indicates (says Wetstein) than a greater honour was due to Christ than to the King of Persia : (see in Matth. 2, 2, 28, 10.) and therefore that he is not a mere man who gave his foot to be kissed, well knowing (as Christ must have done) that by the Greeks and Romans this honour was considered as equal to that which is paid to the Deity.

39. Οὗτος. “Light minds (observes Grotius) easily find something at which to stumble. For neither did the Prophets know all things, but only such as it pleased God to reveal to them.” Wetstein has thus tersely and elegantly paraphrased the passage : “Annon scit, quod omnibus notum est, mulierem esse non integræ existimationis? Annon intelligit, eam quæ non vocata domum alienam intrat, pedesque viri tam liberè contrectat, pristinum vitæ genus veteremque impudentiam nondum deposuisse? Ita temerè et inconsideratè judicabat Pharisæus.” So also Euthymius : ἡλειφε δὲ τῷ μύρῳ ἡ τιμῶσα τοῦτον ὑπὲρ ἀνθρώπων, ὡς ὄντα ὑπὲρ ἀνθρώπων.

39. ποταπή ἢ γυνὴ ἥτις ἀπτεται αὐτοῦ, *what sort of*, both in a good and bad sense. The word ποταπὸς denotes both *qualis* and *quantus*, and sometimes has

both these senses united. So Matth. 8, 27. *ποταπὸς ἐστὶν οὗτος*. And 2 Petr. 3, 11. *ποταπὸς δεῖ ὑπάρχειν ὑμᾶς*. It is proper to observe, also, that the Pharisees thought themselves as much contaminated by the touch of immoral persons, as by that of lepers.

40. *ἔχω σοί τι εἰπεῖν*. This may be understood as a polite way of requesting of the host permission to say something. (Grot.) The Greek and Latin writers have, in like manner, the expressions *ἔχω εἰπεῖν*, and *habeo quid dicere, precari, &c.*

43. *ἀγαπήσει*. Our Lord denotes, not so much what will *necessarily*, as what will *probably* follow.

43. *ὑπολαμβάνω*. This word is, in the Hellenistic style, often used for *existimo*; but here it seems (like *οἶμαι* in the Classical writers) to have little more than the force of a particle. On this verse Wetstein cites Seneca, Ep. 73.

44. Jesus contrasts the incivility of Simon, who had neglected even the common offices of hospitality, with those marks of profound reverence which the woman had evinced. The furnishing of water for washing the feet, &c. before any meal, was, and still continues, in the East, a duty incumbent on every host, who (as we learn from Dr. Shaw's Travels) is expected to present it in person. See Casaub. in loc. and Mr. Horne's Introd. 3, 401.

45. *φίλημα μοι οὐκ ἔδωκας*. A kiss, with the Oriental nations, forms part of the common and regular salutation of friends. See Koppe on 1 Thess. 5, 6. and Mr. Horne's Introd. 3, 681.

45. *ἀφ' ἧς εἰσῆλθον*. I agree with Beza, De Dieu, Grotius, Segaar, Griesbach, Rosenm. and Kuinoel, in preferring *εἰσῆλθεν*, which Campbell has expressed in his translation, and satisfactorily proved to be the true reading. See his note.

45. *οὐ διέλιπε*. This word, which answers to the Hebr. *וַיִּמָּחַ*, in Jer. 17, 8. denotes repeated action; and is illustrated by Krebs, Loesner, and Wetstein. So Liban. Epist. 168. *ὁ δὲ ἄνθρωπος ἐκείνος, ἀφ' οὐπερ ἦκον, οὐ διέλιπε βάλλων· εἰ δὲ οὐκ ἐπήγγυτο τὰ βέλη.*

47. ἀφέωνται αἱ ἁμαρτίαι, her sins have been, i. e. are remitted and forgiven. On this formula, see the note on Matth. 9, 2. Kuinoel has here a long annotation, in which he argues, that, from the whole narration, it is clear that Jesus had, a short time previous to his being invited to supper by the Pharisees, healed the woman of a painful disorder, contracted by her immoral life. This he thinks alluded to in ver. 50, and refers us to Luke 8, 48. Mark 5, 34. Matth. 9, 22. and 29. Luke 18, 42. Therefore, he thinks that by the words ἀφέωνται αἱ ἁμαρτίαι αὐτῆς, is meant, *she has received the favour of God, and has been liberated from her disorder, which was the punishment of her sins.* But this interpretation is extremely frigid, enervates the sense, and is altogether very precarious.

47. ὅτι ἡγάπησε πολύ. There has been some difficulty raised about the interpretation of ὅτι, which the Vulg. and Beza render *quoniam*, or *nam*; and so Clarius, Grotius, and the authors of our English Version. But this is repugnant to the whole scope of the parable just before propounded; which, (as Campbell observes,) clearly represents the gratuitous forgiveness as the *cause of the love*, not the love as the *cause of the forgiveness*. And this, on the other hand, in ver. 50, is ascribed to her *faith*. “This *love*, or *gratitude*, (says Markland,) could not be the *cause*, but was the *effect*, or *consequence* of her *forgiveness*: the *cause* was her *faith*. The Papists indeed, (observes Wolf,) have, from this passage, strenuously contended for *love*, as the *meritorious cause* of the remission of sins.” But this (as I before remarked) is plainly contrary to the scope of the passage. I entirely assent to Doddridge (p. 120,) that however strenuously Clarius opposes this mode of interpretation, and notwithstanding the immense pains which Grotius has taken to find a sense in that which our translation follows, the connection evidently requires that we should render ὅτι *therefore*, rather than *for*, or *because*. In this indeed almost

all the critics agree; as Mede, Hammond, Wolf, Meisner, Michaelis, Buchen, Bengel, Leigh, Wetstein, Moldenhauer, Doddridge, Markland, Campbell, Rosenm. and Kuinoel. This sense of *ὅτι*, has been satisfactorily established by Hammond and Wolf, as also by the Philologists, cited in their notes. On this subject, Wetstein has the following acute remark. "Love indeed is naturally consequent on remission of sins; that is, she *loveth much, because* many sins are forgiven her. But it may also be considered as the *mark and token of remission*; that is, as it was manifest that Christ was much beloved by her, it might certainly be thence concluded that remission of sins had followed. This Christ addresses to the Pharisee, who thought her *yet* a sinner." Our Lord (says Doddridge) by this answer plainly shewed his knowledge both of their thoughts and of her character.

49. αἱ πολλαί. Here there is an ellipsis of *οὐσα*, which is *supplied* in a similar passage of Philostratus, in his Vit. Ap. 1, 13. μετερρῶνίμισε τῶν ἀμαρτημάτων πολλῶν ὄντων.

50. ἡ πίστις σου σέσωκέ σε. That Jesus might tranquillize and comfort the woman mourning over her sins, and pained and shamed by the harshness and inhumanity of the Pharisee, he again addresses to her what he had just before said: "Be comforted, and fear not those supercilious and censorious persons; thy faith, which hath worked penitence, had already absolved thee from the crimes of thy former life: thou hast recovered the favour of God, and shalt no longer be accounted a sinner." (Rosenm. and Kuinoel.) Great was the trust and confidence evinced by the woman, who entered the house of the Pharisee, not heeding the sinister judgments of men. Not less serious was her penitence, as evinced both by showers of tears, and the defiling of those tresses, which it had been formerly her care to comb and adorn. (Wets.) On this, Koecher has the following pithy animadversion. "Alia sine dubio et nobilior in-

telligitur fiducia, quæ mulieri isti saluti fuit, ea nempe, quam in Jesum Servatorem collocaverat." I know not whether it be worth while to notice the accumulation of *sigmas* in this passage, which are scarcely less numerous than in the well-known verse of Eurip. Med.

50. πορεύου εἰς εἰρήνην. See the note on Mark 5, 33. Kuinoel, by rendering *vale*, miserably curtails the sense. It was an affectionate form of dismissing those to whom a favour had been granted, especially (as we find,) after healing: still more of those who, as here, had received *forgiveness of sins*. There is (observes Doddridge) an apparent propriety in the phrase here, considering what had happened to decompose the tender spirit of this humble penitent.

CHAP. VIII.

VERSE 1. Κατὰ πόλιν. Wetstein distinguishes between this phrase and κατὰ πόλιν: the former being said of *one*, the latter of *more than one*.

3. ἐπιτρόπου. By this we must understand, not *procurator provinciae*, but *procurator rei domesticæ*; as in Xen. Oecon. 12, 2. ἔχω ἐπιτρόπους ἐν τοῖς ἀγροῖς. The word was generally used of any office committed to one's charge, and often signified *procurator*, *tutor*, *guardian*: but especially denoted (as here) *Steward*, a word derived (as I think) from the Icelandic and Ang. Sax. *stie*, *stee*, or *stew*, (work,) and *ward*, a guardian. In Scotland, the office of Steward, or Stewart, (like the Lord Lieutenant of an English county,) exactly answered to that of the Greek ἐπιτρόπος, or governor of a province.

3. διηκόνουν, ministered food and other necessities; as in Theophr. Char. 2, 4. (Kuinoel.) On this word,* Hammond has a long and instructive annotation, in-

* Some learned persons tell us that διακονέω, signifies to bustle through the dust. But this is rather to etymologize than to interpret. I should rather conjecture that the Greek κόνις, like the Icl. and Saxon *stew*, had a double sense, and denoted not only *dust*, but *bustle*, *trouble*, &c.

tended as a key to its right understanding in all other places ; to which I can only *refer* my readers.

5. ὁ σπείρων, the sower, i. e. *a sower*. For the article is used indefinitely, as the Heb. π in 2 Sam. 17, 17. So just after, ἐπὶ τὴν πέτραν. there is a similar passage in Lib. Or. ap. Fabr. Bibl. 7, 196. ἀλλ' οἱ μὲν εἰκέναι δοκοῦσι πέτραις, ἐς ἃς ὁ σπείρων μαίνεται, προσ-
απόλλυς τὴν σπόραν.

3. διὰ παραβολῆς. On this parable, see Triller's remarks. A similar comparison, between the nature of men and the situation of various places, occurs in Hippocrates de ære, § 34. and Pausan. Boeot. 9, 21. See Casaub. on Theophr. Char. p. 94.

6. φυέν. A word appropriated to the *growth* of grass, herbage and plants.

7. συμφυεῖσαι. Of this word, Wetstein gives several examples ; as Phil. 2, 174, 12. ἡ ψαμμὸς καὶ ἡ σπόρας αὐτῆς οὐσία συμφυεῖσα ἡνώθη. Sapien. 13, 13, ξυλὸν σκολιὸν καὶ ὀξοῖς συμπέφυκος. Theoph. Hist. Plant. 9, 2.

7. αἱ ἄκανθαὶ ἀπέπνιξαν αὐτό. So Hippocr. (cited by Wolf :) ἀποσῆπεται καὶ ἀποπνίγεται τὸ σπέρμα τῆ πλεονεξίῃ.

9. τίς εἴη ἡ παραβολή, i. e. what might be the meaning of this parable. So Cebes, in his Tabula. διήγησαι ἡμῖν — τί πότι ἔστιν ὁ μῦθος.

11. σπόρος, ἐστίν — Θεοῦ. Triller ap. Wolf compares Plut. de Puer. Educ. ἐπὶ τῆς γεωργίας πρῶτον μὲν ἀγαθὴν ὑπάρχειν δεῖ τὴν γῆν.

14. ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευομένοι συμπίγονται. Πορευομένοι is either redundant, or may, with Wetstein, be interpreted *gradually, in process of time* ; as in 2 Sam. 3, 1. and elsewhere. In μεριμνῶν καὶ πλούτου καὶ ἡδονῶν, there is an *hendiadis*, and a sort of pleonasm, with which Wetstein compares Demosth. Epitaph. τῶν κατὰ βίον ἡδονῶν ἀπολαύσεις. Schleusner rightly explains, "the anxieties and cares about obtaining wealth, or avoiding poverty." The sentiment is well illustrated by the following passages. Theocr. Id. 21. ἃ πενία μόχθοιο διδασ-

καλία — αὐδὲ γὰρ εὐδὲν ἀνδράσιν ἐργατίναισι κακαὶ παρέχοντι μέριμναι. καὶν ὀλίγον νύκτος τις ἐπιφάυσησι τὸν ὕπνον, (“if one snatches a nap,”) αἰφνίδιον θορυβεῦσιν ἐφίσταμενοι μελεδῶναι. Eurip. Med. 599. μὴ μοι γένοιτο λυπρὸς εὐδαίμων βίος, μηδ’ ὄλβος, ὅστις τὴν ἐμὴν κνίξοι φρένα, *let me not have such riches as may be accompanied by trouble and anxiety.* Here λυπρὸς is for πίκρος, and the words μηδ’ ὄλβος ὅστις τὴν ἐμὴν κνίξοι φρένα, are added *exegetically*. Here also, κνίξοι is for λόποι, and so Hesych. explains κνίξειν by λυπεῖν.

15. οὐ τελεσφοροῦσι. A word appropriate to fruits coming to maturity. Numerous examples are produced by Kypke, Elsner, Wetstein, Krebs, and Loesner. See an extract from Geopon. Scr. ap. Schl. Lexicon.

15. ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. Many critics, as Erasmus, Grotius, Wetstein and Rosenm. treat this phrase as a sort of pleonasm for a heart *truly* good, removed from levity, inconstancy, and the desire of riches. An expression (says Beza) drawn *ex adytis Philosophiæ*. For so the Greeks have κάλως καὶ ἀγαθὸς, “one who is adorned with all the advantages of body, mind, fortune,” &c. and Grotius cites Aristotle’s Magn. Moral. 2, 9. ἔστι μὲν οὖν οὐκ ακῶς λεγόμενον τοῦνομα ἐπὶ τῶν τελέως σπουδαίων ἢ καλοκάγαθία. — καλὰ τὰς ἀρετὰς, ἀγαθὰ ἀρχὴν, πλοῦτον, δόξαν, τιμὴν. — ὃ τ’ ἀγαθὰ πάντα ὄντα ἀγαθὰ ἐστίν, ὁ τοιοῦτος καλὸς καὶ ἀγαθός. But this is surely explaining with too great subtilty. The expression is (I think) a *popular* phrase, and is admirably rendered in our common version, by “an honest and good heart,” it may therefore be understood in the sense which would naturally occur to any unlearned reader.

15. καρποφοροῦσιν ἐν ὑπομονῇ. E. T. *with patience*, to which rendering Campbell, with reason, objects. He translates, *continue* to bring forth, but this is too paraphrastic. “Patience (says he) in the ordinary acceptation, is a virtue merely passive, and consists in suffering evil with equanimity. The Greek ὑπομονή implies much more; and, though the sense

now mentioned is not excluded, it generally denotes an active quality, to wit, constancy in purpose and practice. It corresponds exactly to what is with us called perseverance." Dr. Campbell has much more to the same purpose, in which he remarks on the use of ὑπομονή, in other passages of Scripture, for which I must refer the reader to the work itself. It seems certain that the word denotes *constancy and perseverance*. The phrase ἐν ὑπομονῇ, may be rendered *constanter*. So Rom. 2, 7. 1 Thess. 1, 8. Hesych. ὑπομονή, καρτερία.

16. οὐδεὶς λύχον ἄψας. Wetstein compares Serv. on the *Æn.* 6, 724. de lucernâ: sed si quâ re tecta fuerit.

18. βλέπετε οὖν π. α. The passage is thus judiciously paraphrased by Euthymius. "Take heed that you attend to my words: for they must be listened to studiously and with diligence, since they are symbolical and sublime, and not spoken at random, or by chance."

18. δοκεῖ ἔχειν. Matt. and Mark, have ὁ ἔχει. The best critics therefore agree in thinking that there is here a redundancy of δοκεῖν, examples of which are given by Kypke, Munth, Kuinoel, and others. But in most of the passages which they cite, we may, on close examination, find some meaning in δοκεῖν; and I am inclined to think, that St. Luke here intended to express something *more* than is found in St. Matthew and St. Mark; though it turns upon a distinction perhaps too refined for common apprehension.

19. συντυχεῖν αὐτῷ. E. V. come at him. Sō Xen. Cyr. 1, 4, 4. ὥστε καὶ ἐρυθραίνεσθαι ὁπότε συντυγχάνει τοῖς πρεσβυτέροις. Herodot. 4. 14. συντυχεῖν τε οἱ ἴοντι ἐπὶ κυζίκου, καὶ ἐς λόγους ἀπείκεσθαι. Ὀχλον, the multitude, the *press*; an ancient word, examples of which are produced by Bulkley from Spenser.

20. λεγόντων. Here there is an ellipsis of τίνων.

20. ἰδεῖν σε θέλοντες. The antecedent is put for the consequent, *videre* for *colloqui*: examples of which are produced by Wolf, Wetstein, and Kypke. So

Thucyd. 4, 125. καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανόμενον, αἷς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασίδα ἰδεῖν· ἄπωθεν γὰρ πολὺ ἀλλήλων ἐστρατοπεδεύοντο· προαπελθεῖν, where the Scholiast explains ἰδεῖν by διαλεχθῆναι, and calls this idiom an Atticism. See Duker in loc. So also, Xen. Cyr. 4, 6, 2. εἶπεν, ὅτι Κῦρον πρῶτον βούλοιστο ἰδεῖν.

22. ἀνήχθησαν. Supply ναῦν. This is a nautical term, and signifies to loose cables, weigh anchor, move to seaward. Examples are produced by Raphel, Wetstein, Munth, and others. The opposite term to this is, κατὰγεσθαι.

23. ἀφύπνωσε, obdormivit, fell asleep. This, indeed, is a signification of the word rarely, if ever, occurring in the Classical writers, among whom, it is used in the sense *rouse out of sleep*. Markland regards this as a provincialism, (i. e. Antiochism,) and then, (inconsistently,) conjectures ἐφύπνωσε. But the word occurs in this sense, in Jud. 5, 27. and is noticed in the ancient Glosses. Thus ἀφύπνω, obdormio.

23. κατέβη λαίλαψ. That καταβαίνω is used by Homer and others, *de vento, tempestate ingruente*, has been remarked by De Rhoer, Fer. Dav. p. 60. Kuinoel compares Matth. 7, 25. κατέβη ἡ βροχή. But there, βροχή signifies, like the Heb. ׀ַשׁל, a heavy *soaking* rain. The following passages will be found more apposite. Thucyd. 2, 25. ἀνέμου κατιόντος, et sæpe. Plut. ap. St. Thes. Pausan. 11, 34, 3. κατιόντος ἐτι τοῦ πνεύματος. Pollux 1, 103. κατιόντος τοῦ ἀνέμου. Arat. Phænom. 241. βορέας κατιόντος.

23. συνεπληροῦντο· so that *they* were filled, the *ship* was filled, with the waves. This is a *popular* expression, and may be explained as a *catathesis*, frequent in the best authors; by which, what happens to *ships* is attributed to the *sailors*. Kypke cites Demosth. p. 366. πρῶτους γεμίσεσθαι τοὺς αἷς ἡμᾶς πλέοντας. Nor was it merely confined to *ships*, but extended to other objects, as appears from the following passages cited by Grotius, Kypke, and Kuinoel. Virg. "Jam proximus ardet Ucalegon. Thucyd. I. 1. p. 22. Ἀθηναῖοι

μέν οὖν οὕτως ἐτειχίσθησαν, where many MSS. read Ἀθηναί. Plut. p. 820. ὁ παραπλεύσας τὴν Σύρτιν εἶτα ἀνατραπείς περὶ τὸν πόρθμον. Lucian. ὑπεραντλούμενοι τῇ ἄλμῃ.

24. ἐπιστάτα, ἐπιστάτα. This repetition is emphatical, and designates the anxiety of the disciples. Wetstein aptly compares Ovid, A. A. 2. 91. Decidit, atque cadens, Pater, o pater, auferor, inquit.

26. κατεπλεύσαν. This word is opposed to ἀναπλεῖν.

27. ἀνὴρ τις ἐκ τῆς πολέως, a person of the city, i. e. Gergesa. So Matth. 27, 57. Ἰωσήφ ἀπὸ Ἀριμαθαίας. Matth. 24, 35. ἄνδρες τοῦ τόπου and elsewhere in the Old and New Testament. (Wets. Rosenm. and Kuinoel.)

29. πολλοῖς χρόνοις. Grotius and Rosenm. take this for πολλάκις. But, as in ver. 27. we find ἐκ χρόνων ἱκανῶν, so Loesner and Kuinoel here take χρόνις for annis, inde a pluribus annis, and indeed this sense is frequent in the Classical writers. Loesner cites Diod. Sic. 44. α. and Wetstein cites Plut. de Educ. 14, 26. ἐν δεσμοτηρίῳ πολλοὺς κατεσάπη χρόνους. I add Thucyd. 1, 96. τούτων — τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη. The following word συνηρπάκει signifies arripuerat. Rosenm. refers it to the convulsions of the epilepsy; but I agree with Kuinoel, who thinks that, from the context, it appears to be here used of insanity.

29. διαρρήσων τὰ δεσμὰ. So Ps. 2, 3. διαρρήξωμεν τοὺς δεσμούς. So also Dionys. Hal. 396. διαρρήξαντες χαλίλους.

31. εἰς τὴν ἄβυσσον, scil. χάραν, i. e. the Tartarus, or jail of the demons. So 2 Pet. 2, 4. Apoc. 20, 1. See Schl. Lex. So also Eurip. Phœn. Ταρτάρου ἀβύσσου χάσματα. See Hammond and Grotius, ap. Elsley, and Campbell's Dissert. 6. p. 2. §. 14.

33. ἀπεπνίγη. The verb ἀποπνίγεσθαι, occurs elsewhere also, in the sense of drowning, or suffocation in water; of which, Raphaël produces examples.

39. πόλιν. Michaelis conjectures Δέκαπολιν, and some take πόλιν for χάραν, on the authority of Hesy-

chius. But there is no occasion to alter either the common reading, or the usual interpretation. For (as Kuinoel observes) πόλις is, in the New Testament, often used of *towns*, and even *villages*; neither is there any discrepancy between Luke and Mark.

40. ἀπεδέξατο α. ο. ο. “received him joyfully.” So Acts 15, 4. 2 Macc. 3, 9. 4, 22. See Schl. Lex.

42. ἀπέθνησκειν, “was dying, was near unto death.” See Markl. on Max. Tyr. 1. 480.

43. οὐσα ἐν ῥύσει αἵματος. A similar construction is cited by Raphel (ap. Wolf.) from Polyb. L. 2. C. 2. p. 138. ὁ Δημήτριος ἐν διαβολαῖς ὦν.

43. ἐν ῥύσει αἵματος. See the parallel passages in Matth. and Mark. I add an interesting citation of Wetstein. from Galen de prænот. Ἡ γὰρ τοῦ Βοηθοῦ γυνὴ τῷ καλουμένῳ ῥῶ γυναικίῳ περιπεσοῦσα, καταρχὰς μὲν αἰδουμένη τοὺς ἀξιολόγους ἰατροὺς, ὧν εἰς ἤδη καὶ γὰρ πᾶσιν ἐδόκουν εἶναι, ταῖς συνήθεσι μαίαις ἀρίσταῖς οὐσαῖς κατὰ τὴν πόλιν ἑαυτὴν ἐπέτρεπεν ὥς δ' οὐδὲν ἀφελεῖτο, πάντας ἡμᾶς ὁ Βοηθὸς ἀθροίσας ἐπεσκοπεῖτο, τί χρὴ ποιεῖν ὥς δὲ συνομολογήῃ, κατὰ τὴν γεγραμμένην ὑπ' Ἰπποκράτους τε καὶ τῶν ἀρίστων μετ' αὐτὸν ἰατρῶν θεραπείαν πάντα πράττειν — ἐπεὶ δὲ ταῦτα ἔπραττον ἐφαίνετο χείρων ἢ διάθεσις ἀποτελουμένη, κατὰ τὸ εἶκος ἀπορία πᾶσιν ἡμῖν ἐγένετο, καὶ ζητοῦσιν ἑτέραν ἀγωγὴν θεραπείας, ἐφ' ἣν μεταβῶμεν, οὐτ' ἐκ λογισμοῦ τις ἠύρισκεν, οὐτ' ἐκ πείρας ἀνεμιμνήσκετο βελτίον τῆς ὑπὸ τῶν ἀρίστων ἰατρῶν ὁμολογουμένης — τὰ γὰρ ἐκκρινόμενα τοῦ ῥοῦ τοῦ γυναικείου καθ' ἑκάστην ἡμέραν.

45. καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; “not that he was ignorant who had touched him, says Epiphanius, Ancorat. § 38. (cited by Bulkley,) but that he might not be himself the divulger of the miracle, and that the woman, hearing the question, and drawing near, might testify the singular benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips, that her faith had saved her; and that, by this means, others might be excited to come and be healed of their disorders.”

49. μὴ σκύλλε τὸν διδάσκαλον. It would have been

more elegant Greek if it had been μή πράγματα τῷ διδασκάλῳ παρέχε. So Theophr. ch. Eth. 15. πράγματα μοι μή παρέχετε. See the Commentators. The word σκύλλειν properly signifies *vellere, vellicare; τήλλειν, to pinch, nip, snatch at, haggie*, and is used metaphorically as our *worry*, i. e. to harass. See Wets. and Kuin. on Matt. 9, 36. Lennep. Etym. and Blomf. on Æsch. Pers. 5, 83.

52. ἐκόπτοντο αὐτήν. Ἐκόπτοντο is here in the middle, not the passive voice. The verb κόπτεσθαι signifies *to beat, strike oneself*, and because that is the usual accompaniment of extreme grief, *to bewail, grieve for any one*. See Geier, de Luctu Hebr. 6, 16, p. 199. It answers to the Hebr. כָּדַם, which is followed by ל, *for*, or לָע, *over*, and has sometimes in the Sept. (as here), like a deponent, simply an accusative. Hence Weston is not justified in supposing an ellipsis of διὰ.

55. ἐπέστρεψε τὸ πνεῦμα αὐτῆς. See Grotius ap. Elsley.

56. παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός. This command does not apply to all ages, but only to that particular time when Herod was lying in wait to take away Christ's life. For though our Lord was not so ignorant of things, as to suffer his firmness and constancy to be overcome by the desire of life; yet he wished to finish his allotted career, and therefore avoided the snares laid to destroy him before the appointed time. (Strigel. ap Koecher.)

CHAP. IX.

VERSE I. ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν. So Plut. 1. 478. A. (cited by Wets.) Μυθριδάτῃ συμμαχίαν δίδόντι καὶ δύναμιν ἐπὶ τοὺς ἐχθρούς.

3. μήτε ἀνὰ δύο χιτῶνας ἔχειν. The Jews usually wore two garments. The outer one was the *talith*, on which was the *suzith*, i. e. the borders, skirts, or fringes sewed on the *talith*. This was named by them also the *kolbon* of thread, the *κολόβιον* for Epi-

phanus, lib. 1. c. 15. describes the *κολόβιον*, or *dalmatic*, as woven in with borders of purple, i. e. with the *xuzith*. The under garment was a kind of tunic of woollen, named the chalick. Hieros. Schab. fol. 15, 4. Babyl. Schab. fol. 120, 1. Comparing the text with the same expression in Luke 8, 11. "He that hath two coats, let him give one," &c. It may seem probable that the "two coats" are the chalick and the talith worn at once; and that the poorer ranks in the hot climate of Judæa were wont to go occasionally in the chalick alone. Hence the Baptist does not scruple to enjoin him who weareth both to give his talith to the poor. (Lightfoot.)

7. διηπóρει, hesitated. Wetstein thinks that the preposition has an intensive force, q. d. "he was *utterly* in doubt what to think of Jesus;" Doddridge considers the word as expressing a mixture of doubt and fear.

8. Ἡλίας ἐφάνη, i. e. ἦλθε, venit. This is not an unusual signification even in the Classical writers. Thus the Scholiast on Theocritus, φάνεις, i. e. ἐλθών: Plato, in Protagorá, at the beginning, Πόθεν δὲ Σωκράτης φαίνει; So also in 2 Macc. 7, 22. οὐκ οἶδ' ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν. (Hammond.) So also Xen. Mem. 2, 8, 1. There was (says Rosenmuller) at that time an opinion, that before the coming of the Messiah, one of the ancient prophets should return to life. They thought, therefore, that Jesus was one of those prophets, whose office it was to announce the advent of the Messiah as near at hand. To this opinion a prophecy respecting the other Elias, who was to appear, had given occasion, which they so interpreted as to suppose that not only another *Elias*, but also another *prophet*, would come; inso-much that the attention of the whole nation was fixed on that subject.

12. ἡμέρα ἤρξατο κλίνειν. The word κλίνειν, and its compounds, ἀποκλίνειν and ἐγκλίνειν, are used of the inclination, or declination, of the sun to the horizon, i. e. evening. So Luke 24, 29. κέκλικε ἡ ἡμέρα. He-

Herodot. 4, 181. ἀποκλινομένης δὲ τῆς ἡμέρας. Jud. 19, 11. ἡ ἡμέρα κεκλικυῖα. There is, however, thought to be an ellipsis of εἰς ἑσπέραν, or εἰς δειλὴν, which is supplied in Arrian. Ex. Alex. 3, 4. ἐγκλιναντος δὲ τοῦ ἡλίου εἰς ἑσπέραν and Jud. 19, 9. κεκλίκεν ἡ ἡμέρα εἰς ἑσπέραν. See Valckn. on Herodot. 4, 181. (Wets. and Kuin.) So the Latin *inclinare* is used, both with and without an ellipsis.

12. καταλύσασι. Καταλῦσαι (says Hammond) properly signifies among mariners *καταιρεῖν ἀπὸ πελαγους εἰς τὸν λιμένα*, and from thence it is applied to travellers that betake themselves to their inn, which is therefore called *κατάλυμα*, because the man and the beast there lay down his lading, and so it is generally *to refresh oneself*." But this opinion is refuted by Le Clerc*, who well remarks on the use of a *thorough acquaintance* with the best Greek authors, and the genius of the language, in interpreting the New Testament, and that the knowledge of Greek drawn from the Scriptures themselves, and some acquaintance with the Fathers, chiefly read for the study of divinity, with occasionally consulting the lexicons and grammarians, is not sufficient.

12 ἐθρῶσιν ἐπισιτισμόν, "provide food, or obtain food." The word ἐπισιτισμός properly signifies a *provisioning*, from ἐπισιτίζω, which is chiefly used in a military sense. See Kypke, Wetstein, and Munth.

13. οὐκ εἰσὶν—εἰ μήτι π. Most recent critics adopt the mode of interpretation proposed by Homberg and Kypke, who take εἰ μήτι for *numquid*, and think that there is an interrogation, joined with wonder and indignation. Thus the following words, εἰς πάντα τὸν λαὸν τοῦτον, will be emphatical. The earlier Commentators, as Beza, Grotius, Piscator, and Wolf, regard the sentence as highly elliptical, and to be thus completed: "We have but five loaves and two fishes, (and cannot therefore give them to eat,) *unless* we should," &c. Thus the τι will have what

* See my note on Luke 9, 7.

Hoogveen calls the vis *στοχαστική*, the conjectural force, like *εἰ μὴ ποῦ, εἰ γὰρ ἄρα*, and is not ill rendered by Casaubon *fortasse*: and so the Syriac translator seems to have taken the words. Whichsoever of these interpretations be adopted, I see no reason to suppose, with Camerarius, Homberg, and Schmidt, that there is here any irony. See the note on Matth. 6, 37. Vater refers to Matth. Gr. Gram. § 617. c.

16. *εὐλόγησεν αὐτοὺς*, blessed them, i. e. the loaves and fishes. *Αὐτοὺς* is put for *ἐπ' αὐτοὺς*, pronounced a blessing over them. For it was customary with the Hebrews, at every meal, to previously pronounce a prayer, which commenced with the words, "*blessed be God*," thus praising God, and returning thanks for the food and drink. Hence it came to pass, that *ברך*, and its correspondent word *εὐλογεῖν*, were transferred to the food itself: so that, with the accusative of the thing, it denoted *εὐχαριστεῖν*, *to return thanks for*, as here, and in 1 Sam. 1, 18. 1 Cor. 10, 16. (Kuīn.)

22. *δεῖ τὸν υἱὸν τοῦ ἀνθρώπου*, i. e. me in my human nature; not *τὸν υἱὸν τοῦ Θεοῦ*. (Markland.)

23. *καθ' ἡμέραν*. It has been doubted whether these words are to be adopted or rejected. It is now generally admitted that they are to be retained. See Campbell. I assent to Griesbach and Kuinoel, who think that they were expunged by the grammarians, merely because they are not found in the parallel passages.

25. *τί γὰρ ὠφελεῖται—ἀπολέσας*. Wetstein compares Theon. Progym. 3. *οἱ τῶν μαιζόνων πολλὰκις ὀρεγόμενοι, καὶ ἑαυτοὺς πρὸς τοῖς ὑπάρχουσιν ἀπολλύουσι*. Isæus de Agniæ hæred. *ἅπαντα γὰρ καὶ τὴν τρίηρη καὶ αὐτὸν κατὰ τὸν πόλεμον ἀπαίλεσα*.

28. Many have stumbled at the apparently ungrammatical phrase *ἐγένετο—ἡμέραι ὀκτώ*, where some subaud *ἦσαν* after *ὀκτώ*: others would read *ἐγένοντο*. But not only the Hebrew writers join verbs singular to nouns plural, both masculine and feminine (as in Ex. 7, 25. and Deut. 19, 10.), but also the Greek

Classical writers make verbs singular follow nouns plural, both masculine and feminine. See Fischer's Annot. on Weller, and Matth. Gr. Gram.

31. ἔλεγον τὴν ἔξοδον. Various have been the opinions of Commentators on the sense to be attributed to ἔξοδον. Piscator, Montanus, Beza, Camerarius, Lightfoot, and Leigh, take it for an allusion to the ἔξοδος, or departure of the Israelites from Egypt. Others, as L. Brug. Hammond, Clericus, Bolten, &c. understand the *expedition* which Christ undertook against Jerusalem. But, notwithstanding that this signification is strongly supported, both by Classical, Hebrew, and Hellenistic authorities, yet surely it would here produce a very harsh sense. Besides (as Olearius observes) it is ἐν Ἱερουσαλήμ, not εἰς Ἱερουσαλήμ. I therefore entirely assent to Grotius, Piscator, Wolf, Schleusner, Rosenmuller, and Kuinoel, who take it, by a very common *euphemism*, for *death*. This use of the word is frequent in the Scriptures, and also in Josephus and Philo, and is quite agreeable to the context. See the examples in Elsner and Wetstein. So the Latin *exitus*. Indeed, few languages are without this metaphor, which, as Grotius observes, may be considered as amongst the allusions which have preserved that most ancient tradition, of the *immortality of the soul*. For the whole of the passage, I must refer the reader to the long and learned illustrations of Kypke, with whom, however, I cannot agree, when he takes it in a wider sense, namely, of all that should befall Christ *at Jerusalem*, and *without* the city, though still in its vicinity.

33. μὴ εἰδὼς ὃ λέγει, not knowing what he said. Mark adds (ch. 9, 6.) ἦσαν γὰρ ἐκφοβοί. For Peter, being struck with astonishment at the radiance and dazzling brightness of what he had seen, lost, for a time, all power of thought or speech. So Quintilian, 8, 3. Ego illos credo qui (Cicerone caussam Cornelii orante) aderant, nec sponte judicioque plausisse: sed *velut mente captos*, et quo essent in loco

ignaros, erupuisse in hunc voluptatis affectum. (Rosenmuller.)

38. ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε. The expression ἀνὴρ ἀπὸ τοῦ ὄχλου *may* (says Wolf) denote one of the lower rank, such as is called by Lucian in his Somn. p. 7. τοῦ πολλοῦ δήμου εἰς, or in the Rabbinical phrase, שֵׁנִי הָעָם, which exactly answers to the Latin, *terræ filius*. But I rather assent to Elsner, Wolf, Wetstein, and Rosenmuller, who explain, “a man of the crowd,” namely, of those collected together, without reference to his rank in life. Such an assemblage seems usually to have accompanied Christ whithersoever he went.

39. That the boy was epileptic, Kuinoel thinks evident, from the description of the disorder. He is, indeed, called lunatic by Matthew, but by that name the Greeks often designated epileptic patients. So Lucretius, speaking of an epileptic person: Spumas ingemit et tremit artus; Desipit, extantat nervos, torquetur, &c. (Rosenm.)

39. συντρίβειν αὐτόν, “often wounded him.” The word συντρίβειν signifies to dash, bruise, crash, &c. (see the examples in Wetstein,) and is metaphorically applied to those whose strength is utterly broken, worn down, and exhausted by the attacks of some acute disorder, such as *epilepsy*, which induces a death-like langour, or, in the words of the Evangelist, leaves the patient *like one dead*. See more in Kypke, who has acutely and elegantly handled this subject.

41. ἔσομαι πρὸς ὑμᾶς, to the *disciples*, who are the γενεὰ ἀπίστος: ἀνέξομαι ὑμῶν, to the *scribes*, the γενεὰ δεισπραμμένη, (Mark 9, 19.) who were disputing with the disciples. This would never have been understood, had it not been for the place in Mark; a thing not unusual in the Scriptures. (Markland.)

44. θέσθε ὑμεῖς εἰς τὰ ᾄτα ὑμῶν. An expression similar to τιθέναι ἐν τῇ καρδίᾳ, in Luke 1, 66. or εἰς τὰς καρδίας, in Luke 21, 14. or ἐπὶ καρδίαν, in Sir. 50, 28. q. d. “Let these sayings always sound in your ears,

alta mente reposita tenete hæc dicta." (Kuin.) It is by some called a Hebraism; but similar expressions are cited by Georgius from the Classical writers.

45. ἡγνόουν—ἵνα μὴ αἰσθωνται αὐτό. Αἰσθάνομαι is properly used of corporeal sense; nevertheless, it is frequently applied to the mind, as the Latin *sentio* for *mente percipio, intelligo, animadverto, cognosco*. So Xen. Pæd. 5. *ὡς ἤσθητο τὸ γεγονός' ὡς αἰσθάνομαι δὲ τὰῦτα ὅπως ἔχοντα*. Pæd. 1. *αἰσθάνομαι τὰ τῶν πολέμιων*. Philipp. 1, 9. (Wets.) They understood the words of Christ, but were at a loss how to reconcile them with their preconceived opinions, (founded on their own traditions,) that their Messiah should *live for ever*, or with the great things they expected from him; and therefore, in after ages, they invented the distinction of *Messiah Ben Joseph*, who was to die, and *Messiah Ben David*, who was to triumph, and live for ever. (Whitby.) The *ἵνα* is here put for *ὥστε*, on which signification see Schleusner, in his Lex. to whose examples I add Liban. Orat. 472. A. οὐδεὶς ἐστὶν οἰκετὴς πόνηρος, ἵνα κριθῇ τῆς Μακεδόνων δουλείας ἄξιος where, without cause, Morell has foisted in οὕτω before πόνηρος.

46. εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς. In order to reconcile this with Mark 9, 3. Beza and Grotius interpret *exitit inter discipulos disceptatio*, and take ἐν αὐτοῖς for πρὸς ἀλλήλους. But De Dieu, Price, and others, take a different view of the subject, and understand διαλογισμὸς of *cogitatio*, since in ver. 47. there follows ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, and thought does not *exclude* discussion, and therefore the words of Luke are not repugnant to those of Mark. It may be rendered, "the disciples thought with themselves." That the Greek writers often use the verbs ἐπιέναι, ἐπελθεῖν, εἰσιέναι, and εἰσελθεῖν, in this sense of thought, is well known.

49. ἀκολουθεῖ μεθ' ἡμῶν, i. e. does not belong to our company, take part with, or side with us. So εἶναι μετὰ τίνος, in Mark 12, 30. This phrase, and ἀκολουθεῖν ὀπίσω, the writers of the New Testament (follow-

ing the example of the Sept.) frequently use. All these idioms seem to savour of Oriental phraseology, though examples have been produced from the Classical writers, by Blackwell, Abresch, Palairer, Kypke, and Wetstein.

51. ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως, while the time of his ἀνάληψις was being completed, and approached. (See Luke 1, 57. Acts 2, 1.) In the interpretation of ἀνάληψις there has been no little variation of opinion. Some Commentators (as Heinsius) take it to denote "the elevation of Christ on the cross," or, (as Beza and Michaelis,) his ascent to Jerusalem. Both opinions are equally far-fetched and improbable. I agree with the generality of Interpreters, as De Dieu, Beza, Camerarius, Piscator, Grotius, Suicer, Bengel, Rosenmüller, and Kuinoel, who are of opinion that the word ἀνάληψις properly denotes *ascent*; and that as ἀναλαμβάνεσθαι is often used of the departure of Christ from earth, and his ascent to, or *assumption* into, heaven, (see Acts 1, 11. & 22. and Mark 16, 19.) so ἀναλήψις has here the very same sense. I cannot approve of Dr. Campbell's version, "removal," which he adopted (he says) in order to imitate the ambiguity of the original. But, in truth, there is no ambiguity. The ancient versions and Commentators unite in the interpretation which I have adopted. So Euthymius: Ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει, τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ, τῆς ἀπὸ γῆς εἰς οὐρανὸν ἤγγιξε γὰρ ἤδη καὶ ἡ ἀναίρεσις αὐτοῦ, καὶ ἡ ἀνάστασις, καὶ ἡ ἀναλήψις. Thus there was no occasion for Markland to conjecture ἀναλύσεως, though the words ἀναλύσεως and ἀναλήψεως are confounded in Cyprian. Ep. 8. Grotius here takes occasion to remark, that this circumstance, as well as many others, is narrated by Luke without any regard to the order of time, the cause of which he conjectures to be as follows:

"When Luke had narrated two remarkable admonitions of Christ, the former of which exhorted them

to avoid ambition, the latter to eradicate envy, he thought it a suitable place for adding a third admonition, against revenge; and that it might be the better understood, he added the circumstances which led to the mention of it. So also the subsequent histories of the three men called by Christ must not be supposed to relate to one and the same time, but were thrown into one place on account of the similitude of the subject, so that it might be readily and clearly understood what impediments would exist to the calling and profession of the Gospel. Having treated of which, Luke resumes the thread of the history at the calling of the Apostles, (with which he had commenced the chapter,) and then subjoins the calling of *other persons*." (Grot.)

51. τὸ πρόσωπον αὐτοῦ ἐστήριξε τ. π. This expresses the Hebr. פָּרִי הַפָּנִים, and so it is often rendered in the Sept. Wetstein refers to 2 Reg. 12, 17. 2, 9 & 10. Jer. 42, 15. Ez. 17, 7. Jer. 21, 10. and Ez. 14. 8. The Commentators, however, are not agreed on the exact sense of the formula. Heinsius and Kypke, interpreting it after the model of some Classical phrases, explain, "componēbat vultum, ut profisceretur Hierosolymam." But Krebs, Kuinoel, and others, more justly regard it as an Hellenistic phrase formed on the model of the Hebrew, and which is well expressed by the Persic translator *propositum firmum fecit*, "he firmly determined to go." See Leusden and Vorst. de Hebr. N. T. So Bemidbar R. 4. cited by De Dieu: "Obfirmatus vultu ad gehennam sedit."

52. ἀπέστειλεν ἀγγέλους. Not wishing to come unto them, without their being apprised of his approach, and also that they might make all necessary preparations for his reception. (Rosenm. & Kuin.)

53. οἱκ' ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον ε. Ἰ. The phrase ἦν πορευόμενον is Hebrew: So in 2 Sam. 17, 11. וַפְּנֵי הַלְכִים בְּקֶדְמָה, which is rendered by the Sept. καὶ τὸ πρόσωπον σου πορευόμενον ἐν μέσῳ αὐτῶν. The sense therefore is this: "when they knew that he was travelling to Jerusalem," and

this especially for a religious purpose, in order to the celebration of the Passover. For the denial of the rites of hospitality towards the Jews was chiefly as it regarded the performance of sacred duties; and the chief point of difference in religious tenets between them was in determining the *place* where God had especially commanded himself to be worshipped, which the Samaritans said was Mount Garisim. Hence, when the Jews were passing through Samaria in their way to the feast at Jerusalem, the Samaritans afforded them no hospitality; nay, sometimes forcibly hindered their progress, as we find by Jos. Ant. 20, 5. seqq.

54. *πῦρ*—ἀπὸ τοῦ οὐρανοῦ, i. e. lightning. So the Hebr. *שֵׁן*, and the Latin *ignis*. Ἀναλώσαι αὐτοὺς, i. e. *to consume and destroy them*, a signification perfectly classical, of which Wetstein adduces examples.

55. οὐκ οἶδατε οἷου πνεύματος ἐστε. The word *πνεῦμα* here denotes *mind, affection, sentiments, feelings*. Dr. Hammond has an instructive dissertation on the various senses of the word *πνεῦμα*. To this I must be content to *refer* the reader, who may also consult the very brief compendium of its contents in Elsley. On the *subject* of this passage, (namely, *persecution*,) see the excellent dissertation of Whitby in loc. There is, however, a small point of diversity which remains yet to be determined. Almost all the ancient Commentators take the words without an interrogation, “ye know not by what state of mind ye are affected, and whither it would hurry you: it is a zeal not accompanied with knowledge, and therefore unworthy of my disciples.” Many recent Interpreters, however, as Rosenmuller, Schleusner, and Kuinoel, take the sentence interrogatively, thus, “know ye not with what temper of mind ye ought, as my disciples, to be actuated; for I came not to destroy men, but to save them?” This, however, seems somewhat harsh. Schleusner cites Soph. Œd. Col. 640. and I add Eurip. Iph. t. 1317. τί πνεῦμα συμφορᾶς κεκτημένη; But, upon the whole, I prefer the former interpretation.

56. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου—σῶσαι, i. e. In the times of the Prophets, there was need of severity: but in that of the Messiah, lenity is requisite. The Messiah was sent, not to *execute judgment*, but to *save* men, (though sinners, in every way, both in soul and body,) and who should be so far from sparing any labour for this effect, as even to lay down his life to further that benevolent purpose.

60. διάγγελλε. The word is well explained by Wetstein: "*circumquaque vel per diversa loca nunciare, divulgare.*"

61. ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. The best Commentators interpret, "bid farewell of my family," in which sense the word sometimes occurs in Philo, Josephus, and other good authors. See the citations in Kypke, who has there refuted Salmasius and Olearius. Some, however, explain, "give my last orders and injunctions to my relations." But (as Kuinoel observes) the word does not occur in the *Scriptures* in that sense. Heinsius and Doddridge would apply these words to his goods or possessions, because in Luke 14, 33. ἀποτάσσεσθαι is used of *things*, and render, "that I may settle my domestic affairs, dispose of my property." But this seems open to well-founded objections.

62. οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον. This is, (by a metaphor borrowed from agriculture,) a proverbial expression for entering upon any undertaking. Similar ones are cited from Classical writers by Lomier de Lustr. 455. and Schoet. in Adag. N. Test. There is a peculiar force and propriety in the allusion. For the plougher must keep his eyes intent on his furrow, and not permit them to deviate, εἰς τὸ ὀπίσω, to the right or left, *ne deliret**. So Hesiod, Oper. 2, 61. (cited by Grotius and Wets.) ἰθεῖαν αὐλάκ' ἐλαύνου, Μῆκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ θυμὸν ἔχων. I add, Theocrit. Id. 10. init. Ἐργατῖνα βουκαῖε, τί νῦν αἶ ξυρὲ πεπόνθης; Οὔτε

* Which is derived from the old word *lira*, a *furrow*.

τὸν ὄγκον ἄγειν ὀρθὸν δύνα, ὡς τοπρὶν ἄγες. The text is elegantly illustrated, and its allusions traced, both with respect to the natural sense and spiritual application, in a masterly discourse by Dr. Maltby, vol. 2. p. 151, seqq. Grotius remarks that here, (as often elsewhere,) the ἀπόδοσις is mingled with the comparison. He also cites a passage of Seneca, "ambitio non respicit," and spiritually applies that, and the magnanimous Roman maxim, "Nihil actum videri quantum superest quod agatur," (which may be compared with that of our Poet, "Think nothing done while aught remains,"); also the Pythagorean dict recorded by Simplic. on Epict. 332. (cited by Wets.) ζοικε δὲ ὁ τοιοῦτος ἀνὴρ τὸ παρὰ τῶν Πυθαγορείων σύμβολικῶς ἐνδείκνυσθαι. ἔλεγον δὲ ἐκεῖνοι· εἰς τὸ ἱερὸν ἀπερχόμενος μὴ ἐπιστρέφου· ἐνδεικνύμενοι, ὅτι τὸν εἰς θεὸν ὀρμηθέντα οὐ χρὴ δίγνωμόν τι ἔχειν, καὶ τῶν ἀνθρωπίνων ἀντεχόμενον. A similar maxim is recorded in Porphyry, of a certain sage called Bardesanes: οὔτε πρὸς γυναῖκα, οὔτε πρὸς τέκνα, εἰ τύχοι κεκτημένος, ἐπιστραφήν ἢ τίνα λόγον πεποιηκέναι. Finally, Wetstein cites Lucian, Cataplus 14. ἐπιστρέφονται γοῦν εἰς τὰ ὀπίσω, ὥσπερ αἱ δυσ' ἄσπετες, which reminds one of the elegant line of our great lyric Poet: "Nor cast one longing lingering look behind."

CHAP. X.

VERSE 1. ἀνέδειξεν, appointed. The word ἀναδείκνυμι properly signifies to *exhibit aloft*; and as those appointed to any office were sometimes brought forward, and *introduced publicly* to the people in that capacity, so it came to signify *designate, appoint, create, constitute*: and was applied to the solemn inauguration of kings, and the appointment of generals, and other eminent official persons, both military and civil. In this sense, indeed, it never occurs in the *Old Testament*, but it is sometimes found in the *Apocrypha*, and not unfrequently in

the Classical writers, from whom examples are produced by Raphel, Elsner, Munthe, and Wetstein.

1. ἀνέδειξεν ὁ Κύριος καὶ ἑτέροις, ἑβδομήκοντα. Campbell, not without reason, objects to the common version, *other seventy*, and renders *seventy others*. For (says he) the expression *other seventy* implies that there were seventy sent before, which was not the case. So also Markland and Dr. Owen translate *others also*, namely *seventy*, whom he sent, &c. The καὶ has a reference to the twelve Apostles previously chosen. "Although (says Wetstein) some (supra 9, 60.) declined the office of legate, yet Christ nevertheless found seventy others, besides the twelve of whom we read in Ch. 9. ver. 1. The number *seventy* was a favourite one with the Jews. See Gen. 46, 27. Ex. 15, 27. Num. 11, 25. Such was the number of the Judges of the great Synedrium, and of the Greek Interpreters. So Jos. Vit. 11. Bell. 2, 20, 5. 4, 6, 4. (Wets.) See Selden de Syned. 603. and Meusch. on N. Test. p. 131. The common opinion is, that the number of the Synedrii assessores was seventy-two, and from hence seems to have arisen the reading of some MSS., Versions, and Fathers, *seventy-two*. (Kuin.) *Other* Fathers, indeed, read *seventy*. It was, however, an opinion held even from the earlier ages, even by those Greek Fathers who read *seventy*, that Christ appointed *seventy-two*. "And not without reason, (says Rosenm.) for it was customary with the Hebrews to make use of the round number seventy, when the real number consisted of seventy-two." This custom obtained in other numbers besides seventy, and was familiar to the Classical writers. On the seventy disciples, see Fabric. Bibl. Antiq. p. 446. Suic. Thes. 2, 288. Calmet's Dictionary, and especially Grotius. The reader may also consult, with advantage, the annotation of Mr. Elsley on this passage; and, above all, the very accurate statement of the evidence on this question, to be found in Mr. Horne's Introd. vol. 2. p. 335.

4. μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε, salute no one by the way. Price and Suicer take this to be an hyperbolical saying; which, however, Wolf thinks not necessary. Be that as it may, Oriental salutations have ever been very ceremonious and prolix, accompanied too with embraces, &c.* So especially the Pharisees. This injunction may be considered as given for the purpose of promoting despatch in the important business which was then to occupy their whole time, and absorb all their attention. And therefore Jesus meant, that not even the smallest portion of their time should be so unprofitably expended. Thus, when Elisha sent Gehazi on a message to be speedily delivered, he enjoins him to salute no one by the way. (2 Kings 4, 29.) That it was usual with the Hebrews, under certain circumstances, to salute no one, either on the way or any where else, has been proved by Lightfoot in loc. Rosenm. however, proposes to render, “*nolite adire in viâ alios salutandi causâ.*” But this seems to enervate and curtail the sense. It is judiciously observed by Doddridge, that our Lord did not intend by this to forbid his disciples in general, nor even any of his ministers, a decent use of the customary tokens of civil respect to others †, any more than he forbids

* “Serious and taciturn as the natives of the East usually are (says Mr. Horne, *Introd.* vol. 3. p. 428.) they grow talkative when they meet an acquaintance, and salute him.” Where see more on the same subject.

† “Our Lord merely meant by this prohibition, that they should employ the utmost expedition; that they should suffer nothing to retard and impede them in their progress from one place to another; and should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of ceremonious intercourse. Not that our Lord intended that his Disciples should studiously violate all common civility and decency, and industriously offend against all the rules of courteousness and decorum, since he commanded them, upon their entrance into any house, to *salute it*, (Matth. 10, 12.) and observe the customary form of civility in wishing it *peace*, (Luke 10, 5.) or universal happiness.” (Horne’s *Introd.* vol. 3. p. 429. So Euthymius: Τοῦτο προσέταξεν, οὐ βουλόμενος ἀπανθρώπους αὐτοὺς γίνεσθαι καὶ ἀπροσηγόρους, ἀλλ’ ἀνεμποδίστους.

the use of shoes and purses; only while they were employed on this particular message, he required the forbearance of them, that every one who saw them pass by might perceive that their minds were full of the most important business, and that they were earnestly intent on the immediate dispatch of it. "Therefore (observes Schoettgen) Jesus enjoins his disciples not to omit, for the sake of such trifling matters as appertain to the forms of civility, any of those weightier concerns which appertain to their sacred office.

5. εἰρήνῃ τῷ οἴκῳ τούτῳ. A common form of salutation, in daily use throughout the East, *Salam ale-kum*. So 1 Sam. 25, 6. That such was the common salutation of *Bishops* in bestowing their blessing, appears from an anonymous Epigram of the Anthol. 72. of Brunk and Jacobs. Εἰρήνῃ πάντεσσιν Ἐπίσκοπος εἶπεν ἐπελθὼν.

6. υἱὸς εἰρήνης. The article appears to be devoid of authority, and is justly rejected by Wetstein, Campbell, Griesbach, Matthæi, and Vater. The sense of υἱὸς εἰρήνης is, "worthy and capable of receiving that peace and salvation which ye were commissioned to announce." So Matth. 10, 11, & 13. Wetstein explains, "dignus qui illo voto potiatur;" and refers to 2 Sam. 12, 5. Eph. 2, 3. See Kuin. on Matth. 8, 12. Bulkley compares the θυγατέρες Ἀρεῶς in Isocr. Pan. Op. p. 54. applied to the Amazons, which might be intended rather as descriptive of their character and disposition, than of their lineage and descent.

7. ἐσθίωντες καὶ πίνοντες τὰ παρ' αὐτῶν, scil. δοθέντα, or παρατιθέμενα, as in ver. 8. See Bos. Ellips. 373. So Xen. Cyr. 5, 28. τὴν φαυλότητα τῶν παρατιθέμενων βρωμάτων. See Raphel and Kuinoel.

10—12. See the note on Matth. 10, 14, seqq. Kuinoel paraphrases: "We leave you to yourselves, no longer choose to have any intercourse with you, and, lest we should carry with us the dust from your city, we by shaking it off return it to you. On the

use of the verb ἀπομάττεσθαι in the Sacred writers see Spanheim on Callim. and Segaar on this passage.

13. ἐν σάκκῳ καὶ στοδῶ καθήμεναι μετενόησαν. That the rites of mourning and repentance here alluded to were usual to the Hebrews, is well known from Scripture, and that they should also have been common to the Tyrians, may easily be imagined. But that they were in use even among the Western nations, has been thus learnedly proved by Kypke :

“This posture, namely sitting, was peculiar to those that mourned. So in Eurip. Iph. ver. 1175. Clytemnestra, speaking of her daughter, who is to be sacrificed, says : ἐπὶ δὲ δακρύοις μὴν καθήμεναι τὴν δ’ ὀρθρωδοῦσ’ ἀεὶ. Xen. Cyr. p. 126, 127. speaking of the wife of Abradatas mourning for her husband : τὴν δὲ γυναῖκα λέγουσιν, ὡς καθήται χάμαι. And a little further on : εἶδε τὴν γυναῖκα χάμαι καθημένην. And p. 127. ἐκάθητο κλαίουσα. Arrian, Epict. p. 109. κάθησθε κλαίοντες. Ibid. p. 329. καθήμενοι κλαίωμεν. That they also put on sackcloth, appears from Plutarch, p. 168. who, speaking of the superstitious man, says : ἔξω κάθηται σακκίον ἔχων, ἢ περιεξωμένος ῥάκεσι ῥυπαροῖς, and describes such sort of men as bewailing their sins. So Porphyry de Abstinēt. p. 398. speaking of the Syrians : εἴτ’ ἔλαβον σακκίον, εἴτ’ εἰς τὴν ὁδὸν ἐκάθεσαν αὐτοὶ ἐπὶ κόπρου. (Kypke.) Wetstein cites Hom. Od. η. 145. Ὁ δ’ ἐλλιτάνευεν Ὀδυσσεὺς — ὡς εἰπὼν κατ’ ἄρ’ ἐξετ’ ἐπ’ ἐσχάρῃ ἐν κονίῃσιν — ὡδὲ ἔοικεν Ξεῖνον μὲν χάμαι ἡσθαὶ ἐπ’ ἐσχάρῃ ἐν κονίῃσι — ἀλλ’ ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνον. (Kypke.)

16. ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ. The sentence is well paraphrased by Euthymius : “The disgrace, though yours, extends to me, who sent you : and from me to my Father, who sent me.” “By this rejection, (observes Euthymius,) our Lord has in view incredulity and perversity.”

19. δίδωμι — ἐχθροῦ. According to the opinions of almost all Commentators, (and among the rest Rosenm.) their is in πατεῖν ἐπάνω ὀφείων καὶ σκορπίων an allusion to Ps. 91, 13. and the words are, by accom-

modation, thought to signify deliverance, by Divine assistance, from the most imminent personal perils. To this, however, Kuinoel objects; and remarks, that the discourse is not so much of what the disciples would *suffer* for the profession and promulgation of the Christian faith, but rather what they should *do* for the furtherance of that religion. "For (says he) an image had preceded, which signified, that by the Disciples the power of Satan was diminished; and therefore the formula *πατεῖν ἐπάνω ὄφεων* denotes to trample upon and destroy serpents; and by *πατεῖν ἐπάνω σκορπίων* is meant *weaken the power of Satan*, to whom all the impediments and obstacles to the Christian Religion are attributed in the New Testament." This is indeed learnedly conceived, but is to me not quite convincing. I rather assent to the former interpretation. Bos, in his Obs. Crit. p. 103. has well observed, that serpents are otherwise a symbol of whatever is most noxious, and especially of crafty and dangerous adversaries. He aptly quotes Niceph. Oniroc. p. 19. ὄφεις ἀναιρῶν τοὺς ἐναντίους νόει. Wetstein cites Hygin. Astron. 2, 2. "(Neptuno Castori et Polluci) dedit potestatem naufragis saluti esse." Astrampsych. Onirocrit. ὄφεις πατεῖν τὰ κέντρα τῶν ἐχθρῶν λύει. Eustath. on Hom. Od. λ. p. 435, 6. ὅθεν καὶ παροιμία ἐπὶ τῶν οὕτω σκώπτειν εὐφυῶν τὸν ἀρχίλοχον πεπάτηκας, ὡς εἴ τις εἶπῃ σκόρπιον ἢ ὄφιν, ἢ κακὴν ἀκανθάν. Medrasch Thehillim. "Totis XII. Mensibus, quibus Noachus fuit in arcâ, ambulabat super serpentes, et non lædebant eum." Ælian, H. N. 10, 23. ἀνυπόδοι βαδίζουσαι καὶ μίνον οὐ πατοῦσαι τοὺς σκορπίους, εἰτα μέντοι ἀπαθεῖς διαμένουσι.

19. Οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ, *shall by no means hurt you.* The three negatives strengthen the negation. So the best Greek writers. See Markland.

20. In order, however, to repress in his followers, all pride and conceit at these preternatural gifts, and to correct the supposition of his Disciples that it was their greatest honour, that they had demons

in subjection to them, he promises much *greater* things, namely, the power to destroy *false religions*, and propagate the doctrine of salvation, (v. 18, 19.) and permission to enjoy felicity in the Messiah's kindom, and recommend it to others; and adds the following admonition: "rejoice, however, not so much that the very demons obey you, as that your names are written in the book of life." (Rosenm.) On the idiom *μή* followed by *ἀλλὰ*, *non tamquam*, see Markland ap. Bowyer, and Schl. Lex. The phrase *γράφεται ἐν τοῖς οὐρανοῖς*, is explained *jus civitatis cælestis accipere*. Future life is here (as often elsewhere) brought forward under the image of an earthly *πολίτευμα*, since the names of *citizens* are inscribed in a *book*, from which are occasionally expunged the names of those persons who are thought unworthy, and who thereby lose the *jus civitatis*. The image which attributes, a *book*, &c. to God, is frequent in the Old Testament, and in the Rabbinical writings, nor is it rare in the new Testament. So Hebr. 12, 23. *πρωτότοκοι ἐν οὐρανοῖς ἀπεγεγραμμένοι*. Kuinoel refers to Valk. on Herodot. 5, 58. Ernest. on Callim. h. in Cer. 57. and Segaar in loc. Against those who would from this passage elicit a support to the doctrine of election by an absolute decree, Grotius offers the following remarks: "Nam ad statum præsentem, et quidem sub æquâ conditione, non ad æterna, eaque pura et peremptoria, Dei decretæ, hæc locutio referenda est." So Whitby observes, that this does not signify an absolute election, but a present right to life eternal, through the obedience of faith. See also Hackspan.

22. *ἀποκαλύψαι*, "that thou hast revealed." There is here a reference to the circumstances of times and seasons. First, the Gospel was to be revealed in a limited degree: after the Resurrection *more* was to be revealed, and *most of all* after the effusion of the Holy Spirit.

24. *καὶ βασιλεῖς*, even *Kings*. The just are elsewhere called kings. See Pincinelli's Lumin. Reflex.

p. 651. (Wolf.) But I would here (with Theophylact,) take *Kings* in the common sense, and understand David, Josiah, and those other pious Jewish monarchs who looked forward to redemption by the promised Messiah.

26. Jesus, in order to show that by his instructions the law is not *hindered*, but rather *perfected*, refers him to the Divine Law, and enjoins on him the studious observance of it.

27. ἐξ ὅλης τῆς καρδίας. See the note on Matth. 22, 37. Some Commentators (as Danzius ap. Koehler) are too solicitous to seek a particular and distinct idea in each of the words here used. Others (as Abp. Tillotson and Doddridge) are (I think with more prudence) content to acquiesce in the *general* idea; denoting all the faculties of soul, &c. The expression is not, however, a mere Hebraism, but occurs also in the Classical writers, as appears from the following passage of Plautus, Captiv. 2, 3. (cited by Mr. Bulkley): "Id petam, idque persequar corde et animo atque viribus."

28. ὁρθῶς ἀπεκρίθη. Our Lord says that he has answered rightly, because, in fact, he has mentioned two commandments which are closely connected together. (Euthym.)

29. θέλων δικαιοῦν ἑαυτὸν, *wishing to vaunt himself as just*, or (as Kuinoel interprets) *insontem se declarare, to excuse himself*. For the Pharisee (observes Kuinoel) wished to show that he had not proposed a slight or easily solvable question, but one of considerable importance and difficult determination. Since πλησίον is a term of extensive application, he takes occasion, from that ambiguity, to put the question, καὶ τις ἐστὶ μου πλησίον; Jesus, however, returned an answer quite contrary to the expectation of the lawyer: and by teaching that (after the example of the Samaritan who had deserved so well of the Jew) even to strangers, foreigners, and enemies, were to be extended the offices of humanity and kindness, he left the Pharisee nothing to answer.

On the word *πλησίον* see Schl. Lex. I must not omit to subjoin the excellent exposition of Euthymius: *Πλησίον λέγεται, πᾶς ἄνθρωπος, ὡς ἐγγιζόνταν ἡμῶν ἀλλήλοις κατὰ κοινωνίαν φύσεως.* Similar to it is that of Theophylact: *Πάντες γὰρ οἱ τῆς αὐτῆς φύσεως κεκοινωνηκότες πλησίον σοι εἰσὶ.*

30. *ὑπολαβὼν.* This literally signifies *taking him up, answering*: a signification common both to the Scriptural and Hellenistic, and also to the Classical writers. (See Wets.) So the Latin *excipere* and *suscipere*. (See Facciolati's Lex.) It is well observed by Kuinoel, that in the best Classical writers the word *ὑπολαβεῖν* is *joined* to *ἔφη*, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe, or correct, any position laid down by the other; in which case the word is *not redundant*. See Xen. Cyr. 2, 2, 1. 5, 5, 11. Plat. Phæd. 4. Etym. Mag. also Suicer. and Hesychius.

30. *ἄνθρωπος τις*, i. e. a certain Jew; as is plain from the whole scope of the parable, the intention of which is (as Campbell observes) "to confound those malignant Jewish prejudices which made them confine their charity to those of their own nation and religion. Nor could any thing be better adapted for the purpose than this story, which, as it is universally understood, exhibits a Samaritan overlooking all national and religious differences, and doing offices of kindness and humanity to a Jew in distress. By this means, the narrow-minded Pharisee, who put the question, is surprised into a conviction that there is something amiable, and even divine, in surmounting all partial considerations, and listening to the voice of nature, which is the voice of God, in giving relief to the unhappy."

30. *κατέβαινεν*, literally *descended*; in which word there is a reference to the respective situations of Jericho and Jerusalem: the former being on a level, and the latter in a valley. It was situated by the river Jordan, an hundred and forty stadia from Jeru-

salem, and in population and commercial wealth next in rank to the metropolis; as we learn from Jos. Ant. 15, 7. The road leading from one place to the other lay through a kind of wilderness, and was so beset with robbers that (as Jerome tells us) it was called the *bloody way*. His words (Jer. 3, 2.) admirably illustrate the present passage: “Arabes—quæ gens latrociniis dedita usque hodie incurset terminos Palestinæ, et descendentes de Jerusalem in Jericho obsidet vias.” There is a very exact description of it in Jos. B. 4, 8, 2. p. 1193, et seqq. where he says that the whole way from Jericho, even to Jerusalem itself, was desert and rocky: τὸ μὲν μέχρι Ἱεροσολύμων αὐτῆς ἔρημον καὶ πέτρωδες. Mr. Horne (Introd. v. 3. p. 47.) has truly observed that this chain of mountains is rugged, and has always afforded lurking-places to robbers. “No way (says Mr. Horne) was more frequented than this, both on account of its leading to Peræa, and especially because the classes or stations of the Priests and Levites were fixed at Jericho as well as at Jerusalem: and hence it is that a Priest and a Levite are mentioned as travelling that way.” Wetstein cites Euseb. de L. H. “Adonim—Græce dicitur ἀναβάσις πυρρῶν, Latine autem appellari potest ascensus ruforum, sive rubentium propter sanguinem, qui illic crebro a latronibus funditur, est autem confinium tribus Judæ et Benjamin descendentibus ab Ælia Jerichum, ubi et Castellum militum situm est ob auxilia viatorum.”

30. λησταῖς περιέπεσεν. The word περιπίπτω signifies *to fall or happen upon, meet with* in any way: and might seem to be applicable to good as well as evil. Yet, both in the Scriptures and in the Classical writers, it is invariably found with the addition of a word either expressing or implying evil; sometimes, however, without that addition. That it is not unfrequently used with the addition of λησταῖς is plain from numerous examples cited by Wetstein; to which I add, Diog. Laert. 4, 58. λησταῖς περιέπεσε. and Polyæn. 4, 2, 18.

τὸν ὄγκον ἀγειν ὁρθὸν δύνα, αἰς τοπεῖν αἶγες. The text is elegantly illustrated, and its allusions traced, both with respect to the natural sense and spiritual application, in a masterly discourse by Dr. Maltby, vol. 2. p. 151, seqq. Grotius remarks that here, (as often elsewhere,) the ἀπόδοσις is mingled with the comparison. He also cites a passage of Seneca, "ambitio non respicit," and spiritually applies that, and the magnanimous Roman maxim, "Nihil actum videri quantum superest quod agatur," (which may be compared with that of our Poet, "Think nothing done while aught remains,"); also the Pythagorean dict recorded by Simplic. on Epict. 332. (cited by Wets.)

ἔοικε δὲ ὁ τοιοῦτος ἀνὴρ τὸ παρὰ τῶν Πυθαγορείων σύμβολικῶς ἐνδείκνυσθαι· ἔλεγον δὲ ἐκεῖνοι· εἰς τὸ ἱερὸν ἀπερχόμενος μὴ ἐπιστρέφου· ἐνδεικνύμενοι, ὅτι τὸν εἰς θεὸν ὁρμηθέντα οὐ χρὴ διγνώμῃν τι ἔχειν, καὶ τῶν ἀνθρωπίνων ἀντεχόμενον. A similar maxim is recorded in Porphyry, of a certain sage called Bardesanes: οὔτε πρὸς γυναῖκα, οὔτε πρὸς τέκνα, εἰ τύχοι κεκτημένος, ἐπιστροφὴν ἢ τίνα λόγον πεποιηκέναι. Finally, Wetstein cites Lucian, Cataplus 14. ἐπιστρέφονται γοῦν εἰς τὰ ὀπίσω, ὥσπερ αἱ δυσ' ὄντες, which reminds one of the elegant line of our great lyric Poet: "Nor cast one longing lingering look behind."

CHAP. X.

VERSE 1. ἀνέδειξεν, appointed. The word ἀναδείκνυμι properly signifies to *exhibit aloft*; and as those appointed to any office were sometimes brought forward, and *introduced publicly* to the people in that capacity, so it came to signify *designate, appoint, create, constitute*: and was applied to the solemn inauguration of kings, and the appointment of generals, and other eminent official persons, both military and civil. In this sense, indeed, it never occurs in the *Old Testament*, but it is sometimes found in the *Apocrypha*, and not unfrequently in

the Classical writers, from whom examples are produced by Raphael, Elsner, Munthe, and Wetstein.

1. ἀνέδειξεν ὁ Κύριος καὶ ἑτέροις, ἐβδομήκοντα. Campbell, not without reason, objects to the common version, *other seventy*, and renders *seventy others*. For (says he) the expression *other seventy* implies that there were seventy sent before, which was not the case. So also Markland and Dr. Owen translate *others also*, namely *seventy*, whom he sent, &c. The καὶ has a reference to the twelve Apostles previously chosen. "Although (says Wetstein) some (supra 9, 60.) declined the office of legate, yet Christ nevertheless found seventy others, besides the twelve of whom we read in Ch. 9. ver. 1. The number *seventy* was a favourite one with the Jews. See Gen. 46, 27. Ex. 15, 27. Num. 11, 25. Such was the number of the Judges of the great Synedrium, and of the Greek Interpreters. So Jos. Vit. 11. Bell. 2, 20, 5. 4, 6, 4. (Wets.) See Selden de Syned. 603. and Meusch. on N. Test. p. 131. The common opinion is, that the number of the Synedrii assessores was seventy-two, and from hence seems to have arisen the reading of some MSS., Versions, and Fathers, *seventy-two*. (Kuin.) *Other* Fathers, indeed, read *seventy*. It was, however, an opinion held even from the earlier ages, even by those Greek Fathers who read *seventy*, that Christ appointed *seventy-two*. "And not without reason, (says Rosenm.) for it was customary with the Hebrews to make use of the round number seventy, when the real number consisted of seventy-two." This custom obtained in other numbers besides seventy, and was familiar to the Classical writers. On the seventy disciples, see Fabric. Bibl. Antiq. p. 446. Suic. Thes. 2, 288. Calmet's Dictionary, and especially Grotius. The reader may also consult, with advantage, the annotation of Mr. Elsley on this passage; and, above all, the very accurate statement of the evidence on this question, to be found in Mr. Horne's Introd. vol. 2. p. 335.

4. μηδὲνὰ κατὰ τὴν ὁδὸν ἀσπάσῃσθε, salute no one by the way. Price and Suicer take this to be an hyperbolical saying; which, however, Wolf thinks not necessary. Be that as it may, Oriental salutations have ever been very ceremonious and prolix, accompanied too with embraces, &c.* So especially the Pharisees. This injunction may be considered as given for the purpose of promoting despatch in the important business which was then to occupy their whole time, and absorb all their attention. And therefore Jesus meant, that not even the smallest portion of their time should be so unprofitably expended. Thus, when Elisha sent Gehazi on a message to be speedily delivered, he enjoins him to salute no one by the way. (2 Kings 4, 29.) That it was usual with the Hebrews, under certain circumstances, to salute no one, either on the way or any where else, has been proved by Lightfoot in loc. Rosenm. however, proposes to render, "nolite adire in viâ alios salutandi causâ." But this seems to enervate and curtail the sense. It is judiciously observed by Doddridge, that our Lord did not intend by this to forbid his disciples in general, nor even any of his ministers, a decent use of the customary tokens of civil respect to others†, any more than he forbids

* "Serious and taciturn as the natives of the East usually are (says Mr. Horne, Introd. vol. 3. p. 428.) they grow talkative when they meet an acquaintance, and salute him." Where see more on the same subject.

† "Our Lord merely meant by this prohibition, that they should employ the utmost expedition; that they should suffer nothing to retard and impede them in their progress from one place to another; and should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of ceremonious intercourse. Not that our Lord intended that his Disciples should studiously violate all common civility and decency, and industriously offend against all the rules of courteousness and decorum, since he commanded them, upon their entrance into any house, to salute it, (Matth. 10, 12.) and observe the customary form of civility in wishing it peace, (Luke 10, 5.) or universal happiness." (Horne's Introd. vol. 3. p. 429. So Euthymius: Τοῦτο προσέταξεν, οὐ βουλούμενος ἀπανθρώπους αὐτοὺς γίνεσθαι καὶ ἀπροσηγόρους, ἀλλ' ἀνεμποδίστους.

the use of shoes and purses; only while they were employed on this particular message, he required the forbearance of them, that every one who saw them pass by might perceive that their minds were full of the most important business, and that they were earnestly intent on the immediate dispatch of it. "Therefore (observes Schoettgen) Jesus enjoins his disciples not to omit, for the sake of such trifling matters as appertain to the forms of civility, any of those weightier concerns which appertain to their sacred office.

5. εἰρήνη τῷ οἴκῳ τούτῳ. A common form of salutation, in daily use throughout the East, *Salam ale-kum*. So 1 Sam. 25, 6. That such was the common salutation of *Bishops* in bestowing their blessing, appears from an anonymous Epigram of the Anthol. 72. of Brunk and Jacobs. Εἰρήνη πάντεσσι
'Επίσκοπος εἶπεν ἐκελθόν.

6. υἱὸς εἰρήνης. The article appears to be devoid of authority, and is justly rejected by Wetstein, Campbell, Griesbach, Matthæi, and Vater. The sense of υἱὸς εἰρήνης is, "worthy and capable of receiving that peace and salvation which ye were commissioned to announce." So Matth. 10, 11, & 13. Wetstein explains, "dignus qui illo voto potiatur;" and refers to 2 Sam. 12, 5. Eph. 2, 3. See Kuin. on Matth. 8, 12. Bulkley compares the θυγατέρες Ἀρεῶς in Isocr. Pan. Op. p. 54. applied to the Amazons, which might be intended rather as descriptive of their character and disposition, than of their lineage and descent.

7. ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, scil. δοθέντα, or παρατιθέμενα, as in ver. 8. See Bos. Ellips. 373. So Xen. Cyr. 5, 28. τὴν φαυλότητα τῶν παρατιθέμενων βρωμάτων. See Raphel and Kuinoel.

10—12. See the note on Matth. 10, 14, seqq. Kuinoel paraphrases: "We leave you to yourselves, no longer choose to have any intercourse with you, and, lest we should carry with us the dust from your city, we by shaking it off return it to you. On the

use of the verb ἀπομάττεσθαι in the Sacred writers see Spanheim on Callim. and Segaar on this passage.

13. ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. That the rites of mourning and repentance here alluded to were usual to the Hebrews, is well known from Scripture, and that they should also have been common to the Tyrians, may easily be imagined. But that they were in use even among the Western nations, has been thus learnedly proved by Kypke :

“This posture, namely sitting, was peculiar to those that mourned. So in Eurip. Iph. ver. 1175. Clytemnestra, speaking of her daughter, who is to be sacrificed, says : ἐπὶ δὲ δακρύοις μὴν κάθημαι τὴν δ’ ἑρηνόδοῦσ’ ἀελ. Xen. Cyr. p. 126, 127. speaking of the wife of Abradatas mourning for her husband : τὴν δὲ γυναῖκα λέγουσιν, ὡς καθήται χάμαι. And a little further on : εἶδε τὴν γυναῖκα χάμαι καθήμενην. And p. 127. ἐκάθητο κλαίουσα. Arrian, Epict. p. 109. κάθησθε κλαίοντες. Ibid. p. 329. καθήμενοι κλαίωμεν. That they also put on sackcloth, appears from Plutarch, p. 168. who, speaking of the superstitious man, says : ἔξω κάθηται σακκίον ἔχων, ἢ περιεβαμένος ῥάκησι ῥυπαροῖς, and describes such sort of men as bewailing their sins. So Porphyry de Abstinēt. p. 398. speaking of the Syrians : εἰτ’ ἔλαβον σακκίον, εἰτ’ εἰς τὴν ὁδὸν ἐκάθεσαν αὐτοὶ ἐπὶ κόπρου. (Kypke.) Wetstein cites Hom. Od. η. 145. ‘Ο δ’ ἐλλιτάνευεν ὀδυσσεὺς — ὡς εἰπὼν κατ’ ἄρ’ ἔξετ’ ἐπ’ ἐσχάρῃ ἐν κονίῃσιν — οὐδὲ ἔοικεν Ξεῖνον μὲν χάμαι ἦσθαι ἐπ’ ἐσχάρῃ ἐν κονίῃσι—ἀλλ’ ἄγε δὴ Ξεῖνον μὲν ἐπὶ θρόνον. (Kypke.)

16. ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ. The sentence is well paraphrased by Euthymius : “The disgrace, though yours, extends to me, who sent you : and from me to my Father, who sent me.” “By this rejection, (observes Euthymius,) our Lord has in view incredulity and perversity.”

19. δίδωμι—ἐχθροῦ. According to the opinions of almost all Commentators, (and among the rest Rosenm.) their is in πατεῖν ἐπάνω ἄφρων καὶ σκορπίων an allusion to Ps. 91, 13. and the words are, by accom-

modation, thought to signify deliverance, by Divine assistance, from the most imminent personal perils. To this, however, Kuinoel objects; and remarks, that the discourse is not so much of what the disciples would *suffer* for the profession and promulgation of the Christian faith, but rather what they should *do* for the furtherance of that religion. "For (says he) an image had preceded, which signified, that by the Disciples the power of Satan was diminished; and therefore the formula πατεῖν ἐπάνω ὄφεων denotes to trample upon and destroy serpents; and by πατεῖν ἐπάνω σκορπίων is meant *weaken the power of Satan*, to whom all the impediments and obstacles to the Christian Religion are attributed in the New Testament." This is indeed learnedly conceived, but is to me not quite convincing. I rather assent to the former interpretation. Bos, in his Obs. Crit. p. 103. has well observed, that serpents are otherwise a symbol of whatever is most noxious, and especially of crafty and dangerous adversaries. He aptly quotes Niceph. Oniroc. p. 19. ὄφεις ἀναιρῶν τοὺς ἐναντίους νόει. Wetstein cites Hygin. Astron. 2, 2. "(Neptuno Castori et Polluci) dedit potestatem naufragis saluti esse." Astrampsych. Onirocrit. ὄφεις πατεῖν τὰ κέντρα τῶν ἐχθρῶν λύει. Eustath. on Hom. Od. λ. p. 435, 6. ὅθεν καὶ παροιμία ἐπὶ τῶν οὕτω σκώπτειν εὐφυῶν τὸν ἀρχίλοχον πεπότηκας, ὡς εἴ τις εἶπη σκόρπιον ἢ ὄφιν, ἢ κακὴν ἀκανθαν. Medrasch Thehillim. "Totis XII. Mensibus, quibus Noachus fuit in arcâ, ambulabat super serpentes, et non lædebant eum." Ælian, H. N. 10, 23. ἀνυπόδετοι βαδίζουσαι καὶ μίνον οὐ πατοῦσαι τοὺς σκορπίους, εἶτα μέντοι ἀπαθείς διαμένουσι.

19. Οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ, *shall by no means hurt you*. The three negatives strengthen the negation. So the best Greek writers. See Markland.

20. In order, however, to repress in his followers, all pride and conceit at these preternatural gifts, and to correct the supposition of his Disciples that it was their greatest honour, that they had demons

in subjection to them, he promises much *greater* things, namely, the power to destroy *false religions*, and propagate the doctrine of salvation, (v. 18, 19.) and permission to enjoy felicity in the Messiah's kindom, and recommend it to others; and adds the following admonition: "rejoice, however, not so much that the very demons obey you, as that your names are written in the book of life." (Rosenm.) On the idiom *μή* followed by *ἀλλὰ*, *non tamquam*, see Markland ap. Bowyer, and Schl. Lex. The phrase *γράφεσθαι ἐν τοῖς οὐρανοῖς*, is explained *jus civitatis cælestis accipere*. Future life is here (as often elsewhere) brought forward under the image of an earthly *πολίτευμα*, since the names of *citizens* are inscribed in a *book*, from which are occasionally expunged the names of those persons who are thought unworthy, and who thereby lose the *jus civitatis*. The image which attributes, a *book*, &c. to God, is frequent in the Old Testament, and in the Rabbinical writings, nor is it rare in the new Testament. So Hebr. 12, 23. *πρωτότοκοι ἐν οὐρανοῖς ἀπεγεγραμμένοι*. Kuinoel refers to Valk. on Herodot. 5, 58. Ernest. on Callim. h. in Cer. 57. and Segaar in loc. Against those who would from this passage elicit a support to the doctrine of election by an absolute decree, Grotius offers the following remarks: "Nam ad statum præsentem, et quidem sub æquâ conditione, non ad æterna, eaque pura et peremptoria, Dei decretæ, hæc locutio referenda est." So Whitby observes, that this does not signify an absolute election, but a present right to life eternal, through the obedience of faith. See also Hackspan.

22. *ἀποκαλύψαι*, "that thou hast revealed." There is here a reference to the circumstances of times and seasons. First, the Gospel was to be revealed in a limited degree: after the Resurrection *more* was to be revealed, and *most of all* after the effusion of the Holy Spirit.

24. *καὶ βασιλεῖς*, even *Kings*. The just are elsewhere called kings. See Pincinelli's Lumin. Reflex.

p. 651. (Wolf.) But I would here (with Theophylact,) take *Kings* in the common sense, and understand David, Josiah, and those other pious Jewish monarchs who looked forward to redemption by the promised Messiah.

26. Jesus, in order to show that by his instructions the law is not *hindered*, but rather *perfected*, refers him to the Divine Law, and enjoins on him the studious observance of it.

27. ἐξ ὅλης τῆς καρδίας. See the note on Matth. 22, 37. Some Commentators (as Danzius ap. Koehler) are too solicitous to seek a particular and distinct idea in each of the words here used. Others (as Abp. Tillotson and Doddridge) are (I think with more prudence) content to acquiesce in the *general* idea; denoting all the faculties of soul, &c. The expression is not, however, a mere Hebraism, but occurs also in the Classical writers, as appears from the following passage of Plautus, Captiv. 2, 3. (cited by Mr. Bulkley): "Id petam, idque persequar corde et animo atque viribus."

28. ὁρθῶς ἀπεκρίθη. Our Lord says that he has answered rightly, because, in fact, he has mentioned two commandments which are closely connected together. (Euthym.)

29. θέλων δικαιῶν ἑαυτὸν, *wishing to vaunt himself as just*, or (as Kuinoel interprets) *insontem se declarare, to excuse himself*. For the Pharisee (observes Kuinoel) wished to show that he had not proposed a slight or easily solvable question, but one of considerable importance and difficult determination. Since πλησίον is a term of extensive application, he takes occasion, from that ambiguity, to put the question, καὶ τις ἐστὶ μου πλησίον; Jesus, however, returned an answer quite contrary to the expectation of the lawyer: and by teaching that (after the example of the Samaritan who had deserved so well of the Jew) even to strangers, foreigners, and enemies, were to be extended the offices of humanity and kindness, he left the Pharisee nothing to answer.

On the word *πλησίον* see Schl. Lex. I must not omit to subjoin the excellent exposition of Euthymius: *Πλησίον λέγεται, πᾶς ἄνθρωπος, ὡς ἐγγιζόντων ἡμῶν ἀλλήλοις κατὰ κοινωνίαν φύσεως.* Similar to it is that of Theophylact: *Πάντες γὰρ οἱ τῆς αὐτῆς φύσεως κεκοινωνηκότες πλησίον σοι εἰσὶ.*

30. *ὑπολαβὼν.* This literally signifies *taking him up, answering*: a signification common both to the Scriptural and Hellenistic, and also to the Classical writers. (See Wets.) So the Latin *excipere* and *suscipere*. (See Facciolati's Lex.) It is well observed by Kuinoel, that in the best Classical writers the word *ὑπολαβεῖν* is *joined* to *ἔφη*, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe, or correct, any position laid down by the other; in which case the word is *not redundant*. See Xen. Cyr. 2, 2, 1. 5, 5, 11. Plat. Phæd. 4. Etym. Mag. also Suicer. and Hesychius.

30. *ἄνθρωπος τις*, i. e. a certain Jew; as is plain from the whole scope of the parable, the intention of which is (as Campbell observes) "to confound those malignant Jewish prejudices which made them confine their charity to those of their own nation and religion. Nor could any thing be better adapted for the purpose than this story, which, as it is universally understood, exhibits a Samaritan overlooking all national and religious differences, and doing offices of kindness and humanity to a Jew in distress. By this means, the narrow-minded Pharisee, who put the question, is surprised into a conviction that there is something amiable, and even divine, in surmounting all partial considerations, and listening to the voice of nature, which is the voice of God, in giving relief to the unhappy."

30. *κατέβαινεν*, literally *descended*; in which word there is a reference to the respective situations of Jericho and Jerusalem: the former being on a level, and the latter in a valley. It was situated by the river Jordan, an hundred and forty stadia from Jeru-

saalem, and in population and commercial wealth next in rank to the metropolis; as we learn from Jos. Ant. 15, 7. The road leading from one place to the other lay through a kind of wilderness, and was so beset with robbers that (as Jerome tells us) it was called the *bloody way*. His words (Jer. 3, 2.) admirably illustrate the present passage: “Arabes—quæ gens latrociniis dedita usque hodie incurset terminos Palestinæ, et descendentes de Jerusalem in Jericho obsidet vias.” There is a very exact description of it in Jos. B. 4, 8, 2. p. 1193, et seqq. where he says that the whole way from Jericho, even to Jerusalem itself, was desert and rocky: τὸ μὲν μεχρὶ Ἱεροσολύμων αὐτῆς ἔρημον καὶ πέτρωδες. Mr. Horne (Introd. v. 3. p. 47.) has truly observed that this chain of mountains is rugged, and has always afforded lurking-places to robbers. “No way (says Mr. Horne) was more frequented than this, both on account of its leading to Peræa, and especially because the classes or stations of the Priests and Levites were fixed at Jericho as well as at Jerusalem: and hence it is that a Priest and a Levite are mentioned as travelling that way.” Wetstein cites Euseb. de L. H. “Adonim—Græce dicitur ἀναβάσις πυρρῶν, Latine autem appellari potest ascensus ruforum, sive rubentium propter sanguinem, qui illic crebro a latronibus funditur, est autem confinium tribus Judæ et Benjamin descendentibus ab Ælia Jerichum, ubi et Castellum militum situm est ob auxilia viatorum.”

30. λησταῖς περιέπεσεν. The word περιπίπτω signifies *to fall or happen upon, meet with* in any way: and might seem to be applicable to good as well as evil. Yet, both in the Scriptures and in the Classical writers, it is invariably found with the addition of a word either expressing or implying evil; sometimes, however, without that addition. That it is not unfrequently used with the addition of λησταῖς is plain from numerous examples cited by Wetstein; to which I add, Diog. Laert. 4, 58. λησταῖς περιέπεσε. and Polyæn. 4, 2, 18.

30. ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες. Doddridge has ill rendered, "laid on him wounds;" rather, *inflicted many blows*. So Acts 16, 23. πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς. 2 Macc. 3, 26. πολλὰς ἐπιρρύντες αὐτῷ πληγὰς. Wetstein cites Theodoret. H. E. 3, 7. τοῖς μέλεσιν ἅπασιν ἐπιθέντες τὰς μάστιγας. Also Basil. Athanas. ἐκεῖναι μὲν οὖν αἱ μάστιγες μένουσι παρὰ τοῦ δικαίου κριτοῦ, τῷ Ἰσῷ μετρώ ἀντιμετρηθησόμεναι, ἃς αὐτὸς προλαβὼν ἐπέθηκε τοῖς ἁγίοις. Wetstein regards this as a Latinism, and indeed *imponere plagas* is found in the best authors, as Cicero and Valerius Maximus. Ἐκδύσαντες signifies (says Kuinoel), not only *stripped him of his clothes*, but despoiled him of his property. It was scarcely necessary to subjoin a circumstance that may well be imagined. Sometimes, however, (as Kuinoel observes,) the verb ἐκδύω, like the Latin *exuo*, denotes merely a spoliation of property. See Ezek. 23, 26. The injurious treatment inflicted has been circumstantially touched on, in order to show that the condition of the poor sufferer was wretched enough to have moved the pity even of the most obdurate heart. The word ἡμιθανής seems to be Hellenistical. At least the Classical writers almost invariably use ἡμιθνήs; as Lycophron. 511. cited by Wets.; Aristoph. Nub. 504. cited by Schleusner, Lex. I add Thucyd. l. 2, 52. Procop. 74. Liban. Orat. 868. v. Dionys. Hal. frequently. The word ἡμιθνήs is, indeed, somewhat rare, out of the Scriptures. Yet I have met with it in Hesych. v. ἡμετομπανίστας, and in Æschin. p. 76. Bekker, where for ἡμιθνήs some MSS. read ἡμιθανής.

31. κατὰ συγκυρίαν, i. e. κατὰ συντυχίην. For so Hesych. explains it. The latter word occurs in Phil. 5, 28. c. Wetstein cites Eustath. προσκυροῦσαι κατὰ τίνα συγκυρίαν ὁμοῦ γενόμενον, ἥγουν εἰς ἓν ἐλθόντα. I add Appian. 1, 16, 47. εἰ τί συγκύρημα συνανέχθη.

31. καὶ ἰδὼν αὐτόν. Dr. Campbell has here animadverted on the inaccuracy of our common version, and more correctly renders the passage, "when he came near the place, and saw him," &c.

31. ἀντιπαρήλθεν, passed by on the other side. De

Dieu (ap. Koecher) explains: "Coram illo, aut contra illum præterit, ita, ut ipse unum, alter alterum teneret latus, sibique invicem essent oppositi." Wetstein cites Diod. Sic. 17, 102. ὁ δ' οὖν Ἀλέξανδρος τὴν μὲν στρατίαν προσέταξεν ἐπὶ τὸν ποταμὸν ἀντιπαράγειν ταῖς ναυσὶν, in which passage it is used in a military sense. I add two other passages of similar import. Theophr. Ch. Eth. κβ. ἀποκάμψας ἐν τῆς ὁδοῦ and Polyæn. 29, 1. ἐκέλευσε τοῖς ἱππέις προάγειν ἀπὸ τοῦ ποταμοῦ—οἱ μὲν οὖν πολεμίοι ἀντιπαρήγον, *drew up their force on the other side of the river*. This conduct was so much the more inexcusable, as by the Mosaic Law it was ordered, that not even a fallen *beast of burden* was to be passed by, even if it were an enemy's. So Jos. 170, 16. μὴ ἐξεῖναι δὲ παρίεναι κτηνῶν τινι κακοπαθούντων ὑπὸ χειμῶνος πεπτακότων ἐν πυλῶ· συνδιασώζειν δὲ. Compare Exod. 23, 4 & 5.

32. ὁμοίως δὲ καὶ Λευίτης—ἐλθὼν καὶ ἰδὼν. It is well observed by Raphel, Wolf, and others, that the ἐλθὼν is not (as some suppose) redundant, but indicates that the Levite did not cast a mere passing glance at the wounded person, (as the Priest had done,) but, desirous of knowing more, approached him, and took a nearer view of his situation; *yet administered no aid* to the poor wretch, but went his way. "Although (says Grotius) it was the principal design of our Lord to teach them that the word "neighbour" had a far more extensive signification than the Jews supposed, yet he intended, at the same time, to show that often, not even towards those whom they called *neighbours*, did they perform the duty of *neighbours*, i. e. *friends*. The excuse is ever ready: they are urging on their journey; or they are not permitted to delay; or they fear for their own personal safety. Something of this sort we may suppose, that the Priest and Levite pleaded in justification of themselves. But if they had had a heart filled with compassion and benevolence, they would have completely hastened to exert all their power to relieve the misery of their half-dead fellow-creature. As it

was, however, only slightly moved, and simply ejaculating, "God pity him!" they hasten on to the discharge of their sacerdotal function, little mindful that mercy is better than sacrifice! (Grot.)

31. A Priest who had been offering up at Jerusalem prayers for the safety of the people is returning to his residence at Jericho. By accident this poor wounded wretch meets his view, which, if he had foreseen, he doubtless would have altered his course, or turned his eyes from the place where he lay. Yet there was probably nothing very urgent to so justify this abandonment. His home is near at hand. *Here* the safety, perhaps, of a neighbour, at least of a countryman, is at stake, yet he renders him no succour, perhaps lest he should be polluted with his blood. See Ps. 38, 12. (Wets.)

32. Soon after, a Levite, on his way to Jerusalem and the Temple, where he was accustomed to sing the praises of God for his benefits to the Jewish nation, comes thither, stops his course, nay, approaches more closely to the place where lay the wounded person, and surveying him with curious eyes, from head to foot, recognizes him as a Jew; yet, like the Priest, goes his way, probably regarding his conduct as not only excusable, but even laudable, since, actuated by the desire of hastening to the discharge of his religious duties, he has cut off all delays, and suffered nothing to interrupt his progress. (Wets.)

33. Here was a Samaritan (a man hateful to the Jews), who, either because he had been suddenly summoned by Pontius Pilate to plead some cause at Jerusalem, or because he had a somewhat longer journey to accomplish, mounted on horseback, passes along the same way: he is moved by the sad spectacle, and does not, like the Pharisee, urge on his course, but alights from his beast; nor does he, like the Levite, stop at a little distance from the bleeding wretch, but approaches close to him, and affords him every possible assistance. He feared no danger from robbers, though in a lonely and desert spot; he

had no suspicions of the Jews, who, if the other had died of his wounds by the way, would, not without some semblance of justice, have accused him of the robbery. (Wets.) The three foregoing annotations of Wetstein are characterised by his usual ingenuity and acumen, yet must be regarded as somewhat hypothetical. To the following judicious, and even beautiful-remark of Doddridge*, every reader will be ready to yield unqualified approbation: "It is admirably well judged to represent the distress on the side of the Jew, and the mercy on that of the Samaritan; for self-interest would make them see how amiable such a conduct was, and lay them open to our Lord's inference, ver. 37. Had it been put the other way, prejudices might more easily have interposed before the heart could have been struck with these tender circumstances."

34. κατέδησε τὰ τραύματα αὐτοῦ, bound up with bandages, both to staunch the blood, and unite the lips of the wounds. The word καταδέω is appropriate to *surgery*, and such as we should expect from Luke the *Physician*. It seems to properly denote *bound down*, namely, those parts of the flesh of the gashes which would of themselves rise and swell. Wetstein refers to Sir. 27, 21. and cites Xen. Cyr. 5,

* For the whole of which I perceive that he is indebted to Grotius, who concludes a long and excellent annotation in the following impressive words. "Therefore Christ rightly concludes, that if the natural law, and that of perpetual obligation, and common to all, (which was in no respect superseded by the Hebrew civil law, but rather introduced and furthered by it,) be considered, no one of the human race, who can derive benefit from our assistance, should be regarded as estranged from us." (Grot.) "This," says Mr. Elsley, "is fully explained in Sherlock, serm. 6, part 2, vol. 4." "In this parable (says Le Clerc) Christ does not openly describe a Jew doing good offices to a Gentile or Samaritan, which the lawyer would have replied was no where enjoined in the law of Moses; but he indirectly obliges him to confess, that reasons may arise to a Jew to love a Samaritan more than a Priest or a Levite, and to account him his neighbour, though their religions are different. This being granted, the lawyer is obliged tacitly to allow that it is the duty of a Jew to show similar kindness to a Samaritan. 'Go, and do thou likewise.'" Le Clerc.

τραύματα ἐπιδεδεμένους. That the oil of Samaria was peculiarly generous and abundant, we learn from Hieron. on Hos. 12, 1. cited by Wetstein.

34. ἐπιχέων ἔλαιον καὶ οἶνον, i. e. what was called οἰνέλαιον, says Heinsius. Of the same opinion seems to have been Sir Thomas Brown (in his *Miscellaneous Tracts*, No. 1. p. 15. cited by Bulkley) who has the following remarks: "That the good Samaritan, coming from Jericho, used any of the Judæan balsam upon the wounded traveller, is not to be made out; and we are unwilling to disparage his charitable surgery in pouring oil into a green wound; and therefore, when it is said he used oil and wine, may rather conceive that he made an oinelæum, or medicine of oil and wine, beaten up and mixed together, which was no improper medicine, and is an art now lately studied by some, so to incorporate wine and oil, that they may lastingly hold together, which some pretend to have, and call it oleum Samaritanum, or Samaritan's oil." With deference, however, to so unexceptionable an authority, I confess that I am inclined to accede to the opinion of L. Brug. and Triller, that he used the oil and wine *separately*; the wine to wash the wounds, and staunch the effusion of blood, and the oil, after the wounds had been bandaged, to allay the pain occasioned by dressing them. That *both oil and wine* were in common use, as medicaments, among the ancient surgeons, is manifest from the citations here adduced by Wetstein. That oil and wine were sometimes used *separately*, is clear from Columella, 7, 5, 18. cited by Wetstein. So also Theophr. H. P. 9, 12. Plin. H. N. 31, 47. and Galen (cited by Wetstein): ἐλαίας φύλλα τὰ ἀπαλώτατα τρίψας παραχεῖ ἐλαίου καὶ οἶνου μέλανος καὶ κατὰμασσε. — ἐφ' ᾧ δὲ τραυμάτων, ἢ διὰ μικρότητα, ἢ ἄλλως, οὐκ ἔνεστι ραφαῖς χρῆσθαι, τελμάτιον μετ' ὄξυελαιῶν ἐπιτίθει, ἢ σπόγγον κένον [f. καινόν] ἐν ὄξυελαιῶν δεύσας ἐπιθεῖς. Yet it is clear from this last passage, that the ancient surgeons used a composition of vinegar and oil. See also Cels. (ap Wolf) 5, 26. and Pincinelli

in his Lum. Reflex. 651. Wetstein and Doddridge trifle egregiously, when they urge that the Samaritan *genium suum defraudavit* by dressing the wounds with the oil* and wine *which he had provided for his own comfort and support*, and enlarge on the *roughness of the road*, and the *tearing of his own clothes to bind up another's wounds*; all which must be considered as at least very uncertain. Schoettgen compares the following story, found in Midrash Cihel: "A certain Rabbi, on the evening before the Sabbath, left the house where he dwelt, about dusk, with a bundle on his shoulders. On the way he found a man stretched out and wounded, who said to him, 'Do me the kindness to carry me to the town.' The Rabbi considered thus with himself: If I leave my bundle, wherewithal can I support myself and my family? And if I leave this wounded person, I sin against my own soul. What then did he do? Why, he carried him to the city, and afterwards returned, and seeking his bundle, took it up, and entered the city [i. e. Jerusalem]. Then (we are told) the people were surprised that so pious a man should break the Sabbath. But a voice from Heaven thus addressed him: 'Go and eat thy bread with joy, and drink thy wine with gladness; for thy work is accepted by God.'"

34. ἐπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, having set him on his own beast. For it seems that the wounded man either had none, or it had been stolen. By κτῆνος Wetstein understands *a horse*. But these animals were little, if at all in use in Judæa, (except for the purposes of war,) neither are they so at the present day. See the note on Matth. 21, 5. and Mark 11, 2. The Syriac version renders it *asinum*.

* The oil was (as Schoettgen conjectures) taken for the purpose of anointing the limbs; since in the hot countries of the East, it is found particularly comfortable and refreshing. The antiquity of the custom is shewn by the case of Jacob (noticed by Schoettgen) who, though travelling only with his staff, yet had taken oil with him, since we are told that he anointed the stone which he used for a pillow.

I agree with Kuinoel, who thinks that the κτήνος here mentioned was probably *an ass*. He cites Xen. Cyr. 8, 2, 8. εὑδαίμονα τὰ κτήνη. The asses of the East are certainly of a particularly fine breed, and sometimes little less valuable than horses.

34. πανδοχεῖον. This word is explained by the ancient glosses *cauponium, diversorium, stabulum*. Here, however, it must not be understood to denote (as in Luke 1.) a *private*, but a *public, hostelry* (to use an old English word). In the most ancient times, when hospitality yet prevailed, there were either no inns, or very few; and indeed, except in this passage, we find no mention of them made in the New Testament. Yet there were doubtless some in Judæa, which seem to have been established for the accommodation of Samaritans, Gentile travellers, especially on the road from Jerusalem to Jericho. (Rosenm.) On the *form* of these *diversoria* and *stabula* see the note on Luke 2, 7. I add the following beautiful passage of Æschyl. Choeph. 649. Σκοτεινόν, ὦρα δ' ἐμπόρους μεθιέναι ἀγκύραν ἐν δόμοισι πανδόχοις ξένων.

35. ἐπὶ τὴν αὔριον, scil. ἡμέραν. So the old English expression, *on the morrow day*. These phrases have been illustrated in a former note.

35. ἐκβαλὼν, having thrown down, i. e. laid down two denaria. So Matth. 12, 35. These two *denaria*, it must be remembered, were probably equivalent to *two days' wages* of a labourer.

35. ἐπιμελήθητι, "take care of him." Bos, in his Animad. p. 66, has well observed, that ἐπιμελεῖσθαι is especially used of *care* bestowed on the *sick* or wounded; and cites Lucian. Fugit. 594. ἐντειλάμενος ἐπιμεληθῆναι. See Symp. 655. So also Prov. 3, 8. Consult Cranmer Phosph. 666. Those who in war attended on the wounded were called ἐπιμεληταί. See Hesychyii Lex.

35. προσδαπανήσης *. So προστελέω in Thucyd. 6,

* i. e. whether for medical attendance, or food. For those who went to caravanseras had to supply themselves with provisions, and other necessaries, nothing being provided at the caravansera but lodging; a custom which prevails in the East to the present day.

31. The word is rare, but examples of it are cited by Wets. and De Rhoer, from Lucian and Themistius. The Samaritan, moreover, engages that whatever further expenses, (in surgical aid and nourishing food,) should be incurred, he would make good on his return.

36. τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς. Wetstein cites Arrian, Epict. 3, 13. ὅταν εἰς ληστὰς ἐμπέσωμεν.

36. πλησίον γεγονέναι, i. e. fulfilled the office of a neighbour. (Grot. and L. Brug.) Storr, however, explains, "which of these three thought himself a neighbour to him," &c. as in James 4, 9. *ταλαιπωρεῖν, to think himself miserable*. But this interpretation seems harsh.

37. ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ, i. e. showed mercy towards. An Hebraism. It must be observed, that ποιεῖν, in Hellenistic Greek, has all the variety of senses which we find in the Hebrew יָצַו.

37. καὶ σὺ ποιεῖ ὁμοίως, i. e. afford assistance to him that needs it. For he that doth not this loveth not his neighbour *as* himself: and he that loveth not his neighbour *as* himself, doth not love God with all his heart, with all his mind, with all his soul, and with all his strength, by which is evinced an intensity of love. (Euthym.)

38. Μάρθα. A name common among the Jews; as appears from the Rabbinical writing. So also Plut. Mar. 414. Ε. τίνα Σύραν γυναῖκα, Μάρθαν ὀνόματι, μαντεύεσθαι λεγομένην.

38. ὑπεδέξατο. The best Commentators are of opinion that the word does not merely denote *lodged him*, or *received him into her house*, but *hospitably entertained him*. Examples of this sense are produced by Wetstein and Kuinoel; to which I add, Artem. 3, 14. περὶ τὸν Θεὸν ὑποδεχέσθαι. Grotius conjectures that Martha was a *widow*, with whom her brother and sister dwelt. Kuinoel thinks that the house might properly be termed hers, if she dwelt in it. But here I cannot agree with him in opinion.

That the village where she resided was Bethany, is evident from Joh. 11, 1.

39. ἡ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ. The καὶ is *not redundant*, but has a reference to the Disciples. For (as Wetstein observes) both the Disciples and Mary sat at Christ's feet. An usual posture of Oriental scholars and learners, which I have before illustrated. See Grot. and also Vitring. de Syn. 1, 2, 6. and Doughty's Annal. p. 53. where, among other passages, he cites Plut. Mar. Σύρα γυναιξὶ μαντεύεσθαι λεγομένη, ἡ παρακαθιζομένη παρὰ τοὺς πόδας τοῦ Μαρίου. See also Schoettg. H. H. p. 280. Ernesti, however, in his Opusc. Phil., less properly, takes it to mean no more than that Mary sat *near* Jesus. That neither the phrase nor the custom, was quite unknown to the Greeks and Romans, appears from the citations adduced by Wets. from Suet. Claud. 32. Val. Max. 2, 1. Isidor. Orig. 20, 11. Suet. Aug. 64. Apulej. 1. Petron. 64. & 68. D. Chrys. p. 112. A. and Aristoph. Vesp. 608. See Luke 2, 46.

40. περισπᾶτο περὶ πολλὴν διακονίαν. As to the word διακονία, it here denotes *preparing the meal*. The word περισπᾶω signifies properly to draw around, draw aside, draw out of course. 'Thus those are, by an elegant metaphor, said περισπᾶσθαι, who *distractur*, are distracted, and whose minds are drawn aside, in various directions, by anxious cares and harassing solitudes*. The copious citations of Raphel, Krebs, Wetstein, Munthe, and others, may serve to illustrate these various significations. Thus Diod. Sic. p. 82. A. ἀπῆλθε περισπασθεὶς ὑπὸ βιοτικῆς χρείας. Hor. Sat. 8, 6, 7. "Omni sollicitudine distractum?"

* Our translators have rendered it *cumbered*; of which word no tolerable account is given by the Etymologists. It occurs in a sense *nearly approaching* to the primitive one in "Barnaby Riche's Allarme to England," 4to, 1578. "I was *cumbered* with many hedges, ditches, &c. The word *cumber* often in our own writers signifies *trouble*. So the German *kummer*, and the Dutch *kommer*.

40. *συναντιλάβεται*. The word literally signifies *to lend a hand with one*, and metaphorically, to co-operate with any one in a work. So Exod. 18, 22. *καὶ κουφιούσιν ἀπὸ σοῦ καὶ συναντιλήφονται σοι*. This use of the word is copiously illustrated by Hammond.

41. *μεριμνᾷς καὶ τυρβάζῃ*. On the former word see the note on Matth. 13, 22. *Τυρβάζω* is by the Scholiast on Aristoph. Eg. 3, 11. said to properly signify *raise up the mud*, as by trampling in a river, or otherwise. The word *τύρβη*, (from whence comes *τυρβάζω*), and *turba*, are (I suspect) cognate with the Icelandic and Anglo-Sax. *stour*, *sturr*, and the Engl. *stir*, i. e. *commotio*, a *tumult*, war, &c. So our old English writers use *stir* and *upstir* in that sense. As it is no unusual thing to see an inceptive added to a τ, as in *τέγος*, *στέγος*, these words may all have originated from *τύρω*, (cognate with *τάρω*, *ταράω*, and *ταράσσω*), which signifies to stir, and hence the substantive *τύρος*. Nor does *σύρω* (from (whence *σύρβη* and *turba*) admit of any other derivation. Hence also *θώρα*, whence came *θόρυβος*. Here *τυρβάζῃ* may be rendered, *thou art troubled*, *harassed*, distracted with a multiplicity of cares, or (as Rosenm. translates it) *you distract yourself*, (in the middle voice,) which comes to the same thing.

42. *ἐνὸς δὲ ἐστὶ χρεία*. On the interpretation of these words there has been no little difference of opinion. The modern Commentators refer them to *Mary*, the ancient ones to *Martha*: which (as Wetstein observes) is confirmed by the following *δὲ*, which indicates that *Mary* is *then* addressed, and not before. But a more important question remains yet to be decided, namely, what is meant by *ἐνὸς*. Many ancient Commentators, (as Theophylact and Basil,) and some modern ones, (as Mill, Macer, L. Brug. Hardt, Pistophilus, Bengel, Moldenhauer, Wetstein, and Rosenm. would supply *βρώματος*, *ferculo*, *dish*: in which sense *μερίς* occurs in Gen. 43,

34. 1 Sam. 1, 5. & 9 & 23. It was (urges Wets.) not altogether unworthy of Christ, the teacher and the *exemplar* of all virtues, to commend *frugality* also both by words and deeds; as in ver. 1 & 8. * So (continues Wetstein) the Philosophers had done before him. He then cites Cic. Tusc. 3, 20. 5, 9. So Pythagoras and Epicurus. Athen. p. 419. β. τῶν δειπνῶν δὲ πολλοὶ τὰ μέτρια ἀσπάζονται, ὡς Ἀλεξίς ἐν φιλοῦσῃ παραδιδόασιν· ἀλλ' ἔγωγε τοῦ τὰ δέοντ' ἔχειν τὰ περιττὰ μισῶ, τοῖς ὑπερβάλλουσι γὰρ τέρψις μὲν οὐκ ἔνεστι, πολυτέλεια δὲ ἐν δὲ ψευδομένῳ τὰ περιττὰ μισῶ, τοῖς ὑπερβάλλουσι γὰρ Δαπάνη παρέστιν, ἡδονὴ δ' οὐ δ' ἦτις οὖν. Justin. 20, 4. "Pythagoras — ad usum frugalitatis revocavit, laudabat quotidie virtutem, — velut genetricem virtutem frugalitatem omnibus ingerebat." Seneca, Ep. 95. "Multos morbos multa fercula fecerunt."

Those who maintain this interpretation also remark, that Christ was accustomed to illustrate his divine doctrines by things obvious to the senses: and thus what is usually said of the dishes of a feast is applied to divine knowledge. Hence Rosenm. thinks that there is here a *dilogia* or *acute dictum*, which will hold true both ways. But this interpretation, though very acutely conceived, and learnedly supported, seems to me rather specious than true. I entirely assent to the common interpretation, which is supported by Euthymius, Grotius, Wolf, Campbell, Doddridge, and others. For (observes Kuinoel) as after περὶ πόλλα must be understood *μέρη* or *πράγματα*, so after ἑνος must be supplied (by all the rules of legitimate construction) *μέρους* or *πράγματος*, *negotio*. Grotius thus paraphrases:

* The words here mentioned will doubtless *admit* of that sense; but, from the context, it seems far more probable that our Saviour meant to express the following sense, namely, "You may conscientiously, and without scruple, accept of the support offered you, since, by ministering to them in spiritual things, you may fairly claim a right to their support in carnal things, "for the labourer is worthy of his hire."

"Various and multiplied are the cares and occupations of this life: one thing there is, which (if we would be saved) is altogether indispensably necessary to us, namely, the care of religion and piety, and the study of divine things." Theophylact after *ἐνός* supplies τοῦ προσέχειν τῇ διδασκαλίᾳ, attention to my instruction. And so Euthymius: Τῆς ἀκροάσεως τῶν ἐμῶν λόγων· οὐ γὰρ τρυφήσαν ἦλθον, ἀλλὰ διδάξων ὑμᾶς, to hear my words: for I came not to feast with you, but to teach you.

The above interpretation is strongly confirmed by the words which follow; upon the whole, I would adopt the observation of Doddridge, which is equally energetic and true: "This is one of the gravest and most important apophthegms that ever was uttered; and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he only meant, *one dish of meat is enough*."

42. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο. By those who adopt the interpretation *dish*, it is no wonder that this word *μέρις* should be considered as an allusion to the custom of sending the best portion of the feast to the guest who was intended to be most highly honoured. See the numerous examples in Wetstein. Others, as Keuchen, Amelius, and Wolf, endeavour to trace an allusion to those portions of land unalienably assigned to the Levites. Both interpretations are equally frigid and far-fetched. The common mode of explanation is doubtless the true one, and it is satisfactorily proved and illustrated by Grotius, Elsner, Kypke, and Kuinoel. *Meris* signifies *business*, or *occupation*; as in Xen. Cyr. 3, 3, 5. Anab. 7, 6, 25. So the Latin *pars* in Cic. Quint. Trat. So Julian, p. 253. (cited by Elsner.) οὐ μικρᾶς μερίδος ὁ Φιλόσοφος προέστηκεν, i. e. non exiguo muneri præfectus est Philosophus. See also Arrian ap. Bulkley. It may further be observed, that the positive is put for the superlative. The passage is thus paraphrased by Grotius: "Of many cares, Mary has chosen and attached herself

34. 1 Sam. 1, 5. & 9 & 23. It was (urges Wets.) not altogether unworthy of Christ, the teacher and the *exemplar* of all virtues, to commend *frugality* also both by words and deeds; as in ver. 1 & 8. * So (continues Wetstein) the Philosophers had done before him. He then cites Cic. Tusc. 3, 20. 5, 9. So Pythagoras and Epicurus. Athen. p. 419. B. τῶν δείπνων δὲ πολλοὶ τὰ μέτρια ἀσπάζονται, ὡς Ἀλεξίς ἐν φιλοῦσῃ παραδιδόασιν· ἀλλ' ἔγωγε τοῦ τὰ δέοντ' ἔχειν τὰ περιττὰ μισῶ, τοῖς ὑπερβάλλουσι γὰρ τέρψις μὲν οὐκ ἔνεστι, πολυτέλεια δὲ ἐν δὲ ψευδομένῳ τὰ περιττὰ μισῶ, τοῖς ὑπερβάλλουσι γὰρ Δαπάνη παρέστιν, ἡδονὴ δ' οὐ δ' ἦτις οὖν. Justin. 20, 4. "Pythagoras — ad usum frugalitatis revocavit, laudabat quotidie virtutem, — velut genetricem virtutem frugalitatem omnibus ingerebat." Seneca, Ep. 95. "Multos morbos multa fercula fecerunt."

Those who maintain this interpretation also remark, that Christ was accustomed to illustrate his divine doctrines by things obvious to the senses: and thus what is usually said of the dishes of a feast is applied to divine knowledge. Hence Rosenm. thinks that there is here a *dilogia* or *acute dictum*, which will hold true both ways. But this interpretation, though very acutely conceived, and learnedly supported, seems to me rather specious than true. I entirely assent to the common interpretation, which is supported by Euthymius, Grotius, Wolf, Campbell, Doddridge, and others. For (observes Kuinoel) as after *περὶ πόλλα* must be understood *μέρη* or *πράγματα*, so after *ἑνός* must be supplied (by all the rules of legitimate construction) *μέρους* or *πράγματος*, *negotio*. Grotius thus paraphrases:

* The words here mentioned will doubtless *admit* of that sense; but, from the context, it seems far more probable that our Saviour meant to express the following sense, namely, "You may conscientiously, and without scruple, accept of the support offered you, since, by ministering to them in spiritual things, you may fairly claim a right to their support in carnal things, "for the labourer is worthy of his hire."

"Various and multiplied are the cares and occupations of this life: one thing there is, which (if we would be saved) is altogether indispensably necessary to us, namely, the care of religion and piety, and the study of divine things." Theophylact after *ἐνός* supplies *τοῦ προσέχειν τῇ διδασκαλίᾳ*, attention to my instruction. And so Euthymius: *Τῆς ἀκροάσεως τῶν ἐμῶν λόγων οὐ γὰρ τρυφήσαν ἦλθον, ἀλλὰ διδάξων ὑμᾶς, to hear my words: for I came not to feast with you, but to teach you.*

The above interpretation is strongly confirmed by the words which follow; upon the whole, I would adopt the observation of Doddridge, which is equally energetic and true: "This is one of the gravest and most important apophthegms that ever was uttered; and one can scarce pardon the frigid impertinence of Theophylact and Basil, who explain it as if he only meant, *one dish of meat is enough.*"

42. *Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο.* By those who adopt the interpretation *dish*, it is no wonder that this word *μέρις* should be considered as an allusion to the custom of sending the best portion of the feast to the guest who was intended to be most highly honoured. See the numerous examples in Wetstein. Others, as Keuchen, Amelius, and Wolf, endeavour to trace an allusion to those portions of land unalienably assigned to the Levites. Both interpretations are equally frigid and far-fetched. The common mode of explanation is doubtless the true one, and it is satisfactorily proved and illustrated by Grotius, Elsner, Kypke, and Kuinoel. *Μέρις* signifies *business*, or *occupation*; as in Xen. Cyr. 3, 3, 5. Anab. 7, 6, 25. So the Latin *pars* in Cic. Quint. Trat. So Julian, p. 253. (cited by Elsner.) *οὐ μικρᾶς μερίδος ὁ Φιλόσοφος προέστηκεν*, i. e. *non exiguo muneri præfectus est Philosophus*. See also Arrian ap. Bulkley. It may further be observed, that the positive is put for the superlative. The passage is thus paraphrased by Grotius: "Of many cares, Mary has chosen and attached herself

to that whose fruits will endure to eternity." The remaining part of his annotation is far less deserving of commendation, as it savours of mysticism, and would, indirectly, tend to recommend Monks.

42. ἡρὶς οὐκ ἀφαίρεθήσεται ἀπ' αὐτῆς. Wetstein thus paraphrases: "Mary, by hearing me, feeds her *soul*, not her *body*. The soul is unquestionably more excellent than the body. The food with which the body is nourished may be snatched away from a guest, but of spiritual instruction no one can be deprived." (Wets.) So also Aristot. ad Nicom. 1. τὰ γὰρ τοῦ δὲ οἴκειον τε καὶ δυσάφαιρέτον εἶναι μαρτυρούμεθα. And Max. Tyr. p. 22. (cited by Bulkley.) Ἀρετὴ ἀναφαίρετον.

CHAP. XI.

VERSE 1. On the *form of prayer* here given to the Disciples see the note on Matth. 8, 9. Grotius, Mede, Lightfoot, and Doddridge, think that Jesus here (as John the Baptist had done) has given his followers a short form of prayer, as a *specimen* of the things to be prayed for. Of these *set forms*, there were some in the Jewish ritual; as Num. 6, 23—6. Deut. 26, 13. I cannot, therefore, assent to Dr. Doddridge, when he says: "In this view only can we suppose the Disciples could now ask Jesus *to teach them to pray*; for it is not to be thought that in the three preceding years of his ministry he had not given them instructions, both as to the *manner* and *matter of prayer*." See the notes on Matth. 6, 9. I however entirely assent to the following observations of Doddridge: "Dr. Guyse has excellently shown, in his note on Matth. 6, 13. that this prayer, in its original sense, was peculiarly suited to the dispensation then present, as introductory to the Messiah's Kingdom, and has given a just and expressive paraphrase of it in that particular view. But there is not a clause in it which will not bear a more extensive sense, and express what ought to be our

daily temper, and the breathings of our heart before God. No doubt thousands of Christians have daily refreshment and edification in the use of it; and it is astonishing that any should venture to condemn their brethren for it. But I would hope there are few of any profession now remaining, who have so much the spirit of opposition and censoriousness."

3. τὸ καθ' ἡμέραν, day by day, throughout our lives. Wetstein compares Eurip. Hecub. 317. καὶ μὲν ἐμοίγε ζῶντι μὲν καθ' ἡμέραν καὶ σπίνρ' ἔχομαι, πάντ' ἂν ἀκρούντως ἔχοι. Isocr. Panath. ἐπιπύσας ἐργαζομένους μόλις ἔχειν τὸ καθ' ἡμέραν. And Thucyd. 1, 2. περιουσίαν χρημάτων αὐκ ἔχοντες—τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς παταχοῦ ἂν ἡγούμενοι ἐπιπρατεῖν. So Heliodor. 6, 17. τῆς τε καθ' ἡμέραν ἀναγκαίας τροφῆς ῥῶον εὐπορήσομεν. I add, Thucyd. 1, 6, 6. τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς. And Eurip. Teleph. 22. σμικρὰ ἂν θέλωμι καὶ καθ' ἡμέραν ἔχων, "Ἄλυτον οἶκειν βίοντον.

4. See the note on Matth. 6, 10. and Elsley on this passage.

5. τίς ἐξ ὑμῶν. Doddridge judiciously introduces this short story by the following words: "Who is there of you that has not observed the efficacy of importunate requests?" Wetstein and Bulkley both cite Martial 4, 15. but the latter justly remarks, how flat and insipid is the *epigram*, when compared with the variety and heightened imagery of the *parable*.

6. ἐξ ὁδοῦ, *ex itinere*, from off his journey. This circumstance is to be explained from the customs of the Orientals, as the Arabs, Turks, &c. who on account of the excessive heat of the day, often, in travelling, set forward about the cool of the evening. (Rosenm.) See the story cited above in Ch. 10, *supra*. As to the *three loaves*, which might seem far more than was necessary for a single traveller, we must remember that bread (which is, in the East, always home-made) is formed into cakes, like biscuits. See the note on Matth. 14, 19. See also Warnekro's Hebr. Antiq. cited by Kuinoel.

7. *κεκλεισται*. See Hammond.

7. *τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν*. There seems no reason (as some do) to understand by the word *παῖδιά* *servants*. The word *may*, and here unquestionably *does*, mean *children*. So the Syriac version, and almost all the interpreters. Dr. Campbell animadverts on the inaccuracy of our common version, in which I admit there is (to say the least) an ambiguity. The sense cannot be, that he and his children were in the *same bed*. Dr. Campbell therefore translates, "I and my children are in bed." It might even literally be rendered, "My children are, together with myself, (i. e. as well as myself,) in bed." That it was not usual to admit travellers by *night*, appears from a Rabbinical passage cited by Wetstein.

8. *διὰ γε τὴν ἀναιδείαν*. The word *ἀναιδεία* denotes importunity: for (as Schleusner observes) the word *importunatus* denotes, 1st, one who is regardless of time, place, and persons; 2dly, one who is troublesomely urgent, and will take no denial. He therefore renders, "*ob flagitantis importunam pertinaciam*."

9. *καὶ γὰρ ὑμῖν λέγω*. The comparison is not *à simili*, but *à majori*: q. d. "If the importunate teaser obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Creator. All good things necessary to your situation, and the duties of your station, you may entreat of God by fervent and constant prayer, and may expect to receive." The comparison must be extended no farther. The remaining part of the narration merely serves for ornament. For to suppose that *God* can be so far overcome and subdued by importunity, as to grant what perhaps might prove pernicious both to the petitioner and to others, that were to overlook the nature of God, and all his attributes. (Rosenm. and Kuinoel.)

9—15. See the notes on Matth. 7, 7. & 12, 24.

14. *ἐθαύμασαν οἱ ὄχλοι*, *the people wondered*, i. e.

expressed their *admiration* in a *favourable* manner, (see Matth. 9, 33.) and with marks of approbation. Upon which the Pharisees were immediately alarmed, (ver. 15.) and, in order to stifle the good disposition which they perceived in the populace, they foolishly, and absurdly, impute to the *Devil* a *kind* and *humane* miracle. It is evident, from several passages in these writings, that the ἔχλοι generally were well disposed towards our Saviour and his doctrines; the great opposition he met with being from those chiefly to whom wealth, power, and authority, had furnished occasions of *pleasure*, *pride*, and a *stupid inconsiderateness*. This was the case *then*; and it is exactly the same *now*, mankind being the same in all ages. (Markland.)

17. οἶκος ἐπὶ οἶκον πίπτει. Dr. Campbell here attacks our common version, which he thinks hardly intelligible; and translates, *one family falling after another*. Now this is surely still *less* intelligible, and contains a sense exceedingly far-fetched. Dr. C. is indeed entirely mistaken, when he says that the version of Beza, Erasmus, Casaubon, and the E. T. is solely founded on the parallel passages in Matthew and Mark: and observes that no one, without reference to those passages, would think of so translating. He entirely mistakes the construction, which, (from the parallelism,) absolutely requires that διαμερισθῆς should be taken ἀπὸ κοίνου from the preceding member of the sentence. It is not a mere repetition of a word, but (as often) a slight adaptation of it to change of gender. Dr. Campbell seems to have been led into the error by the Vulgate, which here, (as frequently,) by aiming at being extremely literal, and keeping close to the *words*, without filling up any ellipsis, often represents the sense very incompletely, and sometimes totally *mis-represents* it. There are, indeed, two passages from Aris- tides, Rhodiac. 5. 544, and Ammian. Marc. 17, 7. cited by Wetstein, which may have influenced his judgment. These, however, only have ἐπιπίπτειν,

and *considerare alius supra alium*, in a *physical* sense. In order to make them at all apposite, the reading of Luke should have πίπταν, with the subaudition of ἐρημνυται, which is supported by no MS. and would offer a harsh construction. Grotius and Bera remark, that οἶκος ἐπὶ οἶκον is an Hebraism for οἶκος ἐφ' ἑαυτὸν, the antecedent word being repeated instead of the relative. The words are thus elegantly paraphrased by Chrysander (ap. Koecher): "Non solum regnum divisum contra se, sed etiam familia discordiis scissa, ruinam sibi adsciscit." This sense, which is supported by the Syriac Version, Euthymius, Theophylact, Grotius, De Dieu, Gataker, Schmid, Wolf, Koecher, Rosenm. and Kuinoel, is illustrated from the Rabbinical writers by Scheid ap. Meuschen, and from the Classical ones by Piacinelli, in his Lum. Reflex. 652.

22. ἐπὶ δὲ ὁ ἰσχυρότερος, &c. Another instance of the *inverted* manner of writing: "But when another cometh upon him, or attacketh him, and taketh from him his arms on which he depended, and divideth his spoils, it is demonstrating that the other is more powerful than," &c. (Markland.)

22. τὰ σκύλα αὐτοῦ διαδίδωσιν. Vorstius and Kuinoel observe, that the σκύλα, which properly signify spoils, (see Periz. on *Æl.* V. H. 6, 6.) 2dly, signify *effects*, moveable property, σκεύη, as in the parallel passage of Matthew. Thus the Hebr. לָבָא, which properly signifies prey, booty, &c. is also used for moveables, or goods which may be plundered. Thus the Sept. sometimes renders it τὰ ὑπάρχοντα, at other times τὰ σκύλα. The word διαδίδωσιν evidently alludes to the *distribution* of spoil, which, among the ancients, regularly followed conquest. See Wets.

27. μακαρία ἡ κοιλία ἡ βαστάσασά σε. This expression is copiously illustrated from the Greek writers by Wetstein, Palaiet, Georgius, Raphel, and Elsner. The most apposite passages are, Musæus, 138. de Herone: ὀλβίος ὅς σε φύτεισε καὶ ὀλβίος, ἢ τέκε μητὴρ, Γαστήρ τ' ἢ σ' ἐλόχευσε μακαρτάτη. Petron.

94. "O felicem, inquit, matrem tuam, quæ te talem peperit!" So also Callimach. in Cerer. (cited by Bulkley): Κλαίει μὲν ἡ μητὴρ, βάρι δ' ἔστανον αἱ δὲ ἀδελφαί, Χαί μάλιστα, τὸν ἔπινε. I add, Eurip. Ion. 322. οὐ πάποτ' ἔγνων μάλιστα, ἥδ' ἔθρεψε με. It is also illustrated from the Rabbinical writers by Schoettgen, Buxtorf, Hottingen, and others.

33. οὐδεὶς λόχον ἀψας. Morus and Rosenm. thus point out the connection: "Our Saviour had shown them that he was neither a magician nor an impostor; that there was no necessity for him to prove his Divine mission by a sign from Heaven; both because he had already worked many other miracles, and also because he should hereafter return to life. Now, he adds, this evidence is to be no longer concealed; and that it were vain to require a sign from Heaven at any other time."

36. The Commentators have objected that there is here the same in the *apodosi*s as in the *protasis*, i. e. εἰ τὸ σῶμά σου ὅλον φωτεινὸν—ἔσται φωτεινὸν ὅλον. Hence various modes have been devised by which the difficulty may be removed, and the verse freed from tautology. Maldonati, Erasmus, and Grotius, for σῶμα conjecture ἔμμα, and ver. 34. in the *apodosi*s subaud σῶμα. But if this conjecture were admitted, the verse contains the very same sense which was expressed in ver. 34. in these words: ὅταν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔστιν. (Kuinoel.) Michaelis conjectures φωτεινὸν τὸ ὅλον, (as Markland had done before him,) and for ὅλον conjectures ὁλον. This, however, has been satisfactorily refuted by Kuinoel, whom see. Morus explains: "If thy whole body shall be lucid, if all the members rightly perform their office, nor have any dark part, if no member be impeded in performing its office, because thy eye is sound, the whole will be as lucid as if lightning darted its rays upon them: thy whole life will proceed rightly, if thy mind be endued with competent knowledge." This interpretation, however, Kuinoel pronounces languid

and frigid. He confesses that no interpretation has as yet pleased him, and he doubts whether any such can be brought forward. He suspects that the verse, (which is not contained in some MSS.) is made up of glosses and interpretations formed by the Grammarians on ver. 34.

37. ἀνέπεσεν. The word ἀναπίπτω properly signifies to *fall back, recline*; and 2dly, (by an allusion to the recumbent posture then adopted at meals,) *discumbere ad mensam*, or (as we should say) *sit at table*.

38. πρῶτον. Rosenm. explains the word, *ante omnia, vor allen dingen, before all things*. But it is probably pleonastic. Grotius remarks that ἐβαπτίσθη is used for ἐνψάτο τὰς χεῖρας, *washed his hands*; because the whole hand, and part of the arm, up to the elbow, was not slightly sprinkled with water, but was immersed in it, lest any particle of dirt should adhere to it. Pole, however, and Pococke, regard this explanation as not sufficiently agreeable to the customs of the Jews. They therefore prefer, with Beza, to take βαπτισθαι in the same sense as λούεσθαι and χερνίπτειν, if it may be permitted to so interpret as to hint that the washing might be either by immersion or effusion. And since the word might be applied in either way, it seems to have been so used as to comprehend one as well as the other. See the notes on Mark 7, 3, 1. and Pole in loc.

39. νῦν ὑμεῖς οἱ Φαρισαῖοι. There has been some difference of opinion as to the interpretation of νῦν, which Beza and others treat as an expletive, or interpret *vero*, as *vos vero*, or *vos quidem*. Raphel thinks that it indicates wonder, or rather indignation. Others again think that it signifies *igitur*. Wetstein and Kuinoel, far from regarding it as enclitic or pleonastic, assign the sense of *now, jam, in præsente*. Wetstein explains, "Now, indeed, your hypocrisy brings you authority and base lucre; afterwards, however, it shall fare ill with you;" and

refers to ver. 42. and 6, 21. But this would seem to require *νῦν γε*. I am inclined to think (with Schleusner) that it is an affirmative particle, having the sense of *sanè, profectò*, in which sense *now* is sometimes used in our own language. It is well observed by Euthymius and Kuinoel, that Jesus, who was accustomed to seek an illustration of his precepts from trifling circumstances of ordinary life, laid hold of this favourable opportunity which offered itself, when he saw with what care the cups and dishes brought in by the servants were scoured and polished, pointing to them he exclaimed: *Nῦν ὑμεῖς οἱ Φαρισαῖοι, &c.*

40. οὐκ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; On the interpretation of this verse there has been much difference of opinion. Most modern Commentators agree in thinking that the exposition propounded by Elsner has all the marks and characteristics of truth. That learned Commentator takes τὸ ἔξωθεν and τὸ ἔσωθεν for the internal and external parts of vessels. He takes ποιήσας for *purifies, adorns*, of which sense Kuinoel gives many examples. Cancelling, therefore, the mark of interrogation, the sense will be this: "Not he who purifies the *outside* (i. e. of cups, &c.) does also (by that means) purify the *inside*, namely, the *meats*. Thus it is not so much external as internal purity that must be aimed at." Elsner appositely cites Porph. de Abst. p. 88. ἀποσχόμενοι τῶν ἀκαθάρτων βρασέων, μέσται ὄντες ἀκαθαρσίας. Others (as Rosenm.) understood by the τὸ ἔξωθεν the body, whatever is visible; by ἔσωθεν the mind. Thus Euthymius explains: "By ἔξωθεν is meant the body, as being visible; by ἔσωθεν the mind, as being hidden."

41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην. There has been here again no little diversity of interpretation. The most ancient Commentators assign to τὰ ἐνόντα the sense, *according to your ability*, by a subaudition of κατὰ and χρήματα. So Theophylact, Euthymius, Grotius, Rosenm. and Schleusner. But to this it has been objected by Raphel, Heuman,

Kypke, Segaar, and others, that examples of τὰ ἐνὺντα for ἐκ τῶν ἐνὺντων are wanting. Many, therefore, adopt the sense, "*what is within the cup,*" of which numerous examples are given by them, and especially by Wetstein. Thus Xen. Ages. 2, 19. Hist. 2, 3, 6. where τὰ ἐνὺντα, *whatever is within the walls and fortifications, &c.* is distinguished from the walls themselves. So here what is in the cups, dishes, &c. is distinguished from the cups and dishes. Thus in the parallel passage of Matt. 23, 26. καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροφίδος. Here, however, these Interpreters differ. Some explain: "Ye rather, from what is within the cups and dishes, confer benefits upon others, and all things (which words they refer either to the meats only, or to the externals and internals, to the vessels and the meats) shall be pure to you. And by these words they are of opinion that Jesus meant to exhort the Pharisees to serious repentance, and to restore, as much as might be, what had been taken from others by fraud and rapine, and compensate for their injustice by almsgiving. But to this Kuinoel objects that we read nothing in this place of serious repentance, nor of restoring ill-gotten gains: a sense would therefore arise the contrary to that which Jesus always inculcated, but which was common enough to the Pharisees. Therefore Drusus, Erasmus, Lightfoot, Markland, Paulus, Eckerman, and Kuinoel, think that the words are to be understood ironically: "Only relieve the poor with what is within the cups and dishes, (i. e. give alms to the poor,) and then all things are, in your opinion, pure." The connection of this verse with the preceding ones is thus laid down by Kuinoel: "About the purity of your cups and dishes you are very studious, but utterly unconcerned are you that your daily food is obtained by injustice and rapine. Fool is he who cleanses the *cups and dishes*, but does not also purify the *food itself*, and become approved in the sight of God; as neither he who takes food with washen hands is *therefore* approved by God. Do

but give alms to the poor, and then, according to your opinion, you may be little solicitous about food unjustly acquired, then to you all things are pure." This interpretation is extremely ingenious, and is in some measure confirmed by the parallel passage of Matthew; but it lies open to not a few objections. Irony is very rarely employed by Christ. Then, the interpretation is far-fetched, and does not bear the stamp of truth. It is (as Schleusner says) *magis arguta quam vera*. Upon the whole, I must acquiesce in the common interpretation, which seems to involve the fewest difficulties. The ellipsis in τὰ ἐνόντα needs little establishing. As it is an Hellenistic phrase, we must not expect to find it in the Classical writers. Upon the whole, enough has (I think) been offered by Bos, Exerc. p. 26, and Schleusner, to establish it. It has been well observed by Rosenm. that πάντα ought not, in interpretation, to be extended beyond what the intent of the speaker, and the connection of the sentence, requires; as if *all things* were lawful to him who gives alms. This seems to have been the opinion of Euthymius, who has the following solid and acute remark: * Οικονομικώτατα δὲ τοῦτο εἶπεν, ἀπαλλάξαι τούτους τοῦ ἐπιπολάζοντος τέως πάθους βουλόμενος· εἰώθασι γὰρ οἱ εὐμήχανοι διδάσκαλοι ἐξαίρειν τὴν ἀρετὴν, ἐφ' ἣν προτρέπονται τοὺς ἀκροαμένους, ἄλλως τε καὶ τοῖς παντελῶς ἐσκατισμένοις· μέγα καὶ τὸ μικρὰ φανισθῆναι. Markland observes, that it can scarcely be supposed that our Saviour could say *in earnest* that alms-giving could *really* compensate for *rapine* and *wickedness*; but that he speaks according to their own maxims and notions. The passage is not amiss rendered by Dr. Owen: Πλὴν, *contrary to what you now do*, purify your hearts, rectify your dispositions, *make clean* (τὰ ἐνόντα) *all within*; *give alms* from

* I must here observe, that the learned Hentenius, the translator of Euthymius, has completely mistaken the sense of *οικονομικώτατος*, which (as Stephens in his *Thea*. observes) is a metaphor taken from provident stewards, who know when to transact business, and when to incur expenses.

right motives; and *behold*, take notice, all things are clean unto you." Κατὰ τὰ ἐνόντα must signify, according to, in proportion to your ability, or in proportion to what thou hast laid up, ἐναποκείμενα, as Euthymius explains. So Tobit 4, 7, & 8. (cited by Grot.) Ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην: and further on, ὡς σοι ὑπάρχει κατὰ τὸ πλῆθος ποιήσον ἐξ αὐτῶν ἐλεημοσύνην. The scope of the whole passage is excellently illustrated by the following observations of Campbell: "Our Lord, in discoursing on this topic, took a two-fold view of the subject, both tending to the same end. The first, and subordinate, view was, that the cleanness of the inside of vessels is as of as much consequence, at least, as that of the outside. The second, and principal view, was, that *moral cleanness*, or purity of mind, is more important than ceremonial cleanness, resulting from frequent washings. These views are sometimes blended in the discourse. Under the metaphor of vessels, human beings are represented, whereof the body answers to that which is without, the soul to that which is within. Body and soul, argues our Lord, had both the same author, and the one, (especially the more ignoble part,) ought not to engross our regards, to the neglect of the more noble; and even as to vessels, the genuine way of cleansing *them*, in a moral and spiritual sense, is by making them the instruments of conveying relief to the distressed and needy."

The limited plan of this work will not permit me to enter into further explanations, which the reader may readily obtain, by consulting the annotations of Grotius, Hammond, and Whitby, or the abstract of them to be found in Elsley.

44. ὡς τὰ μνημεῖα τὰ ἄδηλα. How is it possible to make these words the same in sense with those of St. Matth. 23, 27? Luke's *graves that appear not*, with Matthew's *whited sepulchres*, which *appear beautiful outward*? And yet great pains have been taken to this purpose by learned men, not consi-

dering that our Saviour made use of *both* the similitudes : but St. Matthew related one, and St. Luke another. See on chap. 6, 20. Markland.

44. οἱ ἄνθρωποι οἱ περιπατοῦντες—οὐκ οἶδασιν. The last letters of the word ἄνθρωποι, οι, being repeated, have hurt an elegant expression, οὐκ οἶδασιν περιπατοῦντες ἐπάνω, that is, οὐκ οἶδασιν ἑαυτοὺς περιπατεῖν ἐπάνω, *and the men (the Jews) know not that they walk over them* : and by that means are unawares defiled. So 2 Cor. 10, 12. συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιοῦσιν. (Markland.) I can by no means, however, assent to the learned critic, since I consider the article as almost *necessary*, though I would not exclude the idiom which he inculcates. The construction is as follows : οἱ ἄνθρωποι οἱ περιπατοῦντες (περιπατοῦντες) οὐκ οἶδασιν, i. e. the persons who walk over them, know not that they are walking over them. The article in οἱ ἄνθρωποι seems to require this construction. The reading proposed by Markland, though, strictly speaking, it may be grammatical, has far less of perspicuity and elegance. In illustration of this scrupulousness of the Jews, Wetstein cites Jos, Ant. 18, 2, 3. speaking of the founding of the city of Tiberias : εἰδὼς παράνομον τὸν οἰκισμὸν ὄντα, καὶ ἀπὸ τοῦ Ἰουδαίοις πατρίου, διὰ τὸ, ἐπὶ μνήμασιν, ἃ πολλὰ τῇδε ἦν, ἀνηρημένοις τὴν ἰδρυσιν Τιβερίადι γένεσθαι μιαιφόνους δι' ἐπὶ 8. ἡμέρας εἶναι τοὺς οἰκήτορας εἰσαγορεύει ἡμῖν τὸ νόμιμον. And that this was not confined to the Jews appears from Theophr. in his Charact. 16, who thus designates the superstitious man : οὔτε ἐπιβῆναι μνήματι, οὔτι ἐπὶ νέκρον ἐλθεῖν, οὔτε ἐπὶ λέχει. Wetstein also cites Lucan. 8, 805. Servius on the Æn. 3, 64. Gell, 10, 5. Arnob. 6.

45. τῖς τῶν νομικῶν. That the νομικοὶ (lawyers) were distinct from the γραμματεῖς (scribes) many commentators maintain. We are not to understand this, as though any part of the guilt lay in building or adorning the tombs of the Prophets, considered in itself ; but in their falseness in giving this testimony of respect to the Prophets, whilst they were actuated

by the *spirit*, and following the *example* of their persecutors and murderers; insomuch that they appeared to erect those sepulchres, not to do honour to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them.

Camerarius thinks that the γραμματεῖς were the public teachers and expounders of the divine laws: but that the νομικοὶ or νομοδιδάσκαλοι were the private teachers of those laws. This distinction, however, Kuinoel thinks unauthorized by any evidence of antiquity. Others are of opinion that the γραμματεῖς were *legis periti*, persons skilled in the law, of the sect of the Pharisees. On the contrary, that the νομικοὶ, and νομοδιδάσκαλοι, were *legis periti*, of the sect of the Sadducees: since in this passage the νομικοὶ are plainly distinguished from the γραμματεῖς and Φαρισαῖοι mentioned in ver. 44. (which words are, however, omitted in the best MSS.)

Other opinions are detailed in Wolf's *Curæ* and Koecher's *Analectæ*. Kuinoel is of opinion, that by the words γραμματεῖς, νομικοὶ, and νομοδιδάσκαλοι, are denoted the *legis periti*, or דברי חסד, both of the sect of the Pharisees and Sadducees, and that therefore the terms may be regarded as synonymous. For (says he) the *legis peritus* of the sect of the Pharisees, who in Matth. 22, 35. is termed νομικός, is by Mark, 12, 28. called γραμματεὺς. Of the doctors of either sect the name γραμματεῖς is used in Matth. 9, 4. and in Luke 5. 17. are mentioned νομοδιδάσκαλοι καὶ Φαρισαῖοι, who in ver. 21. are termed γραμματεῖς καὶ οἱ Φαρισαῖοι. Kuinoel thinks it plain, that the person who is here introduced as speaking was a lawyer of the sect of the Pharisees. This lawyer, as long as our Lord censured the corrupt morals of the Pharisees in *general terms*, remained silent: but when Jesus had proceeded to reprehend the lawyers themselves, and compared them to whited sepulchres, could no longer contain himself, and, in a rage, exclaimed, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις, *Master, by saying these things, you even insult us.*

46. προσψάυετε τοῖς φερίαις. On this syntax (where the dative is governed by the preposition πρὸς in composition) see Abresch, Annot. on the N. Test. 584. The word προσπαύω signifies to touch ἀκροθιγῶς, i. e. with the tips of the fingers. On the rest of the verse see the note on Matth. 23, 4.

47. οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε. We are not to understand this, as though any part of the guilt lay in building or adorning the tombs of the prophets, considered in itself; but in their falseness, in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and following the example of their persecutors and murderers, insomuch that they appeared to erect those sepulchres, not to do honour to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them.

48. μαρτυρεῖτε, καὶ σ. τ. ἔ. τ. π. ὑ. This passage is to be explained from the parallel place in Matth. 23, 29—31. Kuinoel, who here diligently discusses the sense, offers the following interpretation: "Sanè laudatis et approbatis majorum facinora, quamquam illi quidem eos trucidarunt, vos verò eorum monumenta instauratis." This mode of taking the passage is, he thinks, the simplest, and observes, that if it be admitted, the words of the sentence may retain their usual sense, nor will there be any contrariety, either in the context or the parallel passage of Matthew.

49. ἡ σοφία τοῦ Θεοῦ εἶπεν. See the note on Matth. 23, 24. By the wisdom of God many Commentators understand the λόγος, or Son of God, Jesus himself; a dignified (and, indeed, Oriental) mode of expressing, *I say*: and so in the parallel passage of Matthew we have ἐγὼ. But I assent to Camerarius and Kuinoel, that ἡ σοφία τοῦ Θεοῦ is a periphrasis for God, the wise God; as the power of God is used for the powerful God. See 1 Cor. 1, 30. Acts 8, 10.

51. τοῦ οἴκου, i. e. the Sanctum Sanctorum. See the note on the parallel place of Matthew, to which

I add a similar passage of Artemid. 4, 4. γυνὴ ἔδοξεν εἰς τὸν νέον ἢ οἶκον τῆς Ἀρτέμιδος τῆς Ἐφεσίας. See Elmsl. on Eurip. Med. 865.

52. ἤρατε τὴν κλεῖδα τῆς γνώσεως. See the note on Matth. 23, 13. The Christian doctrine (observes Kuinoel) is compared to an edifice closed up, inaccessible; as in Matth. 7, 13. the felicity to be enjoyed in the Messiah's Kingdom is compared to a fortress. I add a similar passage of Pind. Pyth. 8, 1—5. where he thus commences a fine Ode to Tranquillity: Φιλοφρὸν Ἀσυχία, Δίκας Ὡ μεγαίστοπολι Θύγατερ, βουλᾶν τε καὶ πολεμῶν ἐχούσα κλαῖδας ὑπερτάτας.

53. δεινῶς ἐνέχειν. See the note on Mark 6, 19. to which I add, that Dr. Doddridge is quite mistaken, who renders, *hung upon him*, and supposes that there is an allusion to a dog fastening his teeth into his prey. I am inclined to think, that ἐνέχειν has here simply the sense, *to have in, keep in, foster*; and that there is an ellipsis of *χόλον*, which is supplied in Herodot. 6, 119. ἐνείχε σχότεινον χόλον and 1, 118. κρύπτων τὸν οἱ ἐνείχειν χόλον and 8, 27. αἶτε σφι ἐνέχοντες αἰεὶ χόλον. It occurs without the *χόλον* in Gen. 49, 23. The sense therefore is, *ἐγκοτον ἔχειν τίνι, to nourish anger and spite against, to harbour resentment against any person.*

53. ἀποστοματίζειν αὐτὸν. The word ἀποστοματίζειν is a rhetorical term borrowed from the schools, and signifies, to repeat *memoriter*, bring forward any thing from memory, or *ex tempore*. See Timæi Lex. Plat. and especially Suidas and Hesych. So λέγειν ἀπὸ στόματος, and ἀποστοματίζειν, of which numerous examples are given by Wetstein. Sometimes, however, it is used in an active, or transitive, sense, *to make any one speak memoriter*; of which examples are produced from Plato, 216. c. & 217. a. This is plainly the sense of the word in the present passage. The Pharisees essayed to draw from Jesus extemporaneous effusions, and cause him ἀποστοματίζειν, in order that they might catch up from his mouth something hastily and inconsiderately uttered, from

which they might elicit matter for public and formal accusation; as is well expressed in the terms ἐνεδρεύοντες and θηρεύσαι. Similar to which are the passages produced by Wetstein from Plato Euthyd. Κάγω ἔγκων αὐτὸν, ὅτι μοι χαλεπαῖνοι διαστέλλοντι τὰ λεγόμενα, βουλόμενος με θηρεύσαι. The word ἀποστοματίζειν is thus excellently explained by Euthymius: τὸ ἀπαιτεῖν αὐτοσχιδίου καὶ ἀνεπισκέπτους ἀποκρίσεις ἐρωτημάτων δολερῶν.

CHAP. XII.

VERSE 1. See the note on Matth. 10, 26. seqq.

2. οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται. Wetstein compares Æschyl. Prom. Vinct. 513. ἄλλου λόγου μέμνησθε· τόνδε δ' οὐδαμῶς καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος· and on verse 3. he compares 2 Kings, 6, 12.

3. ἀνθ' ὧν. See the note on Luke 1, 20.

3. πρὸς τὸ οὖς. See the note on the parallel passage of Matthew, to which I add Eurip. 39. λέγουσα πρὸς τὸ οὖς. Diog. Laert. 9. 26. ἔχειν τίνα εἰπεῖν αὐτῷ πρὸς τὸ οὖς. Theog. Sent. 889. οὐκ ἔραμαι πολέμου, μηδὲ λίην κήρυκος ἀν' οὖς ἔχε μακρὰ βοῶντος. Soph. El. 1440. δι' ὧτος παύρω—ἐνέπειν. See Valck. on Eurip. Phoen. 956.

4. λέγω δὲ ὑμῖν τοῖς φίλοις μου. Wetstein compares Galen. 2. ὅθεν ὡς ἴστε, πρὸς γὰρ ὑμᾶς ἐρῶ τοὺς ἐταίρους, οἷς μάλιστα γράφεται ταῦτα. See Athen. p. 608.

5. φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι—γένεσθαι. Wetstein cites Seneca in Sap. non cadere injuriam 9. maximum illud, ultra quod nihil habent sævissimi Domini, quod minentur. See the note on Matth. 10, 28—32. and on 10—12. and also on Matth. 12, 32. The words are, however, supposed by Kuinoel to have been uttered by Christ on some other occasion.

6. οὐχὶ πέντε στρουθία πωλεῖται—Θεοῦ. Wetstein refers to Is. 49, 15.

11. τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Schleusner and
VOL. II. 2 B

Wetstein produces many examples of these two words used conjointly; to which I add Onosand, p. 104. where he distinguishes between the ἐξουσίαι and the ἡγεμονίαι τῶν μὲν ἰδιωτῶν τοῖς ἀνδραγαθήσασιν αἱ ἡττους ἐξουσίαι τῶν δὲ ἡγεμόνων τοῖς ἀριστεύσασιν αἱ μείζους ἡγεμονίαι. In this sense ἀρχή is almost always used in the plural. Thus Thucyd. 3, 27, & 48. Eur. Phœn. 980. & 1580. Eur. Ion. 1111. Hel. 1516. It is, however, used in the singular in Theog. 1941. and Liban. Orat. 369. A. ἀγγελλει πρὸς τὴν ἀρχήν. These two words, ἀρχαι and ἐξουσίαι, signify *rulers* and *magistrates*. Thus Rom. 1. Schleusner observes, that *potestas* is so used by Juvenicus, Suetonius, and Ammianus. I add, that so the Italian *podesta* signifies a *magistrate*.

18. εἶπε τῷ ἀδελφῷ μου. It is probable that the Jews were accustomed, in order to avoid the delays of judicial processes, to take certain persons of acknowledged wisdom and integrity as referees, or arbitrators, and we may suppose that *disciples* readily abided by the decisions of their *masters*. "This appellant (observes Doddridge) probably thought, that, as the *Messiah*, he would act in the character of a *prince*, who would decide controversies relating to property."

14. τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Jesus plainly alludes to Exod. 2, 14. He does not chuse to have the same sentence cast at him which the perverse Israelite used against Moses. Christ is content to give *general* precepts, which may be accommodated to affairs of every kind. (Grot.) The distinction between δικαστὴς and μεριστὴς is thus stated by Grotius: "Δικαστὴς seems equivalent to διαιτὴς*, *arbitrator*, or *referee*; μεριστὴς denotes a divider of an inheritance among the heirs." The reader may profitably consult the notes of Grotius, Le Clerc, and Whitby; on this passage, or the

* This is confirmed by Appian. 1, 64, 96. μήτε ἡγεῖσθαι Ῥωμαῖοις δικαστὴν ἢ διαιτὴν.

abridgement of them in Elsley. Wetstein cites Polux, 8, 135. Just. 2, 10, 11. Quintilian. 7, 1. Seneca Ep. 88. Euthymius properly paraphrases: Οὐ χρημάτων μεριστῆς, ἀλλὰ βασιλείας οὐρανόυ κληροδότης ἐλήλυθα.

15. After Jesus had declined the entreaties of a man who had implored his aid to obtain what, he affirmed, was unjustly withheld from him, our Lord takes occasion to warn his hearers (among whom might possibly be the brother in question) against avarice and worldly-mindedness; and excites them to the desire of divine attainments and heavenly felicity. This (I repeat) was probably said in the presence of *both*. For I entirely assent to the excellent remark of Wetstein, (for which he was indebted to Menochius and L. Brug.) that the *connection* here indicates the true cause of the contention between the brothers to have been the desire which equally animated *both*, of obtaining the greater portion. We learn from Seneca Decl. 10, 3. that it was the law, in his time, for the elder brother to divide the inheritance, and the younger to take his choice of the portions. On this point of the civil law, Grotius has a long and instructive annotation, to which I can only refer my reader. The subject of the following parable is not so much *avarice*, as *excessive trust* in wealth, which is, however, closely connected with the other.

15. Ὁρατε καὶ φυλάσσετε. Wetstein compares Heliodor. 5, p. 296. ὅρα δὲ οὖν, φυλάττου, καὶ λογίζου, τί ἀν ποιῆς. The force of the expression is thus copiously illustrated by Doddridge: "See to it, and with your utmost care be on your guard against."

15. φυλάσσετε ἀπὸ τῆς π. Wetstein observes, that this construction occurs in the Sept. and in Xenoph. cited by Stephens in his Thes. The passage to which he alludes is probably Xen. Cyr. 2, 3, 5. See Sirach. 12, 2. and 1 Kings 21. In Thucyd. 7, 64, 4. we find the somewhat uncommon construction, φυλάσσετε πρὸς τὸ δεῖν, guard *against*. Πλε-

ονεξία signifies *rapacity*, excessive desire of wealth, *auri sacra fames*. * This exhortation bears a most striking similarity to the following one, recorded in Liban. Orat. ἀκούσαντας παρὰ τοῦ Πυθίου, φυλάττεσθαι τὴν φιλοχρημάτων αἰς ὀλεθρον ἔχουσιν, where Morell would read φιλοχρηματίαν. I should, however, prefer τὸ φιλοχρημάτων, cancelling ἔχουσιν, which seems to have arisen from a gloss. This use of τὸ φιλοχρημάτων for φιλοχρηματία is frequent in the best writers; ex. gr. Herodian. 1, 6, 25. 3, 8, 14.

15. οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστίν. On this passage Maldonati has well observed, that the words are more difficult than the sense. To this Campbell assents, and observes, that all Interpreters are agreed about the *meaning*, however much they may differ about the *construction*. After complaining of the obscurity of the E. T. he offers the following version: "In whatever affluence a man may be, his life dependeth not on his possessions." Various modes of interpretation have been proposed, which may be seen detailed in Pole, Wolf, Koecher, and Kuinoel: all of which are by Kuinoel justly pronounced perplexed and far-fetched. As to Dr. Campbell's version, it is far *less* perspicuous than our common one, and seems to imply merely that longevity is not produced by wealth; and in this way the passage was taken by many ancient Commentators. So Euthymius explains: διότι οὐκ ἐκ ταύτης προστίθεται μέτρον ζωῆς· and proceeds to observe, that the parable inculcates ὅτι ἡ πλεονεξία μερίμνας μὲν καὶ λύπας προξενεῖ· ζωὴν δὲ προσθεῖναι οὐ δύναται. Thus Theophylact 347. c. in a very eloquent passage: οὐ γὰρ δὴ ὁ ἔχων πολλὰ, ἤδε ποῦ καὶ ἐς μακρὸν ζήσεται· ἐπεὶ γὰρ οἱ φιλόπλουτοι δόκουσιν ὡς φιλόζωοι περιέπειν τὸν πλούτον, καὶ ὡς ἐπὶ μακρὸν μελλόντες βιώσεται, πανταχόθεν συνάγειν, φησίν. Of this opinion, too, seems to have been Wetstein, since he cites, in illustration of the sentiment, Manil. 4, 89. Et neque

* See the excellent note of Whitby on this passage.

paupertas breviores excipit annos, Nec sunt immensis opibus venalia fata. Hor. Ep. 1, 2, 47. Juvenal. Sat. 14, 156. Menand. ap. Stob. Anthol. Græc. 2, 50, 21. and 47, 1. But this sense is neither in itself sufficiently important, to be thought the true one; nor is it suitable to the scope of the parable. The true interpretation of the words in question seems to me to depend upon the right understanding of the word *ζωή*, which here signifies *felicity*. See numerous examples of this in Schl. Lex. Some Commentators have indeed perceived this, and thus detail the sense of the verse: "The happiness obtained by riches does not consist solely in the possession of much wealth, but in its use:" a sentiment which, however true in itself, * cannot be elicited from the words, and is not suitable to the parable. I entirely assent to Schleusner and Kuinoel, that the sense is simply this: "For when a man abounds in wealth, yet his happiness does by no means depend on his riches. There is no need of abundance of wealth in order to be truly happy." "This interpretation (observes Kuinoel) the following parable not only requires, but *demand*s." Thus our common version will sufficiently express the sense, if we only take *life*, metaphorically, for *happiness*. †

* Thus Eurip. Suppl. 865. οὐ γὰρ ἐν γαστρὶ βροτῶν Τὸ χρηστὸν εἶναι, μέτρια δ' ἐξήκειν. So especially Hor. Carm. 4, 9. Non possidentem multa vocaveris Rectè beatum: rectitè occupat Nomen beati qui Deorum Muneribus sapienter uti callet.

† So Aristotle, in his Ethics, l. 10, cap. 8. is thus translated by Mr. Bulkley: "It is not to be thought (says that profound Philosopher) that a great abundance of outward goods is necessary to happiness, for no man can ever think, that a competency requires superfluity. And it is evident, that a man, without being lord of sea and land, may act the honourable and worthy part in life; and that those in moderate circumstances have it in their power to regulate their manners according to the principles of virtue: and we see, in fact, that men in private stations are not less attentive to moral propriety than those in authority; nay, that they are more so. Now, says he, this is enough. For the happy life, according to the essential idea and notion of it, is the life of one acting upon the principles and maxims of virtue.

16. ἀνθρώπου τινὸς πλουσίου. By πλούσιος is here to be understood a rich man, who places his sole reliance on his wealth, who is thus abstracted from the study of virtue, and who abuses his wealth to the purposes of luxury. (Kuīn.) εὐφορεῖν is explained by Hesych. καλῶς φέρειν. The word is somewhat rare; but it occurs in Jos. B. 1, 2, 43. The derivatives εὐφορος and εὐφορία are far more frequent, and examples are produced by Kypke, Wetstein, and Crauser, in his Phosph. The word χώρα has here the sense which we find assigned to it in Hesychius, namely, ἄγρος, i. e. *farm*. A signification frequent in the Sept. and not unknown to the Classical writers. See Kypke.

17. τί ποιήσω; Wetstein compares Aristoph. Vesp. 318. τί ποιήσω; τηροῦμ' ὑπὸ τῶνδ' and Terent. Eunuch. 5, 2, 9. Sed estne hæc Thais, quam video? ipsa est. Hæres, quid faciam? "He would *wish* (says Euthymius,) to include in his barns all his fruits, but cannot, on account of the abundance of them; therefore he is tormented with care and anxiety, as if he were very poor, though, in fact, he is exceedingly rich: for the rich man often feels the pinch of want, as well as the poor man." (Euthym.)

17, 18, 19. Observe the word *my*, so often repeated; *my* fruits, *my* barns, *my* goods, *my* soul: as if all these had been in his own disposal. Thus, Philo Judæus, Alleg. p. m. 65. says that it is for God alone, to say τὸ ἐμόν, *mine*. Τὴν ψυχὴν σου. He alludes to the rich man's own expression (ver. 19, *my* soul,) and turns it against him, sarcastically. Thou fool, that which thou callest *thy* soul, is demanded of thee (ἀπαιτοῦσιν) as a thing not *thine own*: and whereas thou sayest *for many years*, thou shalt not outlive *this very night*. (Markland.) The former part of this criticism (for which he was indebted to Theophylact,) has more of solidity than the latter part.

18. τοῦτο ποιήσω. So Xen. (cited by Wolf:) αὐτῶσι τοιῶν ἔγω ποιήσω. Ter. Ad. 5, 2. sic agam.

18. καθελῶ μου τὰς ἀποθήκας. So Horace: "diruit, ædificat, mutat quadrata rotundis. (Grot.)

18. συναξω ἐκεῖ πάντα τὰ γεννήματά μου. Γεννῆμα has here a sense frequent in the Sept. and the Hellenistic and later Greek writers; namely *produce*, ΠΡΟΨΕΤΑ *provectus*, usually rendered by καρπούς, fruits.

18, τὰ ἀγαθὰ μου, *bona mea*, fruges meas. Thus in the Latin, *bona* denotes whatever is necessary for food and clothing, and especially the fruits of the earth, like the Heb. כִּשְׂמִית. So Xen. Cyr. 4, 4, 4. χαῖρα μεστή οἰῶν — καὶ σίτου, καὶ πάντων ἀγαθῶν. (Kuinoel.) Grotius has here a very learned note (in which the term is philosophically considered,) of which some abstract may be seen in Elsley.

19. ἐρῶ τῇ ψυχῇ μου. I assent to Kuinoel, that H. Steph. Kypke, and others, have *vainly* laboured to show how the wine should excite not his body but his *mind* to eating and drinking. Euthymius, and since his time, L. Brug. long ago pointed out that it was to be rendered *to myself*; as in Matt. 10, 39. So Liban. Or. p. 463. A. (cited by Wetstein :) θαρρύνω ἑμαυτὸν, καὶ πρὸς τὴν ἑμαυτοῦ ψυχὴν εἰπὼν Ἀθηναῖος εἰμι, Δημοσθένης εἰμι, ἄγε. I add Ælian, V. H. 1, 32. On the future ἐρῶ, &c. Grotius thus paraphrases. "Then will I enjoy my acquisitions, when I shall have enlarged my barns:" and remarks, that the rich man might have done so without waiting for *that* period; and quotes the well-known sentence, "Cras serum est vivere; vive hodie."

19. ἀγαθὰ κείμενα i. e. ἀποκείμενα. Wetstein cites Hom. Il. 3. 124. Οὐδὲ τι πω ἴδμεν ἑνὴν κείμενα πόλλα. Hor. Sat 1, 1, 30. hac mente laborem sese ferre, senes ut in otia tuta recedant, Ajunt, cum sibi sint congesta cibaria.

19. εἰς ἔτη πόλλα. Rosenm. cites Seneca, Ep. 99. Nos corpus putre sortiti nihilominus æterna proponimus, et in quantum potest ætas humana protendi, tantum spe occupamus.

19. εὐφραίνου. This word extends to *sensual* gratifications of every kind. Wetstein cites Eurip. Alcest.

788. εὐφραине σαυτὸν, πίνε τὸν καθ' ἡμέραν Βίον λογίζου σὸν. Theophylact observes that there is here an euphemism: and I need only remind my readers of the Epitaph on Sardanapalus. But perhaps it may be sufficient to understand the phrase, generally (with Schleusner,) *vitam mollem age*.

20. εἶπε δὲ αὐτῷ ὁ Θεός. Not by *revelation*, but a silent decree; which however, is here, by way of ornament, expressed *per apostrophēn*. See Prov. 1, 26. (Grot. & Kuin.)

20. ταύτη τῇ νυκτὶ τὴν ψυχὴν σοῦ ἀπαιτοῦσιν ἀπὸ σοῦ. Casaubon, Gataker and Wolf, distinguish between ἀπαιτεῖν and αἰτεῖν, inasmuch as the latter denotes to require *a volenti*; ἀπαιτεῖν, *a nolenti*. So Theophyl. 409. b. Price, Raphel, and Crauser, however, have shown that it denotes "to require any thing as one's due, or as having been lent for a time." But neither of these distinctions are always observed: the *latter* may however here have place. So Sapiēnt. 15, 8. τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. There life is compared to a loan granted for a time, and then to be required back. See Theophyl. 409. c. By ἀπαιτοῦσι, most recent commentators, as Grotius, Glass, Keuchen, Rosenm. and Kuinoel, understand a personal for impersonal, active for passive, "*it shall be required*," &c. But I am inclined rather to agree with Elsner, Wolf, and Schoettgen, who think, that by the plural, there is an allusion to an opinion of the Jews, that the Angel of death sometimes, by means of other angels, his legates, required back the debt of life. Schoettgen cites the Rabbinical writers, and Elsner quotes a passage from Plato Phæd. from which it appears to have been the opinion of Socrates, that good men sometimes were taken by the ministration of some supernatural being. Wetstein cites Pindar. Olymp. 10, 106. Πλούτος ὁ λαχὼν ποιμένα ἐπακτὸν ἀλλότριον θνάσκοντι συγγερότατος. With this whole parable compare Sirach 11, 18—25.

20. τίινι ἔσται, i. e. not thine, for thou canst carry nothing away with thee: (Kuinoel cites Prop. 3, 5,

13. Sil. Ital. 5, 267.) the possessions will be seized by the greedy heir. So Horace frequently. See Pincinelli Lumin. Reflex. 652.

21. οὕτως ὁ θησαυρίζων ἑαυτῷ, κ. ρ. ε. Θ. π. This shall be the lot of, &c. *Εαυτῷ*, for his advantage. Wetstein compares numerous passages of the Classical writers, of which, the most apposite, are Ælian. V. H. 1, 12. δεινῶς εἰσι φιλόπονοι πρὸς τὸ θησαυρίσαι, καὶ ἑαυτοῖς ἐπιταμειώσασθαι. Publ. Syri sentent. In nulum avarus bonus est, in se pessimus. Anthol. 2, 50, 12. Πλούτον μὲν πλουτούντος ἔχεις, ψυχὴν δὲ πένητος, ὧ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης. Cic. de Offic. 3, 15. neque enim solum nobis divites esse volumus, sed liberis, propinquis, amicis, maximeque Reipublicæ. Juvenal 5, 113. Esto, ut nunc multi, dives tibi, pauper amicis.

21. εἰς Θεὸν πλουτῶν. Commentators are not agreed on the interpretation of this formula. Theophylact explains it in a very vague and unsatisfactory manner. Beza, Grotius, Elsner, Wolf, Marius, and Rosenm. regard *πλουτῶν*, as equivalent to *θησαυρίζων*, and therefore regard *εἰς Θεὸν*, as synonymous with *παρὰ Θεῷ*. *Riches towards God*, they interpret "the works of compassion, mercy, and beneficence," which Christ, in Matt. 6, 20. calls *treasures in heaven*. Bengel, Kypke, Moldenhauer, and others, explain *to be rich for the use, honour, and glory of God*. Markland interprets thus: *is rich with no regard to God, or not towards God*, i. e. *with no regard to God the giver*, nor to his will and design in giving them: but who looks upon them all as *his own*, and calls them *my fruits, my barns, &c.* and accordingly *shuts* them all up for his own use only. See Phil. Jud. pp. 336, 337. οἱ δὲ λαβόντες μὴ ἑαυτοῖς, ἀλλὰ Θεῷ, &c." Kuinoel thinks *εἰς Θεὸν* equivalent to *ἐν οὐρανῷ*, in Matt. 6, 20. Schleusner and Krebs explain *to so use his riches, as God wishes and requires*. To me it appears, that the expression includes the sense contained in the interpretations of Grotius and Schleusner; namely, the acquirement of merit with God, and consequently of

reward from him, by the performance of all such good works of every kind (especially works of benevolence,) as are commanded by God. Thus Euthymius: *κατὰ Θεὸν δὲ πλουτοῦς ἡ κτήσις τῶν ἀρετῶν.*

21, 23. See the note on Matt. 6, 25. seqq.

24. *τοὺς κόρακας.* Matthew, 6, 26. uses the more frequent term *τὰ πετεινὰ*, *fowls*. Yet this expression of Luke seems more *special* and exact, since the providence of God, in respect to crows, is especially observable, and, as such, is noticed by the writers. See Job. 38, 41. Ps. 147. 149. (Grot.) Thus, in Aristot. H. A. 9, 31. Philo 10, 12. and Ælian. H. A. 2, 49. remark that the young crows are driven away from the nest as soon as they are able to fly, and are afterwards supported, we scarce know how, by a remarkable providence of God. Philo also observes that crows are naturally very forgetful, and often fail to return to their nests: yet by the wise and merciful providence of God, they instinctively heap together in their nests whatever may create worms, from which, their abandoned young, are nourished and preserved. (Bochart.)

24. *οὐ σπείρουσιν* — *ἀποθήκη.* So Philostr. *Timag.* 340. speaking of the Cyclops. *οὔτε ἤρσαν οὔτε ἐφεύτευσαν, ἀλλ' αὐτόματα ἡ γῆ σφίσιν ἀναπέμπει ταῦτα.*

25. *τίς* — *μεριμῶν δύναται προσθεῖναι ἐπὶ τ. ἡ. α. π. ε.* We observed on Matt. 6, 26. that the most celebrated commentators assign to *ἡλικία*, the sense of *age*, *time of life*. This interpretation is elaborately supported by Dr. Campbell, who has here a long annotation, written in his most powerful manner, the substance of which I shall detail in a note for the instruction of my younger readers. *

* *Πήχυς*, as denoting a measure of length, may be thought inapplicable to *time*; but few tropes are more familiar than those wherein such measures are applied to the age or life of man. See Ps. 39, 5. "Behold, thou hast made my days an handbreadth." So Mimnermus ap. Hammond has the expression *a cubit of time*, for a very short time. Analogous to this is the following comparison of life to a race, or to a journey. Thus there is no violence

26. τί περὶ τ. λ. μεριμνᾶτε; So *Æschyl. Pers.* 170:
 μοι μέριμν' ἀφραστὸς ἔστιν ἐν φρεσὶν διπλή.

29. μὴ μετεωρίζεσθε, i. e. do not suffer yourselves

done to the words of the Evangelist, in making them relate to a man's age, or term of life, and not to his stature. But whether they actually relate to the one or to the other, is best determined from the context. It is evident that the warnings which our Lord gives here, and in the parallel passage in Matthew, against anxiety, particularly regard the two essential articles of food and raiment, which engross the attention of the much greater part of mankind. Food is necessary for the preservation of life, and raiment for the protection of our bodies from the injuries of the weather. Anxiety about food is, therefore, closely connected with anxiety about life; but, except in children, or very young persons, has no connection with anxiety about stature. Accordingly, it is the preservation of life, and the protection of the body, which our Lord himself points to as the ultimate aim of all those perplexing cares. *Is not life*, says he, *a greater gift than food, and the body than raiment?* And if so, will not God, who gave the greater gift, *life*, give also *food*, which, though a smaller gift, is necessary for supporting the other? In like manner, will not he who gave the body, give the raiment necessary for its defence? All this is entirely consequential, and our Lord, in these warnings, touches what occupies the daily reflections and labour of more than nine-tenths of mankind. But, if what is said were referred to stature, he would appear to start aside from what employs the time and attention of the people in every age and country, to what could be an object only to children, and a few very foolish young people. In the verse immediately following, we have an additional evidence that the word is employed here metaphorically, and that the discourse still concerns the same subject, food and raiment, or the preservation of life, and the accommodation of the body. *If ye cannot*, says he, *thus effect even the smallest thing, ἐλαχίστον, why are ye anxious about the rest?* In respect of stature, would a cubit be called the smallest thing, which is more than one-fourth of the whole? This would have been more suitable if the word had been *an inch*. In every view, therefore, that we take of the matter, it is extremely improbable that there is here any mention of stature. The idea is foreign to the scope of the discourse; the thing said is ill-suited to the words connected with it, and ill-adapted to the hearers, as it proceeds on the hypothesis, that a sort of solicitude was general among them, which cannot reasonably be supposed to have affected one hundredth part of them. (Campbell.) Thus far I assent to this enlightened Theologian, from whom, however, I must venture to dissent in respect to the conjecture of Wetstein, Hammond, and Pearce, that life is here considered as a stadium or race-course: for although agonistic comparisons are not unfrequent in the Scriptures, and Dr.

to anxiously fluctuate between hope and fear, as to the acquirement of the necessities of life. That the care of providing food and clothing forms the subject of the passage, is evident, from ver. 28. & 30. Since however, many commentators have doubted whether *μετεωρίζεσθαι* be ever used in the above sense, and have therefore devised others, somewhat perplexed, and far less intelligible; it will be proper to treat at large on the various significations of the verb in question, which occurs but once in the Scriptures, and has on that account given occasion for no little Philological debate. *Μετέωρος* primarily signifies *elevated, high*, and sometimes *ærial, heavenly*. Hence *μετεωρίζειν* denotes "to lift up on high," or in the air; and in the passive, "to be raised or elevated," whether as birds in the air, or as smoke and dust raised, or the waves of a swelling sea, or of ships tossed aloft, or of vessels navigating the *high sea*. Here it is proper to notice the passage of Xen. Cyneg. 4, 1. where to dogs is ascribed *ὄμματα μετέωρα*, *vague, wandering and fluctuating eyes*. So Sirach 26, 9. *μετεωρισμοὶ ὀφθαλμῶν*. Secondly, *μετεωρίζειν* metaphorically signifies, "to elevate the mind, inflate, or raise the hopes;" and in the passive, First, "to be puffed up, to become proud," &c. Secondly, "to be raised, or impelled by hope or expectation:" and therefore it aptly denotes the fluctuation of a mind doubtfully suspended between hope and fear, by a metaphor derived from ships tossed about in the high sea by the wind and waves. So Philo 817, A. (cited by Loesner.) *γνώθι δὲ σεαυτὸν καὶ μὴ συμπεριφέρει ταῖς ὑπὲρ δύναμιν ὁρμαῖς καὶ ἐπιθυμίαις, μηδὲ σε τῶν ἀνεφίκτων ἔρως αἰρέτω καὶ μετεωρίζετω τῶν γὰρ ἐφικτῶν*

Campbell quotes Acts 13, 25, 20, 24. 3 Tim. 4, 7. James 3, 6. yet in those passages the words *πληρώω* and *τελειώω* and *τρόχος*, afford a far more direct allusion to agonistic exercises than I can trace in the passage in question. I rather accede to the opinion of Alberti, that there is here an allusion to the life of man, considered as a continuous thread, and therefore capable of measurement.

οὐδενὸς ἀμοιρήσεις. For the substance of the above, I am chiefly indebted to Wetstein, Schleusner, and especially the copious Collectanea of Kuinoel, who produces many examples of μετέωρος, in the sense of dubious, fluctuating, &c. which is indeed very frequent. Out of these passages which I have myself collected, I select the following. Thucyd. 6, 10. ὥστε χρή μὴ μετεώρω τε πόλει ἀξιοῦν κινδυνεύειν, where the Scholiast tells us that the term is derived from ships not yet come to port, but still on the high sea : which reminds me of a beautiful passage of Sophocles, in his *Ædip. Tyr.* πόλις γὰρ, ἄγαν ἤδη σαλεύει. This passage seems to have been imitated by Pseud. Eurip. in his *Rhes.* 2, 46. ὅταν ἡ δυσάλιος (I read *δυσάνιος*,) ἐν πελάγει καὶ σαλεύῃ πόλις. The passage has also been imitated by D. Cass. 254, 19. μετεώρου τῆς πόλεως οὐσης. Compare *Æschyl. Theb.* 795. et seqq. Kuinoel cites *Soph. Æd. Tyr.* 914. ὑψοῦ γὰρ αἶρει θυμὸν Οἰδῖπους ἄγαν λύπαισι παντοίαςιν where the Scholiast remarks: ὑψοῦ γὰρ αἶρει, ἀντὶ τοῦ μετεωρίζεται τὴν ψυχὴν, καὶ ὑπερβαλλόντως ἄχθεται. *Virg. Æn.* 8, 19. magno curarum fluctuat æstic. *Hor. Ep.* 1, 18, 110. The above interpretation is also adopted by Strigel, Castalio, Grotius, Elsner, Hammond, Price, Wolf, Krebs, Alberti, Locke, Bengel, Fabricius, and Schleusner.

32. μὴ φοβοῦ· τὸ μικρὸν ποίμνιον. The sense has reference to the then small number of Christ's disciples. Or we may explain (with Grot.) "poor, contemptible, ignoble, and little supported by the safeguards in which others confide." It must be observed too, that the *article* has here the force of a pronoun possessive; as L. Brug. seems to have long ago perceived, since he remarks, that in the article is contained the chief momentum of consolation. Dr. Campbell has well rendered, "*my* little flock." I have only to observe, that as a double diminutive is used (of which Wetstein gives examples from *Aristoph. Plut.* 147. 240. σμικρὸν ἀργυρίδιον. *Athen.* 15. p. 666. f. τὸ μικρὸν πινακίσκιον. *Xen. Pæd.* 8. μάλα

μικρὸν γέδιον,) perhaps it may be more accurately rendered, "my poor little flock." For (as Dr. Campbell has well observed,) it is an *expression of tenderness*, at the same time that it suggests the actual smallness of the number.

32. εὐδόκησεν ὁ π. There is little solidity in the laboured interpretation of this word brought forward by Doddridge in loc. He translates, "takes pleasure in the thought of." But that would require εὐδόκησε, to be followed by ἐν, as in 2 Cor. 12, 10. Heb. 10, 6, 8. and elsewhere. Here it simply signifies, "hath thought good, hath chosen, decreed to give you;" as in 1 Thess. 2, 8. Rom. 15, 26, 27. Gal. 1, 15. Col. 1, 18. *visum est illi, constituit.* Grotius has well observed, "benevolentiae significatio *ex re nata*, non ex vi vocis, hic locum habet."

33. πωλήσατε. These precepts, from ver. 32—40. were not intended for *all* times and seasons, but only meant for the persons whom Jesus, in ver. 32, calls "*little flock*." On all, or most of these, it was incumbent to bestow their time and labour on preaching the Gospel, and with that design to traverse various and remote regions of the world. Wherefore it was not possible for *them* to bestow their thoughts on either accumulating wealth, or even preserving it. These, therefore, our Lord charges to *rather* sell all they have, and give to the poor, than be hampered with the care of providing for their subsistence. The admonition, however, connects with ver. 32. where Jesus had promised to his Disciples blessings greater than all earthly wealth. So that this precept must be understood comparatively, not literally. (Rosenm.) But this, perhaps, is refining too much; and I rather agree with Kuinoel, that the words are to be understood literally, though, in their application, they must be confined to the Apostles and Disciples then present.

33. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα. The word βαλάντια is said by metonymy for the money contained in the purse. It signifies the same as

θησαυρὸς in the other member of the sentence, except that by θησαυρὸς is meant a greater, and by βαλάντιον a lesser portion of wealth. (Rosenm. and Grot.)

33. θησαυρὸν ἀνέκλειπτον. Ἀνέκλειπτος is a somewhat rare word, but occurs in Diod. Sic. 111. v. ἀνέκλειπτους ἔχοντες τὰς τῆς τροφῆς δαψιλείας. And 529. c. So Protagoras ap. Stob. Ecl. 607. θησαυρὸν ἀνέκλειπτον. So also Sap. 7, 14. θησαυρὸς ἀνέκλιπτος. And 8, 18. πλοῦτος ἀνέκλιπτος. (Wolf, Loesner, and Kuin.)

35. αἱ ὁσφύες περιζωσμέναι. These words allude to the similitude which follows. For Oriental servants who wait for their Lord, prepare for his reception by having their vests girded about their loins, and, if it be by night, keep lamps burning, that there may be no delay or confusion at his return. See Pignor de Servis, 256 & 271. Nor was this girding of the loins confined to military, but it extended to civil occupations; of which numerous examples are produced by Grotius, Wetstein, and others. Euthymius refines too much, when he says that περιζωσμέναι refers to practical virtue, and *having the lamps burning* to theoretical and contemplative virtue. See Pincinelli, Lum. Reflex. 652. and a long and excellent annotation of Hammond on this subject, (to which all succeeding Commentators have been much indebted,) or the abstract of it in Elsley.

36. ἀνθρώπους, i. e. men-servants who wait. So the Hebr. עֲבָדִים, is rendered in 2 Paral. 24, 6. So Phil. 2, 8. 1 Tim. 6, 11. 2 Tim. 3, 17. So also Xen. Pol. 4, 14. Xen. Mem. 2, 1, 15. Æl. H. A. 728. Thus the Latin *homo* in Petron. C. 63. (Wolf and Koecher.) In this sense we frequently used the word *man* in our own language.

36. ἀναλύσει, shall return. A nautical metaphor, used both in the Sept. and the Classical writers, of which numerous examples are adduced by Elsner, Wetstein, and others. It will be sufficient to refer the student to Schl. Lex.

37. περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, κ. π. δ. α. i. e. he will show them new and unaccustomed honour. Whitby agrees with Grotius, in comparing it to the Roman Saturnalia, the Cretan Hermæa, and the Babylonian Saccas—feasts, where the servants sat at table. Others think that there is an allusion to the forms which succeeded *manumission* among the Romans, one of which was, that the manumitted servant should sit at table with his late master. But Kuinoel has justly objected, that, at the Saturnalia, *all* servants, whether good or bad, were waited on by the master: but here the subject is the reward assigned to faithful and diligent servants. He proceeds to remark, (from Heuman,) that, for the more accurate understanding of this image, we must remember, that the condition of servants, or slaves, among the Hebrews, was by no means hard, or their treatment unkind: nay, that at solemn festivals their masters assigned them a portion of the banquet, that they might be partakers of their own good cheer and jollity. The image therefore here employed by Jesus is this: "A master, on returning in good humour from a feast, finds his servants on the alert, and ready for his reception; he feels satisfaction in their alacrity and vigilance, and, in order to reward their meritorious conduct, himself distributes among them certain provisions which were usually sent home with the guest, and bids them feast themselves thereon with hilarity. The sense of the passage is therefore this: "So conduct yourselves that, whensoever I return, I may find you ready to welcome me with alacrity and joy, when you shall receive rich rewards of your fidelity and constancy, by having conferred on you the height of felicity." The rewards of a future state are often (says Kuinoel) compared to an earthly banquet.

37. παρελθών. An Hebrew pleonasm.

39—41. See the note on Matth. 24, 42, 43.

41. πρὸς ἡμᾶς—πάντας; It is plain from this that Jesus often conversed with the Disciples apart, thus

expounding to them the principal parts of his doctrines, and of their office, and, at the same time, giving them orders. (Rosenm.)

42. τίς ἄρα ἐστίν. Jesus does not directly answer to the question proposed by Peter. But from the following parable it is manifest that he here adverts only to the Apostles, who are compared to house-stewards, or dispensers, who, in large families, distributed at certain times the allotted portion of food to the servants. See the note on Matth. 24, 45, et seqq. See Pignor de Servis, C. 18. and Horne's Introd. 2, 531. It seems that the Jews followed, in this respect, the customs of the Greeks and Romans; which, we may suppose, were gradually becoming more prevalent among them. On the following verse see the note on Matth. 24, 50.

47. 48. ὁ γνοὺς—ὀλίγας. See Casel. and Simson on Cebes, p. 8. So Thucyd. 3, 40. ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον. Dionys. Hal. 1, 47, 32. ἅπαν δὲ ξυγγνώμης ἄξιον τὸ ἀκούσιον: which passage seems to have been imitated by Thucyd. 3, 40. Philo Jud. 46. εἰ με τὰ ἀκούσια καὶ τὰ κατ' ἀγνοίαν οὐδὲ ἀδικημάτων λόγον ἔχειν, φῶσι τίνας. And 311. Ε. ἀληθέστατον ἐκεῖνόν, ὅτι, τὰ μὲν ἀκούσια τῶν ἀδικημάτων, καὶ ἐπιμηκίστα ὄντα, ἀνυπαίτια καὶ καθαρά. And 687. Ε. Aristot. Rhet. p. 70. ἐστὶ δὲ τὸ ἀδικεῖσθαι, τὸ ὑπὸ ἐκόντων τὰ ἀδίκῃ πάσχειν: τὸ γὰρ ἀδικεῖν ἄρισται πρότερον ἐκούσιον εἶναι. Aristot. Nich. Eth. 111. & 237. See Boisson. on Nicetas, L. 9, 9. So also Aristid. 111, 709. D. Hence may be illustrated the true punctuation and interpretation of a disputed passage of Eurip. Phœniss. 95. Κάμω μὲν ἔλθοι φαῦλος, ὡς δούλῳ, ψόγος, Σοὶ δ' ὡς ἀνάσσει—where we must understand an aposiopesis*. Gro-

* These verses of Luke are by Bp. Jebb (in his Sacred Literature, pp. 201, 204,) placed among the six stanzas of Hebrew poetry. Nor can I withhold from my Readers the following beautiful remarks of that eloquent and learned Prelate: "The antithesis in this passage has prodigious moral depth: he who sins against knowledge, though his sins were only sins of omission, shall be beaten with many stripes; but he who sins without knowledge, though his sins were sins of commission, shall be beaten only

tius too has some apt illustrations of this sentiment from Salvian, Tertullian, and Philo. From the citations of Wetstein upon the words *δαρῖσεται πολλὰς*, (some of which exemplify the frequent ellipsis of *πλήγας*, as Arist. Nub. 968.) it appears that slaves were among the ancients sometimes cruelly scourged. So Liban. Chriæ. 12. Α. *πάρεστιν ἡμᾶς, ξαίνει κατὰ τοῦ νώτου πολλὰς*. That the stripes were *severe* we have reason to suppose, and on the authority of Lightfoot, we learn that it was allowable for a master to inflict any number of them on his servant.

49. On this and the following verses Kuinoel observes that the sentiment is pregnant with pathos, and therefore that the words, separately considered, are not to be too much urged or strained. Fire is here opposed to peace and concord, and is interchanged with *διαμερισμὸς*, *dissention*. Under this is adumbrated a *general image* of great discord and divisions, which is then described *by its parts*.

49. καὶ τί θέλω εἰ ἤδη ἀνήφθη; It is difficult to establish the precise import of this phrase, which, being uttered amidst extreme agitation of mind, must partake of the obscurity which ever attaches to such pathetic exclamations. Knatchbull and Grotius labour to prove that εἰ may have the sense of *O that*. See Elsley. To this interpretation Whitby and Doddridge accede; the latter of whom translates: "And what do I wish? O that it were already kindled?" Campbell and Le Clerc, however, prefer the Vulg.

with *few stripes*. Mere negligence, against the light of *conscience*, shall be severely punished, while an offence, in itself comparatively heinous, if committed ignorantly, and without light, shall be mildly dealt with. This merciful discrimination, however, is full of terror: for, whatever may be the case, respecting past, forsaken, and repented sins of ignorance, no man is entitled to take comfort to himself from this passage, respecting his present or future course of life: the very thought of doing so, proves that the person entertaining that thought has sufficient knowledge to place him beyond its favourable operation." Here the following passage of Eurip. Hipp 1331. will be found extremely apposite: τὴν δὲ σὴν ἀμάρτιαν τὸ μὴ εἶδέναι—ἐκλύει κάκης, absolves from guilt.

to any modern version: "Quid volo nisi ut accendatur." Rosenm. and Kuinoel explain: "Quam velim ut jam accensus sit! *And how wish I that it were already kindled!* Τί, like πῶς, may be rendered *quam, quantopere, how much!* So the Hebr. **מַד**, as in Cant. 7. 6. where the Sept has τί. See Ps. 8, 1, 2. Εἰ signifies *ut, that*, like the Hebr. **כִּי**. So 1 Sam. 24, 7. Acts 8, 22.

50. βάπτισμα ἔχω βαπτισθῆναι, I have to be, I must, shall be baptized. The image may be thus unfolded: "I must be immersed in dire calamities." On this figurative expression see the notes on Matt. 20, 22. and Mark 10, 39.

50. καὶ πῶς συνέχομαι ἕως οὗ τελεσθῆ. These difficult words are thus explained by Kuinoel: "Calamitates mihi sunt subeundæ, et quàm graves atque atroces mihi sunt perferendæ, usque dum exautlatæ fuerint; usque dum mors eas finierit, paucis gravissimè mihimet ipsi calamitates sunt subeundæ."

51—3. See the note on Matth. 10, 31, seqq. ἢ signifies *nam rather*, or *but only*, as Wetstein explains, who cites Aristoph. Ran. 1161. and Pac. 475. It should rather seem that there is an ellipsis of οὐδέν, and that ἀλλὰ is put for ἄλλο, "*nothing else but.*" The following words (observes Kuinoel) were probably formed upon those of the prophet Micah, 7, 6.

57. ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον; The Jews surveyed and examined the face of the heavens, in order to predict what weather might be expected, (which in an agricultural country must have been especially interesting,) and thus to take their measures accordingly. It was therefore not unreasonable to suppose, that they would, with equal care, attend to the signs of the Messiah's advent; and regulate their moral conduct accordingly. By δίκαιον we must here understand (with Grotius), *quod fieri convenit, what is reasonable*; as in Phil. 1, 7. and elsewhere.

58. Kuinoel aptly cites Maimonides on Sanhedr.

C. 6. "Nam, si dicat mutuo dans debitori, *eamus*, ut de causâ nostrâ judicetur a Synedrio summo, debitorem cogunt illuc cum eo adscendere. Pari modo, si incusat quis alterum de aliquâ re sibi ab eo ablata, vel de damno aliquo illato, velitque qui accusat, ut a superiori Synedrio de ipsorum lite judicetur, debitorem cum illo illuc adscendere cogunt. Atque ita fit in rebus aliis omnibus istius modi." He then determines the sense of the passage to be this: "Be reconciled, while thou art on the way to the magistrate, with thy creditor who demands of thee the money due, settle the business with him on fair terms, promising at the same time that thou wilt, at a certain time, or by instalments, pay the money; for the magistrate will sentence thee to *pay down the whole sum at once*, and if thou dost not obey this order, the creditor will take thee before the judge, and thou wilt be cast into prison, until thou hast paid the uttermost farthing." *Δος ἐργάσιον, da operam, do your utmost.* This is evidently a Latinism. Ἀπαλλάττεσθαι ἀπὸ τίνος signifies, "to be rid of any thing, to be dismissed or let go by any person." It is used, (says Schl.) in a forensic sense, of a criminal who is dismissed, when an adversary does not follow up an accusation, or of a debtor who receives an acquittance from his creditor by paying the money due, or making an agreement. Many examples are produced by Kypke, Krebs, Loesner, and Wetstein; ex. gr. Xen. Mem. 2, 9, 6. πάντ' ἐποίησεν ἄς ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. Phleg. Mirab. 1. κελεύει ἀπαλλάττεσθαι αὐτῆς ταχέως. Κατασύρειν signifies, properly, to pull, drag down (κατὰ), or off; but here, to drag or haul away, and is often used of those who are hurried away to judgment or to execution. So Philo, 1010.

58. πράκτορι. The words πράττειν and ἐκπράττειν signify to *require* or *exact*, and especially to exact the payment of a mulct, or sometimes to put in execution a corporal punishment. So that πράκτωρ denotes the *exactor pænæ*; as in Æsch. Eum. 315. (cited

by Kuinoel): *πράκτορες αἵματος*. Hence it came to denote the *apparitor* of the magistrate, whose office it was to see carried into execution the sentence of the magistrate. Hence he is called, in Matth 5, 25. *ὑπέρτης*. But *πράκτωρ* is the more *special* term. On the word *λέγων*, *mite*, see the note on Mark 12, 42.

CHAP. XIII.

VERSE 1. On the occasion and scope of this parable, which is most elaborately detailed by Kuinoel, see Mr. Horne's *Introd.* 2, 621.

1. *παρήσαν δὲ τίνες—Γαλιλαίων*. See the notes of Grotius and Whitby ap. Elsley.

1. *ὡν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν*. A negligent way of expressing that "their blood was mingled with the blood of the sacrifices, since Pilate sent his soldiers to slay them while sacrificing." A bold trope, not, however, without parallel; for I find a very similar one in Theophyl. Tim. 127, A. *οἱ μὲν οὖν ἐκκεντήσαντες τὸν B. ἀνείλον, ἀναμειμαγμένου τοίνυν τοῦ δείπνου καὶ αἵμασιν*. Wetstein *ap.* positely cites Philo, 791. B. (T. 2, 315, 1.) where, giving a reason why God ordered that a homicide who had fled to an altar for refuge should be delivered up for punishment, says: *αἵματι γὰρ ἀνδροφόνων αἷμα θυσιῶν ἀνακφαθήσεται*. It was thought, indeed, most atrocious to slay any one at an altar. In this view Wetstein cites Liv. 10, 39. "*Nefando sacro mixta hominum pecudumque cæde respersus*." The Jews regarded grievous disorders, or heavy calamities, as sent by God to punish former sins committed by the sufferer. Now reason teaches us that the good or evil arising from external circumstances depends on various causes, far removed from right or wrong action, and therefore frequently occurs, without being preceded by either good or evil deeds. Consequently neither can properly be termed either rewards or punishments. (Rosenm.) This error in opinion, and temerity of judgment, our Lord here

takes occasion to reprove. For further information on this subject I must refer the reader to Grotius.

Josephus, indeed, has not mentioned any Galilæans slain in the temple by Pilate; but sufficient matter may be found in that historian to induce any one to credit this narration; for from the same source we learn, that of all the nations of Palestine the Galilæans were the most seditious, and that tumults frequently arose among the Jews even while assembled at the solemn festivals, and were not unusual in the very temple itself. For which reason Herod erected the fortress Antonia, and garrisoned it with a military force. In confirmation of the above, Wetstein cites Jos. A, 15, 4 & 7. 17, 9, 3. & 6. 17, 10, 2. He has, however, omitted the following (776, 13.) *μάλιστα δὲ τὴν σφαγὴν τῶν περὶ τὸ ἱερὸν εἰδείου — ὡς ἐορτῆς τε ἀνεστηκυίας, καὶ ἱερείων ἐν τρόπῳ σφαχθῆαι.* It has been denied that the *Galilæans* assembled at the feasts with the rest of the Jews; but that they did so is *proved* by Jos. 778, 17. On the same authority, we learn that this double prediction (for a prediction it was, as well as an admonition) not long after attained its fulfilment; for since they would not learn wisdom, but, despising the instruction of Christ, clung to a seditious disposition, it often happened that in the very temple itself an innumerable multitude of Jews were slain. See Ant. 20, 5, 3. Nay, after the civil commotion had broken out, the temple became the seat of war. See Bell. 2, 17, 5. & 9, 4, 3, 12. 4, 5, 1, & 4. 4, 10, 12. 5, 1, 3. 5, 3, 1. 6, 2, 1. & 3, 6, 2, 4. 6, 2, 6. 6, 5, 1. 6, 8, 5. 6, 9, 4. 7, 5, 4. See Leigh ap. Koecher.

4. *Σιλωὰμ.* On this proper name see Lightfoot, Wetstein, Reland, and other writers on the topography of Palestine, including Mr. Horne's *Introductio*.

4. *ὀφειλέται*, sinners. A Chaldee idiom, by which debts and sins, and debtors and sinners, are alternately inchanged. The Syriac and Persian versions have *peccatores*. In this sense כִּי often occurs in the Chaldee Paraphrases, and in the Rabbinical

writings. See Buxtorf, in his *L. Chald. and Rabb.* See also the note on *Matth. 6, 12.*

6. ἔλεγε ταύτην τὴν παραβολὴν. He spoke this parable in order to teach them how dangerous it was to abuse the lenity of God to a license of sin. (Rosenm.) And to show them that, unless they averted the wrath of God by timely repentance, the judgments already threatened must be fulfilled, in the destruction both of their civil and religious polity.

6. συχὴν εἶχε ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην, had a fig-tree planted in his vineyard. It is objected that in *Deut. 22, 9.* men are forbidden to plant vineyards with other sorts of trees. But כרם there denotes not vineyard, but field; and vineyards are by the Hebrews rather said to be planted than sown; neither do *trees* seem to form the subject of the passage in *Deut.* Or we may suppose the prohibition to have extended solely to uniting the vine in growth with any other tree; which is called by Columella and others *vites maritare.* (Kuinoel.) Here my learned readers will readily call to mind the beautiful lines of Horace, "*Ergo aut adultæ vites propagare Altas maritat populos,*" where Mitch. cites Columella, 11, 2. 79. "*Ulmi quoque vitibus maritantur.*" It was customary (says Wetstein) to unite trees, especially the vine and fig, which therefore above twenty times in the Old Testament are found conjoined.

7. τρία ἔτη. Kuinoel takes this to denote a *long time*, a certain for an uncertain number. But fig-trees that bear at all, will, by that time, produce fruit, before which time (as we learn from *Theoph. C. P. 3, 17.* and *Colum.*) they were not to be pruned. So Maimonid. *More Nevoch. 3, 37.* (cited by Wets.) "*Simum tempus, per quod ea, quæ plantantur, in terrâ Israelis fructus ferre differunt, est triennium.* Here, however, the three years must not be dated from its being planted, but from its having become fruit-bearing.

7. τὴν γῆν καταργεῖ, i. e. ἀργὸν ποιεῖ, (as in Esdr. 4, 21. 6, 8.) *makes sterile*, or (as is said provincially in the North of England) *beggars the ground*. Wetstein cites Aristot. *Œcon.* 2. χάρας ἀργοῦ γενομένης. Diod. Sic. 19, 42. Polyb. p. 615. Theophr. διὰ τὴν ἀργίαν τῆς χάρας. See also Kypke.

8. σκάψω περὶ αὐτὴν. So Æschyl. F. ῥοη. περισκάψας τοὺς ἀμπελῶνας (vites) καὶ τοὺς βότρυας εὐπρεπεῖς ποιῆσαι. See Append. ad St. Thes. on φυτόσκαφος. And Theocr. Id. 24, 36. The word περισκάπτειν occurs also in Phil. Jud. So Hom. Od. 24, 242. (cited by Bulkley.) Ἦτοι ὁ μὲν κατ' ἔχων κεφαλὴν, φυτὸν ἀμφελάχαινε. Wetstein has many Classical citations, from which it appears that three things were necessary to the cultivation of the fig-tree, digging, dunging, and watering, and especially the first. We are told that fig-trees exhaust the soil.

9. κὰν μὲν ποίησιν καρπὸν—εἰ δὲ μήγε. Here there is the apodosis wanting. For (as Kuinoel observes) in hypothetical sentences, i. e. those before the former member of which are placed the particles εἰ καὶ, and such like, the latter member is often omitted even by the best Greek writers, when either the tone of voice, countenance, motions, or gestures of him who employed such expressions, indicates what is wanting, and what must be understood; and this figure of speech the Grammarians and ancient Greek Scholiasts called ἀνωταποδοτον. This carelessness of expression was not confined to colloquial phraseology, but is found in the best authors, and especially the Attic ones. Examples are produced by Raphael, Kypke, and Wetstein, and by many Editors of the Greek Classics. I cannot, therefore, approve of Doddridge and Campbell's version, "perhaps it may bear fruit." It is better to complete the sentence, by supplying the ellipsis thus, ἀγαθὸν ἔσται or καλῶς ἐξεῖ. A similar ellipsis is found in Thucyd. L. 3, 3. So Thucyd. T. 1, 418, 3. Lips. καὶ ἣν μὲν εὐρυθῆ ἡ πείρα—εἰ δὲ μή, &c. So also Eurip. Antioph. Frag. 29. εἰ νοῦς ἔνεστι—εἰ δὲ μή κ. τ. λ. Theog. op. Athen.

36. c. Liban. 1372. & 1451. Dio Cass. 626, 18. It is supplied in Ruth, C. 3, 13. εὖν ἀρχιστεύσει σε, ἀγαθὸν ἀγκιστεύετο, εὖν δὲ μὴ κ. τ. λ. There is reason to think that the ancient Greek Fathers perceived the ellipsis, for Euthymius thus supplies it, εὖ ἔχει.

11. πνεῦμα ἔχουσα ἀσθενείας, i. e. labouring under, not merely (as Heinsius, Rosenm. and others, maintain) an infirmity or disorder, but one inflicted by an evil spirit. So Euthymius: Δαιμόνιον ἀρρώστίας, μὴ εὖν αὐτὴν ὑγιάναι. The sense too required by the following words, ἣν ἔδωκεν ὁ Σατανᾶς. Elsner compares Eurip. Iph. Taur. 1317. τί πνεῦμα συμφορᾶς κεκτήση; But there the sense is widely different; and Markland rightly renders it, "Quid sibi volens? quam mentem rei habens?" The phrase corresponds to the Hebr. דַּמְלָה דַּחַח, as in Is. 29, 30. where the Sept. has πνεῦμα κατανύξεως. This expression is also employed by Paul in his Ep. to the Romans 11, 8. That the Hebrews, especially the Rabbins and Talmudists, attributed presiding spirits and *genii* to almost every thing, especially water, food, air, war, pestilence, conception, generation, matrimony, ardent desire, felicity, calamity, dreams, health, sickness, death, &c. has been shown by Wagenseil ad Sota. And that much the same opinion was entertained by the Greek philosophers, as Thales, Pythagoras, Plato, Plotinus, Chalcidius, Max. Tyr. Alcinous, Apulejus, and others, appears both from Diod. Laert. 8, 32. and the writings of the above-mentioned philosophers. That diseases were especially inflicted by demons, is recorded by Josephus, and the Jewish Interpreters on Ps. 91, 6. The cases of Saul and Job will readily occur to any one. This too was the opinion of Pythag. and of Homer, Od. v. 394. seqq. But in the more violent disorders did they especially recognize demoniacal potency. So Galen somewhere remarks that apoplexy was called (δαιμόνιον) a demon; and that many attributed something of the kind to *epilepsy*, is observed by Hippocrates de morbo sano, § 14. See C. Aurelian

7. τὴν γῆν καταργεῖ, i. e. ἀργὸν ποιεῖ, (as in Esdr. 4, 21. 6, 8.) *makes sterile*, or (as is said provincially in the North of England) *beggars the ground*. Wetstein cites Aristot. Œcon. 2. χαίρας ἀργοῦ γενομένης. Diod. Sic. 19, 42. Polyb. p. 615. Theophr. διὰ τὴν ἀργίαν τῆς χαίρας. See also Kypke.

8, σκάψω περὶ αὐτήν. So Æschyl. F. ῥοή. περισκάψας τοὺς ἀμπελῶνας (vites) καὶ τοὺς βότρυας εὐπρεπεῖς ποιῆσαι. See Append. ad St. Thes. on φυτόσκαφος. And Theocr. Id. 24, 36. The word περισκάπτειν occurs also in Phil. Jud. So Hom. Od. 24, 242. (cited by Bulkley.) Ἦτοι ὁ μὲν κατ' ἔχων κεφαλὴν, φυτῶν ἀμφελάχαινε. Wetstein has many Classical citations, from which it appears that three things were necessary to the cultivation of the fig-tree, digging, dunging, and watering, and especially the first. We are told that fig-trees exhaust the soil.

9. καὶ μὲν ποίησιν καρπὸν—εἰ δὲ μήγε. Here there is the apodosis wanting. For (as Kuinoel observes) in hypothetical sentences, i. e. those before the former member of which are placed the particles εἰ εἰς, and such like, the latter member is often omitted even by the best Greek writers, when either the tone of voice, countenance, motions, or gestures of him who employed such expressions, indicates what is wanting, and what must be understood; and this figure of speech the Grammarians and ancient Greek Scholiasts called ἀνωταπόδοτον. This carelessness of expression was not confined to colloquial phraseology, but is found in the best authors, and especially the Attic ones. Examples are produced by Raphael, Kypke, and Wetstein, and by many Editors of the Greek Classics. I cannot, therefore, approve of Doddridge and Campbell's version, "perhaps it may bear fruit." It is better to complete the sentence, by supplying the ellipsis thus, ἀγαθὸν ἔσται or καλῶς ἐξεῖ. A similar ellipsis is found in Thucyd. L. 3, 3. So Thucyd. T. 1, 418, 3. Lips. καὶ ἢ μὲν ξυμβῇ ἢ πείρα—εἰ δὲ μή, &c. So also Eurip. Antioph. Frag. 29. εἰ νοῦς ἔνεστι—εἰ δὲ μή κ. τ. λ. Theog. op. Athen.

36. c. Liban. 1372. & 1451. Dio Cass. 626, 18. It is supplied in Ruth, C. 3, 13. εὖ ἀρχιστεύσει σε, ἀγαθὸν ἀγκιστεύετο, εὖ δὲ μὴ κ. τ. λ. There is reason to think that the ancient Greek Fathers perceived the ellipsis, for Euthymius thus supplies it, εὖ ἔχει.

11. πνεῦμα ἔχουσα ἀσθενείας, i. e. labouring under, not merely (as Heinsius, Rosenm. and others, maintain) an infirmity or disorder, but one inflicted by an evil spirit. So Euthymius: Δαιμόνιον ἀρρώστίας, μὴ εἶναι αὐτὴν ὑγιαίνει. The sense too required by the following words, ἣν ἔδωκεν ὁ Σατανᾶς. Elsner compares Eurip. Iph. Taur. 1317. τί πνεῦμα συμφορᾶς κεκτήσῃ; But there the sense is widely different; and Markland rightly renders it, "Quid sibi volens? quam mentem rei habens?" The phrase corresponds to the Hebr. כח הכולה, as in Is. 29, 30. where the Sept. has πνεῦμα κατανύξεως. This expression is also employed by Paul in his Ep. to the Romans 11, 8. That the Hebrews, especially the Rabbins and Talmudists, attributed presiding spirits and *genii* to almost every thing, especially water, food, air, war, pestilence, conception, generation, matrimony, ardent desire, felicity, calamity, dreams, health, sickness, death, &c. has been shown by Wagenseil ad Sota. And that much the same opinion was entertained by the Greek philosophers, as Thales, Pythagoras, Plato, Plotinus, Chalcidius, Max. Tyr. Alcinous, Apulejus, and others, appears both from Diod. Laert. 8, 32. and the writings of the above-mentioned philosophers. That diseases were especially inflicted by demons, is recorded by Josephus, and the Jewish Interpreters on Ps. 91, 6. The cases of Saul and Job will readily occur to any one. This too was the opinion of Pythag. and of Homer, Od. v. 394. seqq. But in the more violent disorders did they especially recognize demoniacal potency. So Galen somewhere remarks that apoplexy was called (δαιμόνιον) a *demon*; and that many attributed something of the kind to *epilepsy*, is observed by Hippocrates de morbo sano, § 14. See C. Aurelian

de Morb. Chron. 1, 4. (Triller.) Hardt and Moldenhauer observe, that the Evangelist speaks according to the opinions of his countrymen.

11. *ἦν συγκύπτουσα*. This verb is to be taken in a passive, or rather intransitive or reflected sense, with the subaudition of *ἐμαυτὸν*. So Job. 9, 27. *συγκύψας τῷ προσώπῳ*. Such a person was called in Greek *κύφος*, and in Latin *cernuus*; and the disorder (which affected not only the neck, but the spine and loins,) was termed *κύφωσις*. Of the appropriate term *ἀνγκύπτειν*, which occurs just after, many examples are adduced by Wetstein and Kypke.

11. *εἰς τὸ παντελές*, i. e. *παντελῶς*, *prorsus*. So Hebr. 7, 25. The phrase occurs both in the Sept. and in the Classical writers, as Ælian. and Aristid. ap. Wets. It is plain that this was not (as Michaelis and Paulus suppose) a mere melancholy. Respecting the name of the disorder medical writers are not agreed. Triller thinks that it was *Tetanus Empprosthotonus*, which, in hot countries, is sometimes chronic. See Hippocr. Epidem. 5, 12. and Foes. p. 91. For further information on this subject I must refer the reader to Weddel, Jöhren, Dr. Mead, Bartholin, Ader, and other writers de Morbis Biblicis.

12. *ἀπολέλυσαι τ. ἀ. σ.* The ancient Hebrew, and also the Greek, writers were accustomed to compare disorders to chains and ropes, by which men are, as it were, held bound. So *συνέχεσθαι πυρέτῳ* in Luke 4, 38. and *βασάνοις συνέχεσθαι* in Matt. 4, 24. So Jos. Ant. 10, 2. *λυθεὶς τῆς νόσου*. Liban. Ep. 1091. *δεδεμένος νόσω*. (Kypke.) So Wetstein cites Aristid. p. 29. *βεβαίως δεδέσεται νόσω*. Polyb. 1213. *ἀπολελυμένος τῆς ἀρρώστιας*. I add Leonidas Tarent. *ἐκ γήρας δ' ἄδρανιη δέδεταί*. Liban. Orat. 154. c. & 167. c. 235. c. & 311. c. Pausan. 11, 29, 6. 8, 41, 2, Zosim. 2, 4, 1. Herodot. 6, 139, 4. Æschyl. 599. Æschyl. Choeph. 280—90. Pindar. Pyth. 111, 89. Schol. on Pind. Pyth. 4, 16. Pind. Nem. 10, 143. Kypke well observes, that the term is here so much the more appro-

priate, since the disorder in question was connected with a contraction of the sinews and muscles.

14. Ἀρχισυνάγωγος. See the note on Matt. 9, 18. See also Doddridge in loc. and Mr. Horne's *Introduct.* 3, 241.

15. ὑποκριτὰ, "thou dissembler,"—as pretending to reverence the Sabbath, though, in fact, intending to vent the malice which arose from envy at the performance of an innocent, and even meritorious, action!

15. ἕκαστος—λύει τὸν βούν, *lose his ox*, for the purpose of watering, &c. That the Jews did not hesitate to take care of animals on the Sabbath has been evinced from the Rabbinical writers by Danzius, in his *Dissertation on Christ's healing on the Sabbath*. See Wets. and Capell. *Obs.* p. 30. So also Schoettgen, in his *Hor. Heb.* and Lightfoot show that the laborious work of drawing water for cattle was permitted. "Even Pagan superstition (says Mr. Bulkley) permitted, as lawful, various employments of husbandry, on the solemn festivals." In proof of this he cites *Virg. Georg.* 1, 268—271.

18—21. See the notes on *Matth.* 31—34. *Mark* 31 seq. Several Classical citations are produced by *Elsner* from *Porphyry*, 284. and by *Triller* from *Max. Tyr. D.* 23. p. 238. as also from *Plato* and *Plutarch*.

23. εἰ ὀλίγοι οἱ σωζόμενοι. Whether this was a captious question, as some say, may seem doubtful. From *Lightfoot* and *Schoettgen* we learn, that the point was a controverted one, and by no means decided: some Rabbins maintaining that *all* should attain future salvation; others, on the other hand, contending that it would fall to the lot of comparatively *few*. Necessary, however, as it might seem, it was to a certain degree, a question merely of curious speculation, * and to such questions (as *Euthymius*,

* That it is so, will appear on reflection; and it is well observed by *Grotius*, that it rather concerns us to know *what sort* of persons, than *how few* will be saved. I must not, however, omit to

Grotius, and Markland, truly observe) our Saviour never gave a direct answer. See Acts 1, 7. Joh. 21, 21. 12, 34 & 35.

24. ἀγωνίζεσθε, strive, strain every nerve. The word is properly an agonistic term. So Xen. Mem. 3, 12, 1. τῶν ἐν Ὀλυμπίᾳ ἀγωνίζεσθαι and so 1 Cor. 9, 25. πᾶς δὲ ὁ ἀγωνιζόμενος—ἐγκρατεύεται. But perhaps there may here be no more allusion to the games, &c. than in our word *strive*. So Dan. 6, 14. περὶ τοῦ Δανιήλ ἡγωνίσατο τοῦ ἐξέλεσθαι αὐτὸν. See Keucher and Loesner. Dr. Doddridge has here too fancifully enlarged on the sense of the word, which, however, is naturally a very significant one. Thus Epict. Enchir. c. 65. (cited by Bulkley): πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. Κἂν ἐπίποιον τι, ἢ ἡδύ, ἢ ἔνδοξον, ἢ ἄδοξον προσάγεται, μέμνησο, ὅτι νῦν ὁ ἀγών, καὶ ἤδη πάρεστι τὰ Ὀλύμπια, καὶ οὐκ ἔστιν ἀναβάλλεσθαι.

25. ἐγερθῆναι, has got up, i. e. from his seat; as Grotius, Markland, and Kuinoel, most naturally explain. And indeed it is usual for the master of a family to go and see that the doors are fastened before he retires to bed. Rosenmuller, however, thinks the word redundant.

25. ἀποκλείσῃ τὴν θύραν, "hath barred the door." There is here a metonymy. For (as Price observes) doors are said κλείσθαι, *men* ἀποκλείσθαι. Schleusner cites Aristot. Lys. 485. τὴν ἀκρόπολιν ἡμῶν ἀπείκλεισάτε μοι κλοῖς. I add Thucyd. 5, 80. ἀπέκλειψε τὰς πύλας, *shut the gates against them*.

25. κρούειν τὴν θύραν, to knock at the door. So the best Greek writers, and, among the rest, Plaūt. Most. 2, 1, 56. *ædes pultabit senex*. Thus also the

observe, that Dr. Hammond has a long, elaborate, and luminous annotation, (an abstract of which may be seen in Elsley,) showing that the term *σώζεσθαι* here denotes being *put into the way, or into a state of salvation*. (See the note on Matth. 1, 21.) Of this opinion seems to have been Wetstein, who cites Jos. B. 5, 13, 5. And so Rosenmuller and Kuinoel. I am, however, inclined to prefer the common interpretation, which seems confirmed by the words of our Saviour's reply.

word *κάρτεν* is used. See the numerous examples produced by Wetstein. I have only to observe, that there seems to be an ellipsis of *ἐπὶ*, which is supplied in Judg. 19, 22. *ἔκρουσαν ἐπὶ τὴν θύραν*.

26. *ἐφάγομεν ἐναπίόν σου, καὶ ἐπίομεν*, "in thy presence, with thee." The whole is a popular form of expression, by which it is usual to rouse any one's recollection, and denotes familiar intercourse and intimate acquaintance with any person. So in the Psalms: "mine own familiar friend who did eat of my bread," &c. On vv. 28—30. see the notes on Matt. 8, 11. and 20, 16.

27. *ἐργάται τῆς ἀδικίας*. Grotius and Simon have noticed that this expression denotes the living in habitual sin, and being given up to it. Schleusner cites Xen. Mem. 2, 1, 27. *καλῶν καὶ σεμνῶν ἐργάτης*. I add Menand. Hist. 1, 145. A. *χαλεπῶν ἔργων καὶ ἀνοσιῶν ἐργάται* and 163. C. *ῥγάται εἰρήνης*.

31. *προσῆλθόν τινες Φαρισαῖοι, &c.* Since we read of no such attempts on the part of Herod, Euthymius, and L. Brug. think that this was a falsehood invented by these Pharisees, in order to rid themselves of a severe censor of their immoralities [see Amos 7, 10. Nehem. 6, 10. Sir. 37, 7, 8.], who by his miracles was drawing away much people after him. In this view, Wetstein observes, that if the Pharisees had really believed that Christ was in imminent peril of his life, they would not have apprised him of his danger; and that it was all a mere pretence that they came out of good-will to Christ, in order to persuade him to flee. Wetstein paraphrases the passage thus: "He who could not bear John, a man of the greatest authority among all, a son of a Priest, a Jerusalemite, not a Galilean, will he bear your freedom of speech?" Grotius, Rosenmuller, and Kuinoel, however, think that from the answer of Christ they appear to have come at the suggestion and instigation of Herod, and therefore Jesus bade them deliver this message to *Herod*, thus hinting, that he is not ignorant of the craft of the tetrarch,

who seems to have contrived this stratagem, in order thus to drive away from his territories a person whom he could not venture to put to death, and by whose freedom of speech he was annoyed.

32. εἶπατε τῇ ἀλώπεκι ταύτῃ, astute, cunning. A proverbial expression common to all languages, of which examples, in superfluous abundance, are heaped together by Schoettgen, Bochart, Palaiet, Barth, Wetstein, and others. I add a remarkable passage of Aristoph. Thesm. 1133. μίᾱρος ἀλώπηξ ὁλον ἐπιθήκαζε μοι. See Mr. Horne's Introd. 3, 492. Kuinoel observes, that the Hebrew prophets were accustomed very freely and publicly to reprehend the vices even of kings and magistrates, and other principal persons. So that there is no reason to wonder that our Saviour should here compare Herod to a fox. Yet he did not (as Wetstein observes), apply this appellation to him by way of *contumely*, nor as having any injury to complain of, but that he might characterise the disposition and manners of that tetrarch, and show that he distinctly perceived his artifice. The character of Herod is thus accurately and elegantly depicted by Wetstein (p. 749. a.): "Hic enim, ut plerique ejus temporis principes et præsides, mores ad exemplum Tiberii Imperatoris, qui nullam ex virtutibus suis magis quàm dissimulationem diligebat, composuit; tunc autem erat annosa vulpes, cum jam 30 annos principatum gessisset, et diversissimas personas egisset, personam servi apud Tiberium, domini apud Galilæos, amici Sejano, Antabano, fratribus suis Archelao, Philippo, Herodi alteri, quorum studia erant diversissima et interse et a studiis Herodis ipsius."

32. ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτελῶ, q. d. "I do nothing that can be called in question: I injure no one: I cast out devils, I perform various preternatural cures, nor shall I long weary him by my presence, but shall soon take my departure. Why then should he threaten me with death? On the expression σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι Com-

mentators are not quite agreed. The most enlightened Critics regard it as a proverbial formula, denoting any short period of future time. Wetstein cites Hos. 6, 2, 1. Arrian. Epict. 4, 10. *πότε γὰρ οὐκ εἶχε πρὸ ὀφθαλμῶν, ὅτι αὐριον ἢ εἰς τὴν τρίτην δεῖ ἢ αὐτὸν ἀποθανεῖν ἐκείνον*; *Ἐπιτελῶ, accomplish, effect*. So Galen ap. Wets. *ἀπαιτεῖ τοῖς ἰατροῖς ἐπιτελεῖσθαι τὴν ἰασιν*. *Τελειοῦμαι* most of the earlier Commentators regard as being the first middle contracted, in a passive sense. So it is explained by Fischer, Schleusner, and Wetstein. "I shall be brought to my end, shall die." Thus there would seem to be a sort of antithetical opposition, or paronomasia, between *ἐπιτελῶ* and *τελειοῦμαι*. Heuman, Kypke, and Kuinoel, however, object that this sense has not been established by suitable examples, and thus render, *I shall finish*, namely, these works, &c. But this interpretation is far less probable.

33. *οὐκ ἐνδέχεται, fieri non potest*, it cannot be. A signification frequent both in the Hellenistic and Classical writers. See Kypke and Wetstein. "Nothing more severe (says Wetstein) could be pronounced against the Jerusalem Synedrium: q. d. that holy tribunal is the throne of every sort of injustice: those venerable judges condemn the innocent, just as if they were discharging a sacred duty, and were appointed for that very purpose. Hitherto they have slain the *prophets*: soon, however, will they nail their very *Lord* and *Messiah* to the cross. These are their works, which are suitable only to the vilest wretches, who would be grieved, indeed, if they did not *surpass* all in malice, cruelty, and contumacy." See 1 Thess. 2, 15. (Wets.) The expression, however, need not (observes Kuinoel) be too much pressed: since examples are not wanting (as in that of John the Baptist) of prophets slain out of Jerusalem; though, as we learn from the Rabbinical citations in Drusius and Lightfoot, it was a custom with the Jews to bring all criminal accusations

against doctors and prophets for determination, before the great Synedrium.

34, 35. See the note on Matth. 28, 37.

CHAP. XIV.

1. σαββάτω φαγεῖν ἄρτον. An expression formed on the Heb. סָבַב לֶחֶם, which often signifies *cœnare*, *epulari*. So in the story of Joseph and his brethren in Gen. That it was not unusual with the Jews to have entertainments, and enjoy themselves with hilarity, on the Sabbath, is proved from numerous Rabbinical passages produced by Lightfoot and Wetstein. See Buxtorf. de Syn. Jud. C. 15. and Spencer de Leg. 1, 4, Compare Neh. 8, 10. Tob. 2, 1. So Philo. 2, 166. τὴν ἱερὰν ἐβδόμην ἐσέμνυνεν ὁ προφήτης—ἐδικαίωσε—πανηγυρίζειν, ἐν ἡλαρίναις διάγοντας εὐθυμίαις. Thus in Plut. Symp. p. 672. A. (cited by Wetstein and Kuinoel.) we have a comparison between the Jewish feasts and the Heathen ones in honour of Bacchus: Οἶμαι δὲ καὶ τὴν τῶν σαββάτων ἑορτὴν μὴ παντάπασιν ἀπροσδιόνυσον εἶναι—αὐτοὶ δὲ τῷ λόγῳ μαγ-
τυροῦσιν, ὅτι σάββατον τιμῶσι, μάλιστα μὲν πίνειν καὶ οἰνοῦσθαι, παρακαλοῦντες ἀλλήλους.

2. ἦν. Euthymius explains ἦν ἰστάμενος. For (says he) he did not dare to petition for a cure, because it was the Sabbath-day, and he feared, by so doing, to incur the censure of the Pharisees: he merely placed himself in view, that Jesus seeing him, might of his own accord take pity on him, and cure him of his disease.

2. ὕδρωπικὸς. See the writers de Morbis Biblicis, or Schleus. Lex. It is truly observed by Wetstein, that Luke, as being a physician, describes diseases more accurately than the other Evangelists. Grotius also remarks: "Appositè autem Christus hydro-
picum submergendæ pecudi, ut τὴν συγκρίτουσαν pecudi vinctæ, comparavit." Both these observations, however, seem fanciful. Most Commentators sup-

pose (with some probability) that the host and the guests secretly, and with a treacherous intent, introduced this person in order to entrap Jesus into breaking the sabbath, by healing him, but that the *man himself* was ignorant of their treachery: hence Jesus does not reprove him, but restores him. Jesus, however, instructed their ignorant superstition, and withal showed that he was not unaware of their plot, by interrogating him *εἰ ἔξεστι*.

3. *ἤσυχασαν*, were silent. For (as Euthymius well observes,) they could not bring themselves to say that the law prohibited them from doing good on the Sabbath.

4. *ἰάσατο αὐτὸν, καὶ ἀπέλυσε*, sent him away healed.

5. *ἀποκριθεὶς* i. e. addressing himself to them. For so it should be rendered; by *synedocke* of *species*, in many other passages of the New Testament and Sept. where the word has no reference to any interrogation, or words which preceded: This is evidently a Hebraism, for the same use exists in the corresponding word of the Hebrew language. And perhaps it may be refining too much, to suppose in such cases, (as does Dr. Whitby,) that there is an answer to some *λόγος ἐνδιάθετος*, some inward conception, or some action expressive of their sentiments concerning him. Of this, he produces many examples, which may be seen in Elsley.

5. *ὄνος ἢ βοῦς*. Many MSS. including the Syriac, Sahidic, and Slavonic versions, as also those of the Constantinopolitan and Alexandrian recensions, have *οὐδς*, which is, by most critics, considered the true reading. And so Euthymius and Theophylact. This indeed, seems satisfactorily determined on *critical* principles. Whitby, however, and Campbell, demur; the latter of whom has an elaborate note, which the reader may consult; though it does not, to me, appear convincing. Wetstein cites Anthol. 3, 9, 1. Plat. p. 321. f. and Macrob. Sat. 1. 16.

7. *ἔλεγε* — *παραβολήν*. The word here denotes, simply a *precept*, in which sense it often occurs. See

Euthym. 509. It is so called (says Grot.) because they were thus shown, by the example *rei convivialis*, what was their duty under all circumstances of life, not only towards men, but God. Our Lord (says Rosenm.) preferred thus obliquely to admonish the guests, rather than disturb the harmony of the banquet by austere objurgation. Kuinoel remarks, that Jesus addressed his discourse not to *all* the guests, but to *one* in particular, who had not affected any principal seat. Wetstein however observes, "Hi érant Christi sermones conviviales, ad convivias, et convivatorem comm. 12.

7. ἐπέχων, observing. Here we must supply τὸν ἑαυτόν, or rather (as Wolf thinks,) τοὺς ὀφθαλμούς. Examples, both of the complete and elliptical form, are produced by Wets. in loc. Wessel. on Herodot. 1, 32. and Reiz on Lucian. 2, 212.

8. πρωτοκλισίαν, a first seat. So Theoph. Char. Eth. 21. ὁ δὲ μικροφιλότημος τοιοῦτος τις οἷς σπούδασαι, ἐπὶ δεῖπνον κληθεῖς, παρ' αὐτὸν τὸν καλέσαντα κατακείμενος δειπνήσαι. See Athen. 544. c.

9. δὸς τότῳ τόπον. It appears from Schoettgen, Hor. Hebr. in loc. that this was the very form of expression employed on such occasions by the Jews, and used as often as any stranger approached to those at a feast. The phrases δὸς τόπον and κατέχειν τόπον, not unfrequently occur in the Classical writers; (see the examples in Kypke,) but only in a metaphorical sense. That there were, among the Jews of those times, many disputes about seats at a banquet, we learn both from Josephus and from the Rabbinical writers. Nor were these matters unattended to by the Greeks and Romans. In this view, Wetstein aptly cites Val. Max. 2, 1. Invitati ad cœnam diligenter quærebant, quinam ei convivio essent interfuturi: ne seniores adventum discubitu præcurrerent. Triller compares Plaut. 5, 4. abi tu sane superior, and 5, 5. date mihi locum. Similar admonitions to this of our Lord, occur in the Rabbinical writings, some of which may be seen in Wets.

10. *πορευθεὶς ἀνάπεσον ε. τ. ἔ τ.* See Plutarch Flamm. 19. s. f.

11. *πᾶς ὁ ὑψων — ὑψωθήσεται.* The Rabbinical writers have a similar *gnome*. Thus Hallel, “my humility is my exaltation, and my exaltation is my humiliation.” It is better (continues he,) that they should say to a man *ascend higher*, than *descend lower*. There is (says Grot.) a similar parable to this, in the *Electuarium Gemmarum*. Other similar sentences are produced from the Rabbinical writings, by Hackspan de usu Rabbinicorum, p. 456. I add Liban. Or. 161. B. where, on some one asking what Jupiter is doing, Chilo answers: *τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψούν.* Hor. Carm. 3, 16, 21. *quantoque quisque sibi plura negaverit, a diis plura feret.* See the note on Matt. 23, 12. to which, I add the following extract from a beautiful discourse of Norris on this subject, (cited by Bulkley.) “To versify this, it is not necessary that it should be so among all sorts of men. Neither I think is it. For among ordinary people, humility is not so much regarded, and a man may humble himself long enough before they will exalt him. On the contrary, they, perhaps, shall be the first that will put him down lower, and keep him down, when he is so. Thus it is very often among vulgar people, upon whom the pearl of humility is but ill bestowed. They know not the value of it, and will many times tread it even in the very dirt: but among those of better quality, and of more refined education, and who have a juster and more rectified sense of things, it is far otherwise. There the jewel is understood, and valued according to its worth. There the humble finds his due respect, and the lower he depresses himself, the more will he be exalted. Neither is this without reason. For humility, besides the excellency of its temper, and the greatness of the virtue, shews a good understanding, and a right judgement of a man’s self, and so intitles him to respect; which men are also more

willing to pay to the humble man, because he is so little just to himself."

12. *μη φώνει τοὺς φίλους.* This is not to be understood as an entirely negative sentence, but must be taken comparatively, and with limitation. The negative particle is to be rendered *non tamquam*; as in Ex. 16, 8. 1 Sam. 15, 22. Joel 2, 13. Jer. 7, 22 & 23. Prov. 17, 12. Matth. 9, 13. and Luke 10, 20. Christ does not prohibit a reciprocation of hospitality among the rich; but he *prefers* those acts of beneficence which are performed without any hope of reward. Numerous parallel passages are produced by Wetstein from Classical writers, which illustrate the opinions and principles of their times. Thus Demochares, *χαριστικὸς οὐχ ὁ βλέπων πρὸς τὴν ἀμοιβήν, ἀλλ' ὁ εὖ δρᾶν προσηρημένος.* Aristot. Nicom. 8, 15. *καλὸν δὲ τὸ εὖ ποιεῖν, μὴ ἵνα ἀντιπᾶθῃ.* and 9, 1. D. Chrys. 116. D. Xen. Conviv. *οὔτε μὲν ὡς ἀντικληθησόμενος καλεῖ με τις.* Ammian. Marc. 14, 6. Cum autem — convivia — coeperint apparari — anxia deliberatione tractatur, an exceptis iis, quibus vicissitudo debetur, peregrinum invitari conveniet. Lucian. paras. 22. Hom. Od. ρ. 382. *Τίς γὰρ δὴ ξεῖνον καλεῖ ἄλλοθεν ἄλλος ἐπελθὼν ἄλλον γ', εἰ μὴ τῶν οἱ δημιουργοὶ ἔασιν, Μάντιν, ἣ ἱητῆρα κακῶν, ἣ τέκτονα δούρων, ἣ καὶ θέσπιν αἰοῖδον, ὃ κεν τέρπησιν αἰεῖδων; οὔτοι γὰρ κλητοίγε βροτῶν ἐπ' ἀπείρονα γαῖαν. Πτωχὸν δ' οὐκ ἂν τις καλέοι τρύζοντα ἑαυτὸν.* Plut. 530. D. Plin. Epist. 9, 30. (cited by Grotius.) Volo eum qui sit verè liberalis tribuere amicis, sed amicis dico pauperibus; non ut isti qui iis potissimum donant qui donare maximè possunt. *φωνεῖν* has the force of *καλεῖν*, *invite*. The word properly signifies *to utter a sound, to call, call for, send for, invite*; all which senses perpetually occur in the New Testament, and are not unfrequent in the Greek Classics. See Schl. Lex.

13. *κάλει πτωχοὺς, ἀναπήρους.* Many similar sentences are produced from the Rabbinical writers, by Schoettgen in his Hor. Heb. So Plato Op. p. 197. (cited by Bulkley.) *Ἐν ταῖς ἰδίαις δάπαναις, οὐ τοὺς*

φίλους ἄξιον παρακαλεῖν, ἀλλὰ προσαιτουῦντας καὶ τοὺς δεομένους πλησμόνης. — Οὐκ ἐλαχίστην χάριν εἰσονται καὶ πολλὰ ἀγαθὰ αὐτοῖς εὖξονται. Ἀνάπηρος properly denotes one who has suffered the loss of a limb, or some one of whose limbs is mutilated. By the feasts here mentioned, Michaelis and Rosenm. understand the *religious* feasts so usual among the Jews, and so different from our secular ones. Such were, by Moses, enjoined on the rich towards their poor neighbours. Compare Deut. 26, 12 & 13. 12, 5—22. (See Mr. Horne's Introd. 3, 292. note.) Here however, I cannot agree with them. Jesus did not, I think, merely advert to *religious feasts*: hence the precept belongs to Christians of every age; though it must be understood with due limitations, arising out of the peculiar turn of the Hellenistic idiom, and is to be *applied*, with due reference, to the peculiar circumstances of different ages and countries. Ἀνταπόδομα is an Hellenistic word.

14. ἀναστήσει τῶν δικαίων. So ἀναστασις τῆς ζωῆς, in Joh. 5, 29. to which is opposed ἀνάστασις κρίσεως. The Jews ascribed a resuscitation of the dead to the Messiah. Hence the Pharisee, on hearing from Jesus the words τῇ ἀνάστασει τῶν δικαίων, exclaims, Μακάριος, &c.

15. βασιλεία τ. Θ. Dr. Campbell contends that βασιλεία must be rendered *reign*, and refers it solely to the reign of the Messiah on earth. "For (says he,) the following parable evidently refers only to the Christian Dispensation. The obvious intention of that parable is, to suggest the prejudices which, from notions of secular felicity and grandeur, the nation in general, entertained on that subject; in consequence of which prejudices, what in prospect they fancied so blessed a period, would, when present, be exceedingly neglected and despised; and in this view, nothing could be more apposite."

16. On the following parable, I must refer the reader to an excellent Sermon of Dr. Maltby, vol. 2. p. 21. (and the notes).

17. τῇ ὥρᾳ τοῦ δείπνου. For the guests, who had been previously invited, were then summoned to the feast, sometimes while the dishes were on the point of being brought in. See Athen. 244. See also Adami. Obs. 152. and Arndii Miscell. Sacra, p. 80. (Wolf.) On this subject I have before treated.

18. ἀπὸ μιᾶς. There is here manifestly an ellipsis, in filling up which, Philologists differ. Some understand ὥρας, others γνώμης, others again φωνῆς, which is supplied in Jos. 2, 509. and Diod. Sic. 515. D. They might have proposed ὁρμῆς, as in Thucyd. 7, 71. but I prefer γνώμης. The phrase implies, that though the excuses were various, yet in one thing these persons all agreed, namely to allege excuses. Παραιτεῖσθαι signifies to excuse oneself, to offer excuses. So Jos. Ant. 8, 8, 2. παρακάλει τὸν πατέρα σὺν καὶ τοῖς ἀδελφοῖς ἐλθεῖν πρὸς αὐτὸν ἐφ' ἐστίασιν· παραιτησαμένου δ' ὡς ἂν μὴ βαρὺς αὐτῷ γένοιτο. Some however explain *recusare, refuse*, examples of which sense are numerous. (See Wets. and Schl.) But this seems less apposite, on account of the following ἔχε με παρητημένον, which is plainly a Latinism, to be thus expressed, *excusatum me habeas rogo*. See Martial 2, 79. Vide Loesner. The sense is, "procure my excuse, get me excused." So Tacit. Agr. 42. operam suam in approbandā excusatione offerre. So also Philostr. V. A. 6, 2. ἀλλ' ὁ μὲν θυγατέρα σκηπτόμενος ἐν ὥρᾳ γάμων ὅδε υἱὸν ἤδη τελοῦντα ἐς ἄνδρας, ὅδε ἐράνου πλήρωσιν, ὅδε ὡς οἰκοδομεῖτο οἰκίαν, ὅδε ὡς αἰσχυνοῖτο χρηματιστῆς ἦτταν τοῦ πατρὸς δόξαι.

18. ἄγρὸν ἠγόρασα. It is a beautiful circumstance (says Doddridge,) that our Lord here represents both these bargains as already made; so that going to see the farm, and to prove the oxen that evening, rather than the next morning, was merely the effect of rudeness on the one hand, and of a foolish impatient humour on the other: and could never have been urged, had they esteemed the inviter, or his entertainment. Accordingly it is commonly found in fact, that men neglect the blessings and demands of the

gospel, not for the most important affairs of life, with which they seldom interfere, but to indulge the caprice and folly of their own tempers, and to gratify the impulse of present passions, sometimes excited on very low occasions.*

* This may perhaps be a just view of the subject, but recent commentators are inclined to consider the purchases *not as already made*. Thus Glass, Rosenm. and Kuinoel, render *emere volo*, *I mean to buy*. But however this principle may be admitted on other occasions, it would here seem harsh. I should prefer (with Wetstein,) to suppose that the purchase was *conditional*, formed on the representation of the seller, and accepted on his warranty; therefore subject to examination on the part of the buyer. Indeed, Columella (cited by Rosenm.) says, on the authority of Cato, that ground before it be bought should be frequently viewed. "Nam primâ inspectione neque vitia neque virtutes abditas ostendit: quæ mox retractantibus facilius apparent." In this mode of buying land, there seems something harsh: though we know not enough of ancient manners to be able to pronounce with confidence on the point; I would venture to suggest, that possibly, *ἡγόρασα* may be taken for a present tense (on which, see Matth. Gr. Gr. 506.) and thus we may translate, "*I am buying, I am in treaty for*." If this interpretation be admitted, we may easily account for the circumstances of going, and seeing, i. e. *trying and proving*. That such was sometimes done, in treating for cattle, is plain, from a passage of Avoda Sara, 15, 1. (cited by Schoettgen.) Accidere nonnunquam potest, ut Judæus vendat ethinico pecudem paullo ante occasum solis, sub ingressum Sabbathi, dicatque ad eum: בִּטְחוּךָ אָרִי, age tenta illum. Thus Wetstein paraphrases. "Emi agrum, sed sub conditione, si talem reperero, qualis esse dicitur." So Alfén (cited by Wetstein,) "Quidam boves vendidit eâ lege, uti daret experiendos. I add Theogn. Sentent. 126. οὐ γὰρ ἂν εἰδείης ἀνδρὸς νόον, οὔτε γυναῖκος, πρὶν πειραθείης ὥσπερ ὑποζυγοῦ. Other passages may hereafter be discovered, illustrative of this custom of *proving articles during a treaty for their purchase*. It seems, that at the time of being summoned, these persons previously formed an engagement to examine the lands and prove the oxen: and, as some period often intervened, between accepting the invitation, and being *summoned*, the last excuser might have, in the meantime, married a wife. Now by the laws and customs of most nations, any omission in the duties of life, was thought venial in newly married persons; hence military men were usually gratified with a furlough for a year. See Arrian Exp. Alex. and Q. Curt. In this view, the two following passages, cited by Wetstein, will be found apposite. Herodot. 1, 26. παῖδες μὲν περὶ τοῦ ἐμοῦ μὴ μνήσθητε ἔτι, οὐ γὰρ ἂν ὑμῖν συνπέμψαμι νεόγαμος γὰρ ἔστι, καὶ ταῦτα οἱ νῦν μέλει. Heliod. 7, 11. κνήμονος

23. ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς. Of this word φραγμοὺς, I have never yet seen any satisfactory account. The best commentators interpret it *places fenced*, as vineyards, orchards, &c. But this seems little satisfactory. I venture to suggest, that being joined with ὁδοὺς, it may denote another kind of road: and as φραγμὸς signifies a hedge, or hedge-row, so it may have been used for a *hedge-row path*, such paths being usually carried by hedge-sides. This interpretation is confirmed by the *parallelism*: for, as in the former part of the story the servant is sent out into the *streets and lanes* of the city, so in the latter, he is sent into the *high-roads and bye-paths* of the surrounding country.

23. ἀνάγκασον εἰσελθεῖν, "compel them to come in." The word must here (as very often) be understood of *moral compulsion*, i. e. strong and urgent *persuasion*. This idiom has been illustrated by many philologists, and recently by Mr. Bulkley, who has some original matter. It is, too, of no unfrequent occurrence in the *Rabbinical* writers; for, by some passages cited by Schoettgen, we learn that it was considered the duty of every good Jew, דַּרְיוֹן, ἀναγκάζειν, by urgent invitation to press others to take refuge under the wings of the Law. See Doddr. Grot. and Le Clerc, ap. Elsley.

26. μισεῖ τὸν πατέρα, hateth his father, &c. Since (as Rosenm. observes,) it would be impious to hate one's parents, and impossible to hate oneself, it is obvious that we must recur to that interpretation which critics have laid down, and which is founded on the genius of the Hebrew language; μισεῖν often signifies

συγγνώμην αἰτοῦντος, εἰ μὴ συμπορεύοιτο, νεοπήκτους ἔτι τοὺς θαλαμῶνς ἔχων. Wetstein thus paraphrases: "Non possum venire. Nam nisi officio meo deesse velim, omnibus relictis uxori adhærere debeo." Specious however as all these excuses may seem, none of them availed: which may serve to teach an important, but obvious truth. I will only add, that a very similar passage to the one now under our consideration, occurs in Philostr. Vit. Ap. C. 6, 2. ἀλλ' ὁ μὲν θυγατέρα σκηπτόμενος ἐν ὧρα γάμων ὅδε υἱὸν ἤδη τελούντα ἐς ἀνδράς, ὅδε ἐράνου πληρωσιν ὅδε ὡς οἰκοδομεῖτο οἰκίαν, ὅδε ὡς αἰσχνοῖτο χρηματιστῆς ἦντων τοῦ πατρὸς δόξαι.

minus amare, postponere; and so the Heb. נָשָׂא. Kuinoel refers to Noesselt, Op. T. 1, 182. On this sense see the citations in Bulkley, to which I add Eurip. Alcest. 339. where Admetus declaring the love which he bore to Alcestes, says: Στυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν Πάτερα, λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ, φίλοι, Σὺ δὲ κ. τ. λ. where Heinsius rightly renders *minus amare*. Æschyl. Choeph. 899. Ἀπάντας ἔχθρους τῶν Θεῶν ἡγοῦ πλέον. Hence may be defended the common reading in Eurip. Erech. Frag. 2, 10. δυοῖν παρόντων πραγμάτων, πρὸς θάτερον Γνώμην προσάπτων, τὴν ἐναντίαν μισεῖν where many learned critics take unreasonable offence at the word μισεῖν, for which Salmasius would read μέβες, and Musgrave proposes to read μέβεις. But the μισεῖν may well be defended on the above-mentioned principle, and if any change were necessary, I would conjecture μίσει, though indeed the Infinitive may be taken for the Imperative.

26, 27. Τὴν ψυχὴν is explained by Campbell, Schwartz, Casaubon, and Diodati, *himself*. But the common interpretation is confirmed by the parallel passage of Matth. 10, 37.

28. θέλων πύργον οἰκοδομῆσαι. The best Philologists agree that πύργος here signifies a *large and splendid mansion*, as in the preceding chapter. See Schl. Lex. Therefore, Doddridge (as cited by Mr. Elsley,) seems mistaken in supposing it a lofty building, though of *slight materials*, merely to lodge those who had the care of vineyards or flocks, built high, in order to command a more extensive prospect. Such indeed, there were, but here the context requires some building of far more consequence.

28. καθίσας ψηφίζει τὴν δαπάνην. The word ψηφίζειν, from ψῆφος, a *pebble*, signifies properly, to count, or number by pebbles: Secondly, as in the primitive ages, reckoning was carried on by dropping stones or pebbles.* Thus, ψηφίζειν came to signify *calcu-*

* Of this, our Travellers amongst the American Indians made frequent mention.

late, reckon up, and then compute the cost. So Apoc. 18, 18. ψηφισάτω τὸν ἀριθμὸν. In the same manner, the Latin has *subducere rationes*, Wetstein compares Demosth. λογίζεσθαι δαπάνας. Anthol. 2, 50, 7. ψηφίζων δ' ἀνέκειτο, πόσον δώσει διεγερθεὶς Ἰητροῖς μισθοῦ, καὶ τί νοσῶν δαπανᾷ. The *subject* is thus illustrated in Vitruv. 10. præf. ipsique architecti poenæ timore coacti diligentius modum impensarum ratiocinantes explicarent, uti patres familiarum ad id, quod comparavissent, sed paulo amplius adjicientes, ædificia expedirent — nam qui adjectione dimidiâ aut ampliore sumptu moderantur, amissâ spe et impensâ abjectâ fractis rebus animis absistere coguntur. The word καθίσας, is used *graphicè*, descriptively, i. e. *sits down to a table, or desk.* The application is obvious. So Plato Repub. 10. (cited by Bulkley,) δρῶσιν ὅπερ οἱ δρῶμεῖς· πρῶτον ὁξέως ἀποπήδῃσι, τελευτῶντες δὲ καταγελάστοι γίνονται — Ἐὰν νεοὶ ὄντες λάθωσιν, ἐπὶ τέλους τοῦ δρόμου αἰρεθέντες καταγελάστοι εἰσι — Διὰ ταῦτα μάλιστα ἐπιμελητέον, &c.

31. συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον. The construction συμβαλεῖν εἰς πόλεμον ἐτέρῳ βασιλεῖ, frequently occurs in the best Classical writers. So Polyb. 3, 56. (cited by Wets.) τοῖς πολεμίοις συμβαλεῖν εἰς μάχην. Strabo 8. p. 540. c. συμβάλλουσιν εἰς μάχην. Jos. B. 1, 7. συνέβαλλε τοῖς λοιποῖς Αἰγυπτίοις εἰς μάχην. It is more frequently however, found without the addition of εἰς μάχην, or πόλεμον.

31. καθίσας, sitting down, i. e. to the council table. This also, is said *graphicè*, or descriptively. The word καθίζειν, and *sedere*, are often joined with expressions denoting to *take council*. Thus Wetstein cites 2 Sam. 9, 5. Virg. Æn. 10, 159. Magnussedet Æneas, secumque volutat eventus belli. On this subject, namely of taking counsel previous to engaging in war, Wetstein appositely cites Philo 2, 16, 40. τῆς ἀρετῆς — ἥ ἐπιμελὲς φασὶν εἶναι· ἐπὰν εἰς χειρῶν ἀμιλλαν ἵεναι μέλλῃ, τῆς ἰδίας δυνάμεως ἀποπειραῖσθαι πρότερον, ἢ, εἰ μὲν ἰσχύοι καταγωνίζεσθαι, συνιστῆται· εἰ δ' ἀσθενεστέρα χρώτο, τῇ δυνάμει, μηδ'

συγκαταβῆναι τὴν ἀρχὴν εἰς τὸν ἀγῶνα θαρρήσει. Am-
mian. Marcell. 25, 3. Xen. Pæd. 2. Veget. 3, 26.
Jos. Bell. 2, 16, 4. Xen. Mem. 4. See also Thucyd.
and other authors, cited by Grotius.

32. ἐρωτᾷ τὰ πρὸς εἰρήνην, he beggeth peace,
(Doddr.) Ἐρωτάω, though it primarily denotes to *ask*
a question; yet in the Sept. and N. T. (after the
example of the Heb. שָׁאַל) signifies *rogo*, to ask for,
to supplicate, entreat, and is used of *begging alms*, or
entreating a cure, &c. See Schl.

32. τὰ πρὸς εἰρήνην, for εἰρήνην. An elegant pleo-
nasm, common to the best authors. Thus Wetstein
cites Polyb. p. 524. παρακαλέσας τοὺς ἀπήνηκότες
τῶν συμμάχων οὐ τὰ πρὸς τὰς διαλύσεις εἰς πρᾶσσειν,
ἀλλὰ τὰ πρὸς τὸν πόλεμον.

33. ἀποτάσσεται πᾶσι — ὑπάρχουσιν. The word sig-
nifies, 1st, to range into parts; 2dly, to take part; 3dly,
to bid farewell; 4thly, to renounce (like ἀπαρνεῖσθαι,
in Matth. 16, 24.) abstain from the enjoyment of their
society. Thus Kuinoel cites Jos. Ant. 11, 6, 8.
Εσθῆρ δὲ ἰκέτευε τὸν Θεὸν — τροφῇ καὶ ποτῶ καὶ
τοῖς ἡδέσιν ἀποταξαμένη τρισὶν ἡμέραις. Philo, 105. λ.
ὅταν — ἡ ψυχὴ — ἀποτάσσεται τοῖς κατὰ τὸ σῶμα.
Wetstein cites Plin. Ep. 10, 20. omnibus advoca-
tionibus — renuntiavi, ut toto animo delegato mihi
officio vacarem. By the τὰ ὑπάρχοντα, whatever is
in one's possession, not only *things* (as life, wealth,
&c.) but *persons*, including parents and relations.
So Epict. L. 4, 4. p. 386. (cited by Bulkley,) ἀφεῖναι
σε δεῖ πάντα, τὸ σῶμα, τὴν κτήσιν, &c. "would you
be free, you must withdraw your inclination from
outward things; you must give up every thing, body,
wealth, fame, books: popularity and command on
the one hand, the sweets of privacy and retirement
on the other."

34. εἰς δὲ τὸ ἄλας μωρανθῇ, if the salt hath lost its
savour. It is thought by some that this parable is
unphilosophical, and contrary to the nature of things,
because, say they, salt cannot lose its savour, or be-
come *insatuated*. But our Saviour seems to speak

only upon supposition, *if* the salt hath lost its savour, not affirming or implying either that it *can* or *cannot*. (Markland.) There was no need for Mr. M. to resort to this mode (which had been before devised) of removing the difficulty. For it is now well known to the naturalists that not only the bituminous, but the sea-salt, sometimes loses its savour. There is therefore no occasion to suppose (with Le Clerc) that the word here means a *lixivium* of wood-ashes; nor (with Hammond) that this second ἄλας denotes any mixed body wherein salt abounds. See the note on the parallel passage of St. Matthew.

35. οὔτε εἰς γῆν, οὔτε, &c. This seems to be a kind of rustic proverb, signifying the same as *good for nothing*: and that it signifies no *more*, seems evident from the parallel place of Matth. 5, 13. (Markland.) The sense may be thus expressed: "it is neither fit for domestic nor agricultural purposes." So Menander ap. Athen. 6. p. 248. B. (cited by Wetstein.) Μένανδρος δὲ τὸν ἄχρηστον, καὶ μάτην τρεφόμενον σιτόκουρον εἴρηκεν ἐν θρασυλέοντι οὕτως· ὀκνηρὸς πάντα μέλλων, σιτόκουρος, ἄθλιος, ἄχρηστος εἰς γῆν. But *there* the phrase is metaphorical, like the Horatian "*fruges consumere nati.*"

CHAP. XV.

VERSE 2. διεγόγγυζον. The διὰ is here intensive, or may signify "*among themselves.*" This was quite contrary to the custom of the Pharisees, who held no commerce or communication with tax-gatherers, or sinful persons. See Buxtorf's Lex. T. p. 1146. and Synag. Jud. 251. and Schoetg. Hor. Heb. p. 93 and 292.

2. ἁμαρτωλοὺς προσδέχεται, "admits them to his society." Wetstein compares Aristoph. Equit. 735. τοὺς μὲν καλοὺς τε καὶ καλοὺς οὐ προσδέχει: and observes that the word is used of those who are *received as friends*. Some render *amat, probat*. The ἁμαρτωλοὶ are here not *Gentiles*, but Jews of the order of tax-

gatherers, and other persons of bad reputation. Now although Jesus said on a similar occasion, "the whole need not a physician, but those that are sick;" yet, even supposing that any such were converted, to *associate* with them was directly contrary to the custom of the Pharisees; which is excellently illustrated by the words of Tanchuma, fol. 3, 2. (cited by Schoettgen.) "There is a story of a certain thief who wished to repent: but his wife said unto him, Thou fool, if thou repent, the very belt with which thou art girded will not be thine. By this the man was dissuaded from his purpose; and our Doctors promulgated this law: "Thieves and usurers, even though they repent, are not to be *received*; whoever receiveth them, in him the spirit of wisdom dwelleth not."

4. See Matth. 18, 12 & 13. and the notes.

4. καταλείπει τὰ εννενηκονταεννέα. A similar story occurs in Bereschith, sect. 86. fol. 84, 3. though with a different application.

4. πορεύεται ἐπὶ τὸ ἀπολωλὸς, goeth in quest of it. For ἐπὶ, joined with verbs of going, sending, &c. indicates what Dialecticians term *the final cause* for which any one goes or is sent. (Kypke;) who gives several examples, and amongst the rest Diog. Laert. 1, 10, 2. πεμφθεις παρὰ τοῦ πατρὸς εἰς ἀγρὸν ἐπὶ πρόβατον. I add Thucyd. 4, 13. ἐπὶ ξύλα εἰς μηχανὰς παρέπεμψαν τῶν νεῶν τίνας εἰς Ἀσίην. This idiom occurs frequently in Xenophon, and numerous examples are produced by Sturz, in his Lex. Xen. on ἐπὶ, vol. 1, 267. See also Matth. Gr. Gr. p. 903.

5. ἐπιτίθουσιν ἐ. τ. ᾧ. ἐ. χ. See Is. 40, 11. Wetstein compares Calpurn. Ecl. 5. "Te quoque non pudeat, cum serus ovilia vises, si qua jacebit ovis partu resoluta recenti, Hanc humeris portare tuis, natosque parenti Ferre sinu tremulos, et nondum stare paratos." Kuinoel also quotes a similar passage of Tibull. 1, 1, 31. seqq. "Non agnamve sine pigeat fœtumve capellæ Desertum, oblita matre, referre Domum." From Tanchuma (quoted by Wetstein) it appears to

have been usual to the Jewish shepherds to carry their sheep on their shoulders.

7. *χαρὰ ἔσται ἐν τ. ο.* Wetstein cites Mechilta on Ex. 15, 1. "Non erat lætitia coram eo רַחֵם וְדִיתָהּ רַחֵם super interitu impiorum: si super morte impiorum non est gaudium in excelsis, quanto minus super justis, quorum unus universo mundo æquiparatur S. D. justis fundabit mundum." By *μετανοία* must be understood reformation, or a literal change. See Dr. Hammond's excellent note. Rosenm. here remarks: "Hoc igitur dicitur: gaudium existere in cœlo ob unius Peccatoris conversionem, magis quàm ob 99 illos justos, quibus scilicet non est opus de toto vitæ genere migrare. Dicitur autem majus gaudium fore, *ἀνθρωποπαθῶς*, quia insperata, ut prope desperata magis non afficiunt. Est in his implicata argumentatiuncula a majore: Si in cœlis datur occasio gaudii; convertente se peccatore, quo magis in terris id fieri par est, atque decet?"

7. There is here an ellipsis of *μᾶλλον*, on which the student may consult Bos. Ellipsis. and Matth. Gr. Gr.

7. *οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.* Apud Judæos distinctio erat inter *בעלי תשובה*, *illos, qui pœnitentia opus habebant*, et *ערוקים נכורים*, justos perfectos. Priores sunt, qui nonnunquam in peccata graviora relabuntur, e. g. David: posteriores, qui auxilio Spiritus S. in bono ita quotidie confirmantur, ut ejusmodi pœnitentiam primam agere non debeant, sed tantum continuatam et quotidianam. (Schoettg.)

8. The next story has the very same scope as the preceding, on which Wetstein compares Theophrast. Char. 10. *τῆς γυναίκος ἀποβαλούσης τρίχαλκον, οἷος μεταφέρειν τὰ σκεύη, καὶ τὰς κλῖνας, καὶ τὰς κιβωτοὺς, καὶ διφᾶν τὰ καλύμματα.* As also the following story, which occurs in a Rabbinical writer, where, speaking of wisdom, (see Prov. 2, 4.) it is said: "So it is with a man who, if he lose any thing in his house, lights some torches till he finds it. If then we are

so anxious about the things of this world, how much more ought we to be about those of a future state." *

12. By another example derived from common life, Jesus shows that the Pharisees, who prided themselves on their sanctity, had no just cause for reprehending him, because he admitted to his society penitent sinners. For that God would have *no one* perish, but most readily and willingly receives *all* repentant and reformed offenders, and grants them pardon of their sins. By the elder son the Pharisees are designated, by the younger the publicans and sinners. The parable is among the most beautiful, but particular expressions are not to be dwelt upon, especially such as serve only for ornament; the scope and intent of the parable ought solely to be kept in view. (Kuin.)

12. τὸ ἐπιβάλλον μέρος τῆς οὐσίας, pars facultatum quæ mihi competit. Ἐπιβάλλειν signifies *competere, deberi, to fall to*. So Diod. Sic. p. 169, B. Ἀγριμαίω μὲν τὸ ἐπιβάλλον τῆς χώρας τρίτον μέρος παρέθετο. Job 6, 11. ὅτι σὺ ἐπιβάλλεις ἡ κληρονομία αὐτῆς. 1 Macc, 10, 30. 2 Macc. 3, 3, 9, 16. See more examples in Wetstein, Raphel, Kypke, Munthe, and Loesner. (Kuin.) I add Liban. 366. D. τὸ ἐπιβάλλον εἰσφέρειν. Dionys. Hal. 542, 27. τούτων ὑπάρξει τὸ ἐπιβάλλον ἐκάστοις λάχος. and 544, 8. Herodot. 1, 106. 3. ἔπρησσον παρ' ἐκάστων τὸ ἐκάστοισι ἐπιβάλλον. Herodot. 4, 115, 2. ἔπειτεν δὲ ἀπολόχοντες τῶν κτημάτων τὸ ἐπιβάλλον.

12. διέδλεν. The father divided the patrimony between his sons; with this proviso, however, that he should reserve for himself the landed property, family, servants, &c. (compare ver. 22, 29, 31.) and

* It will not seem strange that the woman should have needed to light a *candle*, in order to search for the coin, when we consider how exceedingly ill-lighted were the houses of the lower ranks in ancient times. This is manifest from the relics of Herculaneum and Pompeii, where many of the smaller houses have no windows at all, and in such as have them they are rather loop-holes (like those found in our *barns*) than windows.

that the eldest son should remain in his father's family, and live on his father's property. (Compare ver. 29, 21.) Therefore there is no occasion (with some) to raise a question about the property of the deceased mother, which the eldest son might claim. See the note on ver. 30, seqq. Among the Hebrews, the eldest received a double portion of all the property, the younger only a single one. Compare Deut. 21, 17. See Michaelis Mosaich Recht, § 79. Οὐσία and βίος both signify the same thing, i. e. *property, possessions*, such as corn, flocks and herds, &c. (Kuinoel.) It was not unusual for fathers to divide all their substance even in their life-time. This custom is alluded to by Theophr. Char. Eth. 2. §. περὶ μεμψιμοιρίας — καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι υἱὸς σοι γέγονεν, εἰπεῖν ὅτι ἂν προσθῇς, καὶ τῆς οὐσίας τὸ ἥμισυ ἄπεστιν, ἀληθῆ ἔρεῖς. So D. Hal. T. 1, 9, 32. οὐκ ἀρκούμενος τῇ μοίρᾳ — δύο γὰρ καὶ εἴκοσι παῖδων Λυκάωνι γενομένων εἰς τοσούτους ἔδει κλήρους νεμηθῆναι κ. τ. λ.

13. συναγαγὼν ἅπαντα, "collecting together the property, and converting it into cash." Wetstein appositely cites Plut. 772. c. κληρονομίαν δὲ αὐτῷ προσγενομένην ἀνεψὶς Κάτωνος ρ. ταλάντων, εἰς ἀργύριον συναγαγὼν. And Quintil. D. V. "Cunctas facultates in pretia collegi.

13. διεσκόπισι τὴν οὐσίαν αὐτοῦ, *dissipated* his property. So the Latin *dilapidare*. The force of this very strong expression is copiously illustrated by Crauser, Phosph. p. 821. Wolf observes, that a man ὁ τὸ πατρῶα κατεδῆδοκῶς was among the Athenians accounted ἄτιμος, infamous, and he refers to Meursii. Them. Alt. 2, 10. ἄσωτος properly signifies ἄσωστος, i. e. *what cannot be preserved*. So Soph. Aj. 190. where the Scholiast explains, ἄσωτου γενεᾶς: τῆς ἐξώλους καὶ σώζεσθαι μὴ δυναμένης. I add an elegant passage of Jos. 1177, 46. τὰ καθάρματα τῆς χαίρας, καὶ κατασπαστάμενα τὰς ἰδίας οὐσίας. Hence our words *sot, sottish*, &c. The word is copiously illustrated by Wetstein. Thus Alexis ap. Athen. 4. p. 165. D. speaks of one who ἐν ἔτεσι δύο σφαῖραν

ἀπέδειξε τὴν πατρῶαν οὐσίαν, οὕτως ἰταμῶς ἅπαντα κατερασθήσατο. So we should say *made ducks and drakes of his money*. Aristot. Nic. 4, 1, 2, 3. τὴν δ' ἄσωτίαν ἐπιφέρομεν ἐνίστε συμπλέκοντες τοῖς ἀκολάστοις. Τοὺς γὰρ ἀκράτους καὶ εἰς ἀκολασίαν δαπανηροὺς ἄσώτους καλοῦμεν διό καὶ φαυλότατοι δοκοῦσιν εἶναι, πολλὰς γὰρ ἄρα κακίας ἔχουσιν. Aul. Gell. 7, 11. "Et nequam hominem nihili neque rei, neque frugis bonæ, quod genus Græci fere ἄσωτον ἢ ἀκόλαστον ἢ ἀχρεῖον ἢ κακότροπον, ἢ μιάρων. Simplic. in Epict. 39. οἱ ἄσωτοι ἐνδεεῖς ὄντες πενεστέροι τῶν προσαιτούντων εἰσιν. Cic. de fin. B. & M. 2, 8. "Nolim enim mihi fingere asotos, ut soletis, qui in mensam vomant, et qui de conviviiis auferantur, crudique postridie se rursus ingurgitent, qui solem, ut ajunt, nec occidentem unquam viderint nec orientem; qui consumptis patrimoniis egeant, nemo nostrum istius generis asotos jucunde putat vivere: mundos, elegantes, optimis cocis, pistoribus, piscatoribus, aucupio, venatione, his omnibus exquisitis, vitantes cruditatem, quibus Vinum Defusum e pleno sid hir siphon ut ait Lucilius, cui nihil demsit Jus et sacculus abstulerit, adhibentes ludos et quæ sequuntur illa, quibus deductis Epicurus clamet se nescire, quid sit bonum: adsint etiam formosi pueri, qui ministrent: respondeat his vestis, argentum, Corinthium, locus ipse, ædificium. Hos ego asotos bene vivere ac beatè nunquam dixerim."

14. δαπανήσαντος αὐτοῦ πάντα, when he had consumed. The word δαπανάω (which comes from δάπω, δάπτω) signifies simply *to expend*, but is capable (like many other words of *middle* signification) both of a *good* sense, (as in Acts 21, 24. 2 Cor. 12, 15. and also in the Sept. and Classical writers,) and of a *bad* sense, when it denotes to *consume, waste*, in luxury and extravagance, as here, and in James 14, 8. So διασκορπίζω, which occurs just before. Schleusner, in his Lex. cites Ælian, V. H. 9, 9: This very signification Suidas seems to have had in view, when he explains it σπαθᾶν. I add Thucyd. 4, 3. δαπανᾶν.

τὴν πόλιν, *to throw the state into heavy expenses.* There is a similar passage in Eurip. *Troad.* 990. τὴν φρυγῶν πόλιν — ἡλπίσας κατακλύσειν δαπάναισι, *overwhelm.* Thus Thucyd. 6, 47, 8. τῇ πόλει δαπανῶντας. And 8, 45. δαπανῶντες ἐς τοιαῦτα.

14. λιμὸς ἰσχυρὸς, *vehement, extreme.* An expression not unfrequent in the Classical writers, of which Wetstein produces examples.

14. κατὰ τὴν χώραν ἐκείνην, *at, in that country.* A signification found chiefly in the later Greek writers. See Munthe.

15. ἐκολλήθη ἐν τ. π. *attached, engaged, hired himself to.* See the note on Matth. 19, 5. Some Commentators have run into error by dwelling too much on the etymological sense of the word.

15. βόσκειν χοίρους. An employment contemptible among the Jews, as it had been with the Egyptians. Thus Herodot. 2, 47. So Sota, f. 49, 2. "Malidictus sit homo qui alit porcos." Equally contemptible was it among the Greeks. So Martial 10, 11. (cited by Wets.) "Dispeream, si tu Pyladi præbere matellam Dignus es aut porcos pascere."

16. ἀπὸ τῶν κερατίων. It now seems admitted, on the authority of the Syriac version, Grotius*, Brown,

* Our learned countryman, Sir Thomas Brown, was perhaps the first who discovered what sort of vegetable is here meant. As his details are, upon the whole, the most complete and interesting, and the work itself is not of frequent occurrence, I shall subjoin the following extract: "That the prodigal son desired to eat of husks given unto swine, will hardly pass in your apprehension for the husks of pease, beans, or such edulious pulses; as well understanding that the textual word κεράτιον, or ceration, properly intendeth the fruit of the siligna tree, so common in Syria, and fed upon by men and beasts; also, by some, the fruit of the locust-tree, and Panis Sancti Johannis, as conceiving it to have been part of the diet of the Baptist in the Desert. The tree and fruit is not only common in Syria, and the Eastern parts, but also well known in Apuglia and the Kingdom of Naples, growing along the Via Appia, from Fundi unto Mola: the hard coda, or husks, make a rattling noise in windy weather, by beating against one another; called by the Italians carobbe, or carrobole, and by the French carouges. With the sweet pulp hereof, some conceive that the Indians preserve ginger, mirabolans, and nutmegs. Of

Saubert, and Bochart, that the word denotes not peas and beans, but the fruit of the *ceratonia*, or carob-tree, common in Spain, Italy, Turkey, and the East, where the fruit still continues to be used for the same purpose. Campbell tells us (from Miller) that it is mealy, and has a sweetish taste, and is eaten by the poorer sort. So Vajikra Rabbi, cited by Schoettgen. R. Acha, said a Jew must eat husks, for thus he will be brought to repentance. Galen (as cited by Wetstein) speaks of it as a woody kind of food, creating bile, and necessarily hard of digestion. So Theophr. H. P. 1, 18. & 23, 4, 1. Tanchuma, p. 258, 1. says, "Even if I had nothing else to eat in the land of Israel but the meanest husks, I should prefer it." Hor. 2 Ep. 1, 123. "Vivit *siliquis* et pane secundo." Pers. 3, 55. "*Siliquis* et grandi pasta polenta." See Reland, Palæst. p. 879. and Salmasii. Exerc. Plin. p. 459.

16. καὶ ἐρεθόμεν γ. τ. κ. α. ἄ. τ. κ. — ἐδίδου αὐτῶ. The sense here offered by almost all versions is very unsatisfactory. There is an *ellipsis*, which many supply from *κεφαρίων* preceding. But the answer is obvious: *why then did he not fill his belly with them?* which, as being the swineherd, he had an opportunity of doing. Kuinoel, indeed, maintains that the herdsman drove the swine, not into a wood, but into fields, and that he might there have satisfied his hunger as he could with herbs; that when in the evening the swine returned home, the pinching farmer distributed the *carobs* among the *swine* liberally enough, so that *they* might fill their belly, but gave none of them to the *herdsman*. L. Brug. thinks that the carrobes were served out in a certain measure, both to the swine and to himself, but so sparingly to *him* that he could not fill his belly. These

the same (as Pliny delivers) the ancients made one kind of wine, strongly expressing the juice thereof; and so they might after give the expressed and less useful part of the cods, and remaining pulp, unto their swine; which, being no gustless or unsatisfying offal, might be well desired by the prodigal in his hunger."

interpretations, however, offer so far-fetched and frigid a sense, that not even the plainest *laws of construction* would induce me to admit them. I see no reason why the ellipsis may not be filled up as well with *τι* scil. *φάγειν*, (and so the ancient Commentators,) meaning the usual food of *men*, not (as the Anthol. 2, 17, 1.) *βρώματα χοίρων*. Kuinoel, indeed remarks, that his master was bound to furnish him with food. But this circumstance is extremely uncertain. It should seem rather that he was paid in *money*: but that so scanty were his wages that they could not, in a season of such extreme scarcity, and consequent dearth, provide him with sustenance; so that he was fain to eat the swine's food. For to me it seems certain that *ἐπιθυμῆν* must here denote, as *ἀγαπᾶν* frequently does, *to be fain, to be glad*: and the aorist *γεμίσαι* has (as Vechner observes in his *Hellenolexia*, p. 244) the sense of the present tense. By *οὐδεὶς* is meant *no one*, neither his master nor any one else. The *καὶ οὐδεὶς* may thus be paraphrased: "And this pinching misery was not alleviated by any charitable assistance," &c.

17. *εἰς ἑαυτὸν ἐλθὼν*. The formula is properly used of those who, after fainting away, revive again, (thus Hippocrates ap. Kypke) or to those who, after a fit of insanity, return to their right mind. So Hor. Ep. 2, 2, 136. "Expulit ellaboro morbum bilemque meraco, et redit ad sese." Or again to those who, after a deep sleep*, are roused from torpor. So Lucret. 4, 1016. "Exterrentur, et ex somno quasi mentibus capti, Vix ad se redeunt." It is also used in a metaphorical sense, as in the present passage of Luke: and so Diod. Sic. 13, 95. *τοῖς γὰρ λογισμοῖς εἰς ἑαυτοὺς ἐρχόμενοι*. Arrian, Epict. 3, 1. *ὅταν εἰς σεαυτὸν ἔλθῃς*. Lucret. 4, 994. "Donec discussis redeant erroribus ad se." To the above examples, (which are derived from Wets. and Kypke,) I add Liban. Or. 743. *Εἰ*

* So Euthymius; *Ἐαυτοῦ γεγόμενος, ὃ ἐστὶν, ἀνανήψας, ὡς ἐκ μέθης καὶ κάρον ἀφύπνισε γὰρ αὐτὸν ἡ κακοπάθεια*.

μικρὸν ἀπέχων μανιῶν (I conjecture *μανίαν*) μόλις δ' οὖν ἐπ' ἑμαυτοῦ γενόμενος: and so often in other passages of this author. Tzetzes on Lycoph. v. 818. (p. 229.) εἰς ἑαυτὸν γεγωνῶς, τὸ πᾶν ἀφηγεῖται. Soph. Phil. 950. ἀλλὰ νῦν ἐτ' ἐν σαυτοῦ γενοῦ. Cognate with this are the phrases *ἐνδον γένεσθαι*, *ἐντος γένεσθαι*, scil. φρενῶν or ἑμαυτοῦ, ἐν ἑαυτῷ γένεσθαι, and ἐξὰ ἑαυτοῦ γεγονέναι. See the examples and illustrations of Bp. Blomfield on Æschyl. Choeph. 227. and the Critics there cited by the learned editor.

17. *μίσθιοι*. This is an adjective, as appears from Jos. 1127, 24. ὁ μίσθιος ὄχλος. And 1215. οἱ μίσθιοι.

17. *λιμῷ ἀπόλλυμαι*, and I perish with hunger. This was considered by the ancients as the most miserable of all deaths. This Wetstein illustrates by many Classical citations. Hom. Od. μ. 342. *λιμῷ δ' οἴκτιστον θανέειν*. Lysias c. Andocid. οὗτος οὖν ὁ ταῦτα ποιήσας θανάτῳ τῷ ἀλγίστῳ διαφθαρήσεσθαι τῶν μορῶν. I add, D. Hal. T. 1, 407, 46. τῷ κακίστῳ τῶν μόρων ἀναλωθείη λίμῳ. Hence is illustrated Soph. Antiq. 885. *ὦν λοίσθια καὶ κάκιστα δὴ μακρῷ κάτειμι*.

18. *ἡμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιον σου*. Οὐρανὸς is here put for Θεός, *God*, as often both in the O. T. and the Rabbinical writers. Rosenm. thinks that the phrase owes its origin to the Chaldee idiom, as appears from Dan. 4, 23. See also Hackspan, p. 333. Gataker, Adv. 185. and others, cited by Wolf in loc. *Ἐν σοῦ, in thy sight, towards thee*. In *εἰς τὸν οὐρανὸν* the *εἰς* corresponds to ל, for so the Hebrews have ל נשׂה. The ל is moreover equivalent to ינשׂה, *in the sight of*. (Kuin.)

19. *ποιήσόν με ὡς ἓνα τῶν μισθίων σ.* i. e. treat me as one, &c. So the Hebr. נשׂה. Others (less properly) explain *conduce, engage, hire me*.

20. *καὶ ἀναστὰς*, i. e. (says Theophylact) ἐκ τοῦ πτώματος τῆς ἀμαρτίας. But I rather think that there is a reference to the *speed* with which he put his good resolution into practice. For (as Theophyl. and Euthymius remark) δεῖ ἡμᾶς μὴ μόνον βουλευέσθαι καλῶς, ἀλλὰ καὶ πράττειν τὰ βεβουλευμένα.

20. ἔτι—εἶδεν αὐτὸν ὁ πατήρ α. Rosenmuller observes, that εἶδεν expresses not only the act of *seeing*, but quickness in *recognising*; and cites Quintilian. in Declam. Parentum, affectus nunquam in tantum vincuntur odio, ut non ad naturam suam revertantur. On this Euthymius has the following beautiful remark: Ὁ συμπαθεστάτης ὀξυκοπίας! ἅμα τίς ἐνεθυμήθη μετανόησαι, καὶ ἅμα τοῦτον εἶδεν αὐτὸς, ἔτοιμος αἰὲν εἰς πρὸς ὑποδοχὴν τῶν ἐπιστρεφόντων.

20. The haste of the father to rush into the embraces of his son is beautifully opposed to the tardiness and hesitation of the son. Wetstein; who illustrates this tardiness (so natural to one who is conscious of blame, and is going to ask pardon, &c.) from Heraclid. on Hom. Il. 1, 498. καὶ γὰρ τε λιταί εἰσι Διὸς κούραι μεγάλοιο χωλαίτε ῥυσαί τε παραβλῶπες ἔ' ὀφθαλμῶ· where Heraclides remarks, ἐν δὲ τούτοις τοῖς ἔπεσι τὸ τῶν ἱκετευόντων σχῆμα διαπέπλασται, πᾶσα γὰρ οὖν συνείδησις ἁμαρτάνοντος ἀνθρώπου βραδεία, καὶ μόλις οἱ δεόμενοι τοῖς ἱκετευομένοις προσέρχονται, τὴν αἰδῶ κατὰ ῥῆμα [read βῆμα] μετροῦντες. See Gen. 37, 18. 2 Sam. 14, 33.

20. ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, *fell on his neck*. According to the Oriental custom. So Gen. 45, 14. Tob. 11, 8. This was not, however, confined to the Eastern nations. See Hom. Od. ψ. 208. & 240. It is of more importance, however, to observe, that this embrace implied reconciliation, and indicated, as Euthymius observes, ὅτι ἀφῆκεν αὐτῷ πᾶσαν ἁμαρτίαν.

21. εἶπε. He made (we may observe) this confession, and acknowledgment, which he had meditated, notwithstanding that he had received the embrace of reconciliation and forgiveness. Yet it may be worth while to remark that he does not finish his intended speech*, the words being, as it were, smothered by the kisses, and suppressed by the embraces of the parent, who immediately ordered his servants to treat him not only as a free man, by investing him

* It may therefore not be improper in the text to express this in punctuation thus: κληθῆναι υἱὸς σου —

with the robe, but to put on him the *best* robe. This sense of *πρώτος* savours of Hebraism. So Ezra 27, 22. *μετὰ πρώτων ἡδυσμάτων*. Nor are any of the Classical passages compared by the Commentators at all apposite, except Athen. 197. B. *ταύταις δ' ἀμφιταποὶ ἀλουργεῖς ὑπέστρωντο τῆς πρώτης ἐρέας*. Joseph. Ant. 13, 5, 4, *τὰ πρῶτα μύρα χρίομενοι*. Kuinoel observes, that *primus* is so used, and cites Ter. Ad. 5, 2, 4. Justin. 2, 9. By the *ring* must here be understood a *gold* ring, for *servants* sometimes wore *iron* rings, as we find from Apulej. Met. p. 326. See Elsner, and especially Kirchman, de Annulis, ch. 16. The gold ring has ever been in the East an ensign of dignity, or mark of opulence. So Plaut. Casin. (cited by Bulkley): *Si effixis hoc, soleas tibi dabo et annulum in digito Aureum et bona plurima*. Compare Gen. 41, 43. 1 Macc. 6, 16. James 2, 2. See Mr. Horne's Introd. vol. 3, 403. and Calmet's Dictionary. The *ὑποδήματα*, *sandals*, are added, since servants went *unshod*. See Ferrar. de Re Vest. 1, 11. It is not necessary to anxiously scrutinize (as many old Commentators have done) what is denoted by the several parts of the similitude, as the robe, ring, and shoes.

23. *ἐνέγκαντες τὸν μόσχον τ. σ. θ.* Casaubon tells us, that *veal** was by the ancients reckoned among the dainties. It may be observed, too, that the article, especially as it is repeated, denotes one particular calf, *κατ' ἕξοχεν*, known to the servants, and, we may reasonably suppose, the best. So Hor. Ep. 1, 4, 36. *Pascitur in vestrum reditum votiva juvenca*. Hom. Od. 14, 414. seqq. (cited by Bulkley): *Ἄγεθ' ὡὼν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσῃ Τηλεδαπῶ· & 14, 214. Δειπνὸν δ' αἰψα σύων ἱερεύσατε ὅστις ἄριστος*. Θύσαι some Commentators render *sacrifice*, and Elsner has written much in defence and illustration of this ver-

* Michaelis observes, that with us veal is exceedingly tough when eaten immediately on being killed, but not so in the *hot climates of the East*. Indeed, in *all* hot climates meat rapidly tends to putridity, i. e. grows tender, and is therefore eaten on the same day.

sion, which, however, has been completely refuted by Raphel and Wolf, who observe, that the passages cited by Elsner have respect to *Classical* rather than *Oriental* or Jewish customs, which in all Christ's parables, are alone to be considered. It is plain, from the context, that *θύειν* must here be taken in the sense of *mactare*, to *butcher*; as in Matth. 22, 4. τὰ σιτιστὰ τεθυμένα· and Acts 10, 13. θύσον καὶ φάγε. So the Hebr. צבא. On the *primary* sense of *θύειν* see the note on Matth. 22, 4.

23. εὐφρανθῶμεν, let us feast and enjoy ourselves. See Schl. Lex.

24. νεκρὸς ἦν, καὶ ἀνέζησε. Heuman and Rosenmuller would explain, "I thought my son was *dead*, but now I know him to be *alive*." Rosenmuller cites from Kypke, Ach. Tat. 7, 6. and this Kuinoel thinks *may* be the sense. I am surprised that these Commentators should have resorted to so frigid a conceit, and so improbable an interpretation. The ancient Commentators, and most modern ones, more rightly explain these words *metaphorically*. Thus Euthymius and Theophylact: Νέκρωσιν μὲν καὶ ἀπώλειαν φησὶ, τὴν ἀπὸ τῆς ἁμαρτίας· ἀναζώωσιν δὲ καὶ εὖρεσιν, τὴν ἀπὸ τῆς μετανοίας. This is, indeed, clear from ver. 32. On this sense see Dr. Hammond's excellent note, or the abstract of it in Elsley. Wetstein cites Menander ap. Eusth. ἄνθρωπε, πέρυσι πτωχὸς ἦσθα καὶ νεκρὸς, Νυνὶ δὲ πλουτεῖς. Cic. post Redit. in Senatu 9. Qui me a morte ad vitam, a desperatione ad spem, ab exitio ad salutem revocavit. I add, from Kypke, Lysis Pyth. where Pythagoras, reproving Hipparchus, who had accustomed himself to the luxury of the Sicilians, says: εἰ μὲν οὖν μεταβάλοιτο χαρήσομαι, εἰ δὲ μὴ τέθνακός μοι· and Jamblich. Vit. Pyth. p. 80. τὸν τῆς ἀρετῆς τέθνηκε βίον. Examples of ἀπολλύμι may be seen in the note on ver. 7—10. Matth. 10, 6. 15, 24. Luke 19, 10.

25. ἤκουσε συμφωνίας καὶ χορῶν. Wetstein has on this passage copiously illustrated the subject of dancing and singing among the ancients. But the details would

here be somewhat out of place. It may be sufficient to observe, that it is an Oriental custom to have concerts of music at entertainments. So Hom. Od. 17; 358, 359. (cited by Bulkley,) where Ulysses's meal is accompanied with music: Ἦσθιε δ' αἰς ὅτ' αἰοῖδός ἐνὶ μεγάροισιν αἰεῖδεν· Ἐὐβ' οδ' ἐδειπνήκει, ὃ δ' ἐπαύσατο θεῖδς αἰοῖδός, & 21. sub fin. μολπὴ καὶ φόρμιγγς—τὰ γὰρ τ' ἀναθήματα δαιτὶς. See Homer's Obs. though from Pincinelli Lum. Refl. 655. we find that it was also in use among the Greeks and Romans.

27. ὅτι ὑγιαίνοντα α. ἃ. Some Commentators interpret the word ὑγιαίνοντα in the *physical*, others in the *moral* sense. I prefer the latter, of which Kypke has given several examples. Perhaps it may be permitted to conjoin *both* senses.

30. ὁ καταφαγών σ. τ. β. This expression is illustrated by Wetstein, to whose citations I add Æschin. 13, 3. ἐπεὶ δὲ ταῦτα μὲν ἀπολαλεῖ καὶ κατακεκύβευτο καὶ καταψοφάγητο. Æschin. 13, 38. ἐτράπετο ἐπὶ τῷ καταφαγεῖν τὴν πατρῶαν οὐσίαν—καὶ κατέπιαν. Hor. Sat. 2, 3, 122. Filius ut ebibat hæres. So Lex Attica ap. Æschin. C. T. § 30. p. 5, 8. where it is forbidden for any one to speak in the public assembly, ἢ τὰ πατρῶα κατεδηδοκῶς, ἢ ἂν κληρόνομος γένηται· et infra, p. 5, 13. & 7, 33. Æsop. F. ρκγ. νέος ἄσωτος καταφάγων τὰ πατρῶα, which passage seems imitated from D. Laert. Solon. 1, 55. ἐὰν τις μὴ τρέφῃ τοὺς γονέας ἄτιμος ἔστω, ἀλλὰ καὶ ὁ τὰ πατρῶα κατεδηδοκῶς· & 4, 48. πρὸς τὸν τὰ χωρία κατεδωκότα, eaten *up farms*. Epicharmus ap. Athen. 235. ἀλλ' ἔμπας ὅδε (I read ὅδ') Ἀμυστιν, ὥσπερ κύλικα, πίνει τὸν βίον. Hegesander Athenæi, 290. F. οἱ καταβεβρώκασ'—τὰς οὐσίας. Schol. on Aristoph. p. 400. α. E. ὅς καταβεβρωκῶς τὴν οὐσίαν.

31. Rosenmuller explains, "Thou art my heir, and therefore κύριος πάντων. Hence in Plautus Trin. we have *Herus minor*. Wetstein cites Philo. p. 200, 40. παίδων γὰρ οὐδὲν ἴδιον ὃ μὴ γονέων ἔστι. Eurip. Androm. 585. οὐκοῦν ἐκείνου τ' ἀμὰ, τὰκείνου τὰμὰ, Π. δρᾶν εὖ· κακῶς δ' οὐ. Kuinoel, however, denies that this is the sense, and lays down the following one :

“Thou mayst use mine as thy own.” “For (says he) the eldest son had remained in the family of his father, who had reserved for himself a part of the property (see the note on ver. 12.) and therefore had every thing in common with his father, and lived on his father’s property; and the younger son, on his father’s death, also received a part of the inheritance.” Christ here shows, that there is no just cause of complaint to those who have led a life of uninterrupted piety, because the penitent are received into favour. For, (observes Doddridge,) as the joyful welcome that the father gave his younger son did not incline him to disinherit the elder brother, so neither will God, out of partial fondness for remarkable penitents, raise them to a state of glory superior to that of those who have on the whole made a greater progress in holiness, and done him more constant and faithful services.” I will conclude by placing before my readers a very fine passage from Philo Jud. 826. c. shewing the advantages of *virtue* over *repentance*: μένουσι γὰρ οὐδὲν ἦττον ἐν ταῖς ψυχαῖς τῶν μετανοούντων οὐλαὶ καὶ τύποι τῶν ἀρχαίων ἀδικημάτων.

CHAP. XVI.

In determining the subject of the following parable, Commentators widely differ. There are those who think that by this similitude is signified reception into the Christian Church. This force, (with little attention to the *usus loquendi*,) they attribute to the formula δέχεσθαι εἰς σκηνάς αἰωνίους. Others are of opinion, that the subject of the parable is the restitution of ill-gotten gains (τοῦ μαμῶνα τῆς ἀδικίας), or a bestowing of them on pious uses. Others, again, contend, that the parable treats of the true use of the perishable treasures of this world (τοῦ μαμῶνα τῆς ἀδικίας); not to mention many other interpretations, which may be seen in Kuinoel’s Commentary; and especially in Schreitter’s Dissertation on this subject, Lips. 1808, 8vo. Rosenmuller and Kuinoel think

that the parable was delivered at the same time with the last, and that Christ addresses himself not to the *Apostles*, nor *disciples* properly so called (i. e. the seventy), but to his *followers generally*, and especially the Publicans and Pharisees, many of whom were rich, and to whom the admonition contained in it would be very suitable, which inculcated the true use of riches, and how they are to be employed; so that we may receive advantage from them in a *future* state. That *μαθήται* is often in the N. T. taken in this under sense is certain. So Matth. 24, 1. 28. 19. Luke 6, 13. Joh. 6, 60. & 66. Kuinoel thinks that there is a strong connection and similitude between the last parable (ch. 15.) and this, to shew which he proceeds to compare the scope of *both*; for whose details I must refer my readers to the work itself, and other opinions to be seen in Koecher. Wetstein, however, with many others, thinks that Jesus, turning from the Scribes and Pharisees whom he had been addressing from ch. 15, 8. addresses himself to the disciples.

1. *οικονόμον*. The word denotes a house steward, one who administered the affairs of the family, especially purchased provisions, and saw them served out in regular shares to the domestics. See a passage of Kimchi cited by Lightfoot, and translated by Elsley.

1. *διεβλήθη*, *insimulatus*, in *invidiam adductus est*. Non erat dispensator iste conditione servus, ut patet ex comm. 3. Wets.; who cites several examples. But this was unnecessary, since that signification has never been doubtful. As, however, the accusation was true, I rather assent to Munthe, Kypke, Krebs, Rosenmuller, and Kuinoel, that *διεβλήθη* is to be explained *delatus erat*. They observe, that *διαβάλλω* is a word of doubtful, or middle, signification, and denotes generally to *denounce*, or *accuse*, whether truly or falsely. So Diod. Sic. 269. n. of Themistocles respecting Pausanias, *οὔτε προσεδέξατο τὴν ἔντευξιν, οὔτε διαβάλλειν ἔκρινε δεινὸν ἄνδρα φίλον*. Joseph. Ant. 6, 10, 2,

speaking of Michel the daughter of Saul: διαβληθῆ-
ναι πρὸς τὸν πατέρα.

2. ἀπόδος τὸν λόγον τῆς οἰκονομίας. I would render, "Give *the* account of thy stewardship, for thou must be no longer steward," i. e. unless thou shalt have given a *satisfactory* account. The not keeping this ellipsis in view has led to no little error in the interpretation. It must be observed, too, that the δυνήση is not (as Kuinoel thinks) redundant. Of the phrase διδόναι τὸν λόγον see a passage of Galen cited by Wets. on Matth. 18, 23. I add Zosim. 4, 40, 10. συνηπάξε Ἰ. καὶ λόγον τῆς α. ἀπήτει. Appian. 1, 615, 38. ἤτει λογίσμους χρημάτων τε καὶ κτημάτων. Euseb. Eccl. Hist. p. 114, 43. ἐγὼ χριστῷ δάσω λόγον ὑπὲρ σοῦ.

3. σκάπτειν οὐκ ἰσχύω, "perform the work of a day-labourer in cultivating:" a condition in antient times reckoned among the lowest, as well as most laborious. On this subject Raphel, Wetstein, Elsner, and Kypke, pour forth copious stores of Classical illustration, from which I shall select the most apposite passages. It seems that *captives in war* were sometimes set to this employment. So Pausan. Arcad. 695. (cited by Elsner): Λακεδαιμονίων οἱ αἰχμάλωτοι τὸ πεδίον Τεγεάταις ἔσκαπτον. Lucian. Timon. 7. (cited by Raphel): φεῦ τῆς ἀλλαγῆς ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; τί παθὼν οὖν τοιοῦτος ἐστὶν αὐχμηρὸς, ἄθλιος καὶ σκαπανεὺς καὶ μισθωτὸς, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκηλλαν*. Eurip. Rhes. κακαὶ γεωργεῖν χεῖρες εὐτετραμμέναι. Quintilian. D. 9. Quid vis porro faciam? agrestia opera? delicatior, quod a fortunâ non didici? I add Phocyl. 13, 157. εἰ δὲ τις οὐ δέδακκε τέχνην, σκάπτοιτο δικέλλη. *Ἔστι βιω πᾶν ἔργον ἐπὶ μὲν μοχθεῖν ἐθέλησθα. Eurip. Electr. 252. σκαφεύς τις ἢ βουφορβος ἄξιος δόμων. Archipp ap. Pollus: Σκαφεύσι, κηπωφοῖσι τοῖς τ' ὀνηλαταῖς. See Arist. Trag. Δαιταλ. 8. The expression σκάπτειν γὰρ οὐκ ἰσχύω

* To this little narration the well-known story of the *basket-makers* bears a strong resemblance, whether by actual imitation, I am not able to say, and cannot find time to examine.

seems to have been proverbial. Thus in a very similar passage of Aristophanes, v. 1432. (cited by Wetstein): τί γὰρ πάθω, σκάπτειν γὰρ οὐκ ἐπίσταμαι· and so Athen. p. 184. F. (cited by Wets.) ὅστις δ' αὐτὴν αὐλοῖς καὶ λύραις κατατέτριμμαι χρώμενος, εἶτα με σκάπτειν κελεύεις.

4. ἔγνω τί ποιήσω, I am resolved what to do. E. T. This signification is illustrated by Munthe. Kuinoel, however, explains, "I *know*, (a thought has occurred to me,) what to do;" to which our English idiom is exactly parallel.

4. ὅταν μετασταθῶ τ. ο. The verb μεθίστημι is often used of removal from office. Of this Wetstein cites many examples. See Schl. Lex. Δέξονται, *receive me to their houses and afford me sustenance*; antecedent for consequent, as in Joh. 19, 27. Δέξονται is also impersonal for personal, i. e. "that I may be received."

5—7. Calling to him each one of his Lord's debtors, of whom *two* only are mentioned, *exempli gratia*. All these *minor* circumstances must not (as Enthymius and Theophyl. truly observe) be dwelt upon, since they merely serve for ornament.

6. δέξαι σου τὸ γράμμα, your hand-writing, obligation, engagement, bond. The Vulg. renders *cautionem*. So Joseph. Ant. 18, 6, 3. where Marsyas requests Protus αὐτῷ γοῦν παρασχεῖν ἐπὶ γράμματι καὶ πιστεῖ τῇ αὐτοῦ. It seems, that these *bonds* were kept in the hands of the steward; and of this (says Grotius) we have instances in the Roman law. I formerly was of opinion, that these γράμματα were contracts for annual rent, or leases, (which would confer a lasting advantage on the tenants); and so, I find, thought Dr. Macknight: but this conjecture, which is somewhat improbable, has nothing to confirm it. There is, too, a wide difference between a *bond* and a *contract*. I cannot agree with Doddridge that this bill was equivalent to a note under his hand, acknowledging the receipt of so much oil, and promising payment for it. He truly, however,

observes, that Dr. Clarke is mistaken in supposing the steward did *no wrong* to his master in this affair; but only gave the debtors the value of what he set off out of his own stock, himself undertaking to pay his lord. For, (continues Doddridge,) not to say how improbable it is that this bankrupt should be able, or willing, to make such a considerable present, it is plain that, if he had intended it, he would have let the *account remain unaltered*. But by the exchange of bills, he cunningly made each of the debtors an accomplice with him in defrauding his lord, and thereby provided against a discovery."

7. γράψον ὀγδοήκοντα. Wetstein cites Hor. 2, Sat. 3, 69. Scribe decem a Nerio, where the Scholiast explains, "Scribe verbum juris est, pro mutuum sume. Apulej. Apologet. Non prius discedunt, quam aliquid scripserint. Andocides in Alcibiad. Ἀγάβαρχον—τὴν οἰκίαν ἀπηνάγκασε γράφειν· δεομένου δὲ, καὶ προφάσεις ἀληθεῖς λέγοντος, ὥς οὐκ ἂν δύναίτο ταῦτα πράττειν, ἤδη, διὰ τὸ συγγραφὰς ἔχειν παρ' ἐτέρων, προεῖπεν αὐτῷ δῶσειν, εἰ μὴ πᾶν ταχέως γράφοι. The passage is thus translated and paraphrased by Doddridge: "Take thy bill, in which thou hast acknowledged the receipt of it, and sit down directly and write another, in which thou shalt acknowledge the receipt of but fifty, and I will alter my book agreeable to that."

8. καὶ ἐπήκεσεν ὁ κύριος τὸν οἰκονόμον. By ὁ κύριος is not meant (as the Syriac Version expresses, and some Commentators suppose,) *Christ*, but the *master*, as in ver. 3.

8. ὅτι οἱ υἱοὶ—εἰσι. Owen thinks that these words came not from the Evangelist, and Markland believes them to be an interpolation. Both suspicions are utterly unfounded. The words are genuine, and are undoubtedly to be ascribed to Christ, who meant by them to explain the parable, and show his opinion on a most important subject. Kuinoel has well observed, that the altered tone of voice, countenance, and gesture of the speaker must have clearly indicated to the hearers that the words were not a reflex-

tion of the lord, but were an admonition of *Christ*. *Φρονιμώτεροι*, *more prudent, provident*. So Matth. 7, 24 & 25. 25, 2. where see the note. Ὅτι signifies *verily, profectò, utique*, (like the Hebr. וַיֵּן.) Mark's land is mistaken in thinking that *φρόνιμος* means *astute, cunning*.

8. It is plain from the whole narration, that the lord was a very rich man, and that relying on the probity and integrity of his steward, he neglected, and was quite ignorant of his own affairs. Hence the steward, with whom the bonds were kept, might hope that his fraud would not easily be detected. But when the lord had afterwards heard that his debtors received and supported the steward, after his removal from his office, might easily *conjecture*, and perhaps *ascertain* the crafty fraud which had been practised upon him. (Kuini.) When it is said, however, that he *praised* him, we are only to understand, that he praised the prudent foresight with which he timely provided for his future wants, and had thus acted *φρονιμῶς*. He praised ingenious contrivance, though in a bad cause; for in this consists the force of the similitude, not in the knavery of the deed. There is an argument drawn *a minore*. If prudent and well-contrived knavery be praised, how much more prudence conjoined with virtue? In this view Wetstein cites Eusth. on Hom. Il. π. p. 611, 10. οὐκ ἔσται δὲ ὄφελος τῷ ἀμφινόμῳ, εἰ μόνον φρεσὶ κέχρηται ἀγαθαῖς, καὶ κλέπται γὰρ αἱ πότε καὶ μοιχοὶ φρεσὶ χρώμενοι ἀγαθαῖς αἷς μὲν τοιοῦτοι ἐπαινοῦντο αὖν, αἷς δὲ φαῦλοι κολάζονται. and Kuinoel observes, that he praised him as Chremes. ap. Ter. Heauton. 3, 2, 26. does a fraudulent servant. Syrus: Eho! laudas, quæso, qui heros fallunt? Chremes. *In loco ego verò laudo*.

8. αἱ *ὁδοὶ τοῦ αἰῶνος*. By *αἰὼν* is here meant *this life*, the world, and the things of it, its business, pleasures, vices, &c. and *ὁδοὶ τοῦ αἰῶνος* signify those who are given up to, and absorbed in its avocations. And as *αἰὼν* is here taken in a metaphorical sense, so is *φῶς*, which, by a very frequent figure, denotes

true religion, as especially enlightening the minds of men. Therefore the *οἱ τοῦ φαρὸς* denote those who are studious of true religion, and especially the Christian. So 1 Thess. 5, 5. Both phrases frequently occur in the Rabbinical writings; (see Lightfoot, Schoettgen, and Wetstein); ex. gr. Jalkut Rubeni, fol. 89, 4. Filii mundi non intelligunt, neque student in verbis Legis Taamith. fol. 22, 1. Filii mundi futuri. Berachoth. fol. 4, 2. Quis est filius seculi futuri? Bava Bathra, fol. 10, 2. Interrogarunt aliquando Salomonem, quisnam esset filius mundi futuri? respondit, omnes qui senes honorant. Of a similar sense in the Latin *seculum* Wetstein produces some Classical examples, of which the following are the most apposite. Tacit. Germ. 19. Nemo illic vitia ridet, nec corrumpere et corrumpi seculum vocatur. Peto Albinov. 1, 45. Quid tibi nunc mores prosunt? — Quid tenuisse animum contra sua secula rectum?

8. *εἰς τὴν γενεάν*. These words are variously explained. Grotius renders, "in doing their business," and Campbell, "in conducting their affairs;" Beza, and the authors of our E. V. "in their generation." Rosenmuller renders, "towards the men of their age, their contemporaries;" and so Kuinoel, who remarks, that *εἰς* is for *ἐν*, and thinks there is here an *irony*, in which I cannot agree with him. Schleusner explains, *in suo genere*, i. e. quality, condition, &c, which, upon the whole, I prefer, though this interpretation is somewhat precarious. Perhaps the sense may be, in respect to, compared with their generation, persons of their class or condition.

9. *παύσατε ἑαυτοῖς—σκηναῖς*. Jesus, who had (as in Luke 18, 6.) taken occasion, from an example of *wrong action*, to excite them to *right action* (which is by the rhetoricians called *a contrario*) then proceeds to urge on them a most weighty consideration. (Kuinoel.) On the former part of this verse, Wetstein refers to Micha 6, 10. Es. 58, 6. Job 3, 6. 4, 8. Eurip. Phœniss. 406.

9. *μαμωνᾶ τῆς ἀδικίας* *. In the interpretation of these words there is some difference of opinion. Many Commentators explain, *riches unjustly acquired*; but this is quite unsuitable to the context. The best modern Commentators, as Mede, Le Clerc, De Dieu, Elsner, Schwartz, Campbell, Rosenm. Kuinoel, and Schleusner, *divitias fallaces, caduces et perituras*. Thus also Wetstein explains *fallacious, deceitful, which do not render to their possessors what they promise*. He cites, among many other passages, the following: Sil. 7, 60. Dives ea et nunquam tellus *mentita* colono. Petron. 117. Loquatur aurum et argentum, fundosque *mendaces*, et perpetuam terrarum sterilitatem. Hor. Od. 3, 1. Non verberatæ grandine vinæ, fundusque *mendax*. I add Persius (in his Prologue (cited by Bulkley): Quod si dolosi spes refulserit nummi, Corvos poetas, et poetrias picas, Cantare credas Pegaseium melos. Kuinoel adduces several examples of this sense of *μαμων* from the O. T. and the Classical writers. He adds, that Christ himself, when he makes mention of riches, describes them as uncertain, fallacious, and soon to perish. See Matth. 6, 19. 19, 21. Luke 12, 38. He then, after a long investigation, determines the following to be the sense: "Deum vobis amicum redite, Dei favorem vobis bis comparate." But this is manifestly curtailing the sense.

9. *ὅταν ἐκλείπῃτε*. Here we must supply τὸν βίον (as in D. Hal. Ant. 1, 54. 2, 3. 4, 54. Lucian Macrob. 12. Lysias pro milite); or τὸ ξῆν (as in Polyb. 2, 41. 3 Macc. 2, 22.) or τὴν ψυχὴν, as in Ælian, V. H. 13, 20. So the Latin *deficere*, which occurs in Justin. It is one of the many *euphemisms* expressive of death. The elliptical phrase occurs in Jos. Bell. 4, 1, 9. and not unfrequently. Dr. Campbell translates, "after your discharge." For the word *ἐκλείπω* bears, he thinks, some analogy to the dismissal of

* Mamona was the Syriac name for the God of riches, as Plutus of the Greeks and Romans.

the steward from his office, and is quite applicable to our removal out of this world. The phrase he has adopted partakes of the *equivoque*. Casaubon, more properly, renders, "quum defuncti fuissetis." However that may be, few will approve of Dr. Campbell's version. On this subject Grotius cites from Martial, "Rape, congere, aufer, posside: relinquendum est." He renders, "cum destituemini, sub. τῷ μαμῶνᾳ. And so Kypke and others explain, "when your riches forsake you," by a change common both in passive and neuter verbs. But this does not (as far as I can remember) take place in ἐκλείπειν: neither is this so suitable to the context; though it may, in a popular sense, come to much the same thing. But the first interpretation is doubtless the true one, and indeed it is supported by the authority of the ancient Greek Commentators, and almost all modern ones.

9. δέξονται ὑμᾶς ἐ. τ. ἀ. σ. On the interpretation of these words there has been no little discussion. It has been enquired *who* are meant by *they*? Some say, "the Angels appointed to receive the pious departed spirits. (See Matth. 24, 31.) This opinion too is adopted by the ancient Commentators, as also by Piscator, Strigel, Blackwall, Glass, Georgius, Hardt, Stock, Wolf, &c. and they might have cited Luke 12, 20. τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου. Others (as Grotius, Mede, De Dieu, Maldonati, L. Brug. and Schoettgen,) think that by δέξονται there is an allusion to the Jewish opinion, as recorded in the Rabbinical writers, namely, "Divites auxiliantur pauperibus in hoc mundo divitiis suis, pauperes vero divitibus, in mundo futuro, corporibus et animabus suis:" and Mede cites a passage of Jerome: "Non memini me legere malâ morte mortuum qui libenter opera charitatis exercuit; habet enim multos intercessores, et impossibile est multorum preces non exaudiri." But one can by no means suppose that our Saviour would countenance so superstitious an opinion. Dr. Hammond, however, brought for-

ward another mode of interpretation, which has been adopted by almost all recent Critics, (as Rosenm.) namely, to take δέξονται as an *impersonal*, (as in 12, 20.) "that you may be received." But I agree with Kuinoel that this is not necessary. The word must be referred to φίλους preceding, and I assent to the same Commentator, who renders ποιήσατε ἑαυτοῖς φίλους, "Deum vobis amicum reddite, Dei favorem vobis comparate:" which I would thus express in English; *Make friends with God by the right distribution of the riches entrusted to your stewardship.* This is indeed a remarkable idiom, perhaps confined to the Hellenistic style; though we have one *nearly* parallel to it in our own language, namely, *to be friends with, to make friends with any one.* For properly (observes Kuinoel) it should have been φίλον, which would have taken after it δέξεται. If this be not admitted, I would recommend the first interpretation. By the "everlasting habitations" are meant Heaven, everlasting felicity, habitations not temporary, as were those into which the debtors received the steward. Markland professes that he does not understand the expression αἰωνίαι σκήναι, which he thinks a *contradiction* in terms. "For σκήναι (says he) denote only *temporary* conveniences." He would therefore read οἰκίαι. But σκηνή means *any* habitation or dwelling, not merely a tent; nay even a palace, as in Acts 15, 16. ἀνοικοδομήσω τὴν σκηνὴν Δαβίδ. In this sense the word sometimes occurs in the Classical writers; and Schleusner refers to Polyb. 12, 9, 4. 31, 22, 2. It seems derived from the Hebr. שָׁכַן, which signifies generally *to dwell*. Dr. Owen very properly cites 2 Esdr. 2, 11. dabo eis tabernacula æterna, which in the Greek must have been δώσω αὐτοῖς αἰωνίους σκηνάς. He thinks it was a common phrase among the Hellenistic Jews. Munthe cites Diodor. Sic. 33. where the ancient Egyptians are said to have called the seats of the dead αἰδίουσιν οἰκοῦς: τὰς μὲν τῶν ζώντων οἰκήσεις καταλύσεις ὀνομάζουσιν, ὡς ὀλίγον

ἐν ταύταις οἰκούντων ἡμῶν, τοὺς δὲ τῶν τετελευτηκότων τάφους αἰδίουσ οἴκους προσαγορεύουσιν, ὡς ἐν ᾧδου διατελούντων τὸν ἄπειρον αἰῶνα. So Jos. Ant. 8, 4, 2. (cited by Wets.) σὺ γάρ, εἶπεν, οἶκον μὲν αἰῶνιον ἔχεις, δέσποτα. Inscript. in Gruter. "Domum æternum vivus sibi posuit." Cic. de N. D. 3, 16. "Non video, quo pacto ille, cui in monte Oëteo inlatæ lampades fuerint, ut ait Accius, in domum æternam patris ex illo ardore pervenerit." Rosenm. refers to various explanations of Nitzsch and others, which are reviewed and summed up by Hulse, in a Dissertation on this passage, who himself thus translates: "Ego vero vobis hoc consilium do: Comparete vobis, incertarum divitiarum ope, amicos, ut, quum defeceritis, opibus omnibus, illi vestram in æternâ domiciliâ receptionem adjuvent." He also refers to a Commentatio in Henke's Promptuarium, and observes that no one need stumble at this parable, who considers its scope and intent, which is this: that the votaries of religion ought to imitate the *provident conduct* of the steward, in attaining friends who should, after his removal from office, support him for the remainder of his days; but not provide for the future in the *manner that he* (one of the sons of this world) *did*; but rather, as becomes *children of light* and religion, who look forward and provide, not so much for their temporal and perishable, as for their eternal felicity. Thus may a lesson be learned even from bad men.

10. ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστὶ. This seems to be a proverbial saying, (see Schoett. Adag. N. T. p. 81.) and therefore is to be only understood of what *generally*, though not *always*, happens. The sentiment has been illustrated from the Rabbinical writings by Rhenferd and Schoettgen. Ἐλαχίστῳ denotes a thing of small moment, and then πολλῷ must, like the Hebr. כִּי, be taken in the sense of *præstans*, which is found also in the Classical writers. See Budæi Comment. and Steph. Thes. Consult Kuinoel on Matth. 5, 12. Thus Euthymius

explains: 'Ο πιστὸς ἐν ὀλίγῳ, καὶ πολλοῦ ἄξιός ἐστιν. ὁ δὲ ἐν ὀλίγῳ ἄδικος, καὶ πολλοῦ ἀνάξιός ἐστι. To the servant (observes Rosenm.) who faithfully attends to *small* matters committed to his trust, will be confided much *more important ones*. Masters often try the fidelity of their servants in unimportant matters, and thence form a conjecture of greater ones. So Philo, p. 344. (cited by Wetstein.) μηδὲ τὴν ἐν ὀλίγοις πίστιν φύλαττε, θήρας τῆς ἐν πλείονι πίστεως· δέλεαρ δὴ μηδεὶς ὀλιγοχρημάτου παρακαταθήκης ἀπόδοσιν ἐπ' ἄργα μείζονος προσφερέτω. So also Schemoth, R. 2: "Deus nunquam res magnas largitur hominibus, nisi eos prius per res parvas exploraverit; postea vero rebus magnis eos admovet. Ecce duos habemus viros magnos in hoc mundo, quos per rem parvam prius exploravit, postquam autem eos fideles invenit, rebus quoque magnis admovit."

11. Now follows the *application* of the adage: "If ye do not evince fidelity in the administration of *perishable wealth*, God will not commit to you *spiritual trusts*, nor confer true and eternal benefits?" Τίς denotes God. The word ἀληθινόν (says Wets.) elegantly denotes what is naturally, intrinsically, and really, that which it is said to be; and is opposed to what is fictitious, and rather specious than real." He then subjoins numerous examples, in which the signification *real* is opposed to what is *imitative*. Bulkley cites Demophilus: Ἡ τῶν ὄντων ὄντων κτήσις διὰ ῥαστάωνης ὧ περιγίνεται. I add, Liban. Orat. 814. B. οὐκ ἄγαθος τῶν αἰς ἀληθῶς κτημάτων φύλαξ. And Schoettgen quotes Jalkut Simeoni, f. 91, 1. where there is a similar story of a certain king who appointed two ἐπιτρόπους, one to superintend the care of his gold and silver, the other of his straw. The latter incurred the suspicion of dishonesty, and some time after was angry, because he had not been set over the gold and silver. Therefore men said, "Fool, if in the care of *straw* thy honesty was called in question, how couldst thou expect to be trusted with *gold and silver*?"

12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ — δώσει; Wetstein remarks, that by *propria* are meant *bona æterna*, and by the *aliena* those of this life only. The latter are so called because they are not, strictly speaking, *our own*, but committed to our *trust*, being foreign to the true nature and destination of our being, and not depending on our own will, and can by no means be called our own, as being uncertain, transitory, and perishable. In this view, Wolf cites Hor. Ep. 2, 2, 170. "Tamquam sit *proprium*, puncto quod mobilis horæ nunc prece, nunc pretio, nunc vi, nunc sorte supremâ Permutat dominos, et cedat in altera jura." Among the numerous passages here compared by Wetstein, the following are the most apposite. Phædrus 1, 4. "Amittit merito *propria*, qui *aliena* adpetit." Ovid. Met. 13, 140. "Et genus et proavos, et quæ non fecimus ipsi, vix ea nostra puto." Pub. Syr. "Nil *proprium* ducas, quod amitti potest." See Philo 2, 77, 38. Eurip. Phœniss. 558. Hor. Serm. 2, 11, 134. Clem. Rom. 2, 5. τὰ κοσμικὰ πάντα ὡς ἀλλότρια ἡγείσθαι, καὶ μὴ ἐπιθυμεῖν αὐτῶν; Mr. Bulkley compares Lucian, T. 1. p. 313. ὅσπερ οἰκέων τινῶν στερισκομένοι, καὶ οὐκ ἂ πρὸς ὄλγον ἐχρῆσαντο ἀποδίδοντες. By ἡμέτερον (says Rosenm.) are meant those eternal blessings which will be the fruit and reward of a life well spent here on earth, and therefore the sense of these two verses (which are explicative of the preceding, and are closely connected with them) is this: "If you have been unfaithful in administering the blessings of this life, how can greater and more excellent ones be entrusted to you. Drs. Owen and Doddridge commend the following version: "If ye have embezzled what another gave you in trust, how can he give you a state in perpetuity?" The former observes that there is a similar sentiment in the Anthol. Gr. but inverted: "Ἐγὼ δ' ὡς οὐκ ἐστὶ κακῶς κεκρημένον ἄνδρα τοῖς ἰδίοις, εἶναι πιστὸν ἐν ἀλλοτρίοις."

13. See the note on Matth. 6, 24.

14. ἐξεμυκτήριζον αὐτὸν. Campbell renders *ridiculed*

him; which, however, is not sufficiently significant or dignified*. I prefer our version, *derided him*. The word literally means, *sneered at him*, *snuffed at him*. So the Hebr. צָחַק, (from whence comes our *laugh*, and the Greek χλευάζω,) which the Sept. frequently render μυκτηρίζειν and ἐκμυκτηρίζειν, which rarely occur in the Classical writers. The ἐκ is intensive, and Camerarius remarks, that here the greatest derision is denoted, namely, by raising, or curling up, the nose. So the Latin writers say, "Adunco naso suspendere;" as Horace, 1 Sermon. 6, 5. and 2 Sermon. 8, 6, 4. Rosenm. compares the German *die nase rumpfen*†. It must be remembered too that from μύκτηρ comes μύζω, *musso*, *to snuff*, and that the above phrases bear a strong similarity to some in our own language, such as *to turn up the nose at*, *to snuff at*; as in Malach. 1, 13. "Ye have *snuffed* at it, saith the Lord of hosts." So μυκτηρίζειν is sometimes used by the Attic writers. Thus Polux 2, 78. (cited by Wets.) observes that Lysias uses μυκτηρίζειν for μωζάττεσθαι. To turn from the consideration of words to things, we may observe, with Euthymius, ἐφάυλιζον αὐτὸν, οἱ φαῦλοι καὶ κατάπτυστοι. The opinions of the Fathers on this subject are detailed in Suic. Thes. 1, 676. I must also refer the reader to an excellent note of Grotius on this passage.

15. ὑμεῖς ἔστε οἱ δικαιοῦντες ἐ. ἐ. τ. ἀ. i. e. by a pretended virtue and sanctity, make yourselves seem just before men. The word צָדַק, in Kal, signifies to *be just*, and in the conjugations Piel and Hippel, to *be accounted just*: to which δικαιοῦν answers in the Sept. So Kuinoel, and Storr in his Opusc. T. 1, 239.

* Doddridge very properly observes, that there was a gravity and dignity in our Lord's discourse, which, insolent as they were, would not permit them to *laugh out*; and that by some scornful air they hinted to each other their mutual contempt.

† It is curious that the corresponding Hebrew term denotes, not *contempt* or derision, but *anger* and rage.

Others, however, (as Schleusner in his *Lex.*) explain, "You magnify yourselves, and pride yourselves for your sanctity. So Luke 10, 29. ἡ δὲ θέλω δικαιοῦν ἑαυτὸν. Sirach 7, 4, 10, 32. 18, 1. and elsewhere. But Kuinoel rightly thinks that the former interpretation is more agreeable to the words following. This justification (says Rosenm.) was effected by the pomp and parade of ceremonies, which attracted the admiration of the ignorant multitude: q. d. "But God, who is a καρδιωγνῶστης, knoweth all hearts, knoweth how little true sanctity there is in them." For many things are there which, though highly esteemed among men, are held in abomination in the sight of God, who (as Doddridge remarks) observes the vile purposes from which it often proceeds, and cannot be imposed upon by any glittering misrepresentation or disguise.

Βδέλυγμα is for βδελυκτὸν, *abstract for concrete*; on which figure Wolf refers us to Glass, Vorst. Phil. Sacr. Vechner in his *Hellenolexia*, and Gataker in his *Adv. Ch.* 18. Cinno. L. 2, 4. The figure is common in the Greek Classical writers, (see *Matth. Gr. Gr.*) and is not unfrequent in the Latin ones. It is manifest that the sentence must be restricted to what went before, namely, things done with dissimulation, and with a view to the praise of men, not *all* things which are held in admiration by men.

16—18. See the note on *Matth.* 11, 12, 13. Commentators have been exceedingly puzzled to trace the connexion between these three verses and the preceding ones. The method adopted by Doddridge seems the least liable to objection. Hammond, Heuman, Pott, Kuinoel, and others, think that the verses neither have mutual coherence, nor are they connected with the preceding. From the parallel passages in *Matth.* 11, 12. 13, 5. 18, 5, 31. it should seem that these *sententiæ* were brought forward at another time, and in a closer connection. Kuinoel endeavours to account for this. But I have here (as on other occasions) *designedly* passed over all

his fine-spun deductions, and cobweb speculations; founded on the precarious, and, indeed, utterly untenable hypothesis, of a Gnomologia, which formed (he thinks) the basis of St. Luke's Gospel.

19. Here our Lord (says Rosenm.) returns to the subject with which he had commenced his discourse, namely, the use of riches. Or we may suppose (with Mr. Horne, *Introd.* 2, 62.) that as the parable of the unjust steward was propounded in order to show the proper use of wealth, so was this to show the *danger of abusing it.*

19. *ἄνθρωπος.* It has been much disputed, both amongst ancient and modern Commentators, whether the following story be a real history, or merely a fable, or a *parabolhistoria*, i. e. something compounded of both, founded on fact, but adorned with colouring and imagery. Some maintain that a *Sadducee* is here characterized; others, a *Pharisee*. Others again suppose that it was Caiaphas, or Hannan: nor are there wanting those who conjecture Herod Antipas. Wetstein thinks it plain that a *Sadducee* is here described, from the riches, sumptuous fare, costly clothing, and the request that he made. For the Pharisees (observes he) believed that the soul survived the body; they fasted often, put on humble apparel, and were poorer than the Sadducees. For the various hypotheses which have been devised, and the supporters of them, I must refer the reader to Pole's *Synops.* Wolf's *Curæ*, and Koecher's *Analecta*. Rosenmuller and Kuinoel observe, that there are many things in this narration which indicate a *parable*; as, for instance, (say they,) the name *Lazarus* from the Hebr. *לָאָזָר* (destitute of assistance), which seems a *feigned* name. This, however, appears to me a very precarious argument; for (granting the derivation, which is questionable) the *story* might be true, though the *name* were fictitious. And, moreover, Lazarus was a very common name, as may be seen by the numerous passages cited by Wetstein. I admit, however, that it does appear to

be a fable or parable, properly so called; since all the circumstances seem parabolical, and especially as one very similar to it has been produced by Lightfoot from the Babylonian Gemara, where we are told that a certain king made a great feast, and invited all the strangers; and there came one poor man and stood at his gate, and said unto them, Give me *one bit*, and they heeded him not; and he said, My Lord the King, of all the great feast thou hast made, is it hard in thy eyes to give me a fragment? The ancient Commentators too (as Theophylact) maintain that it was a parable, not a true history. On this subject I must refer the reader to a long and admirable note of Dr. Whitby. Rosenm. and Kuinoel observe, that Christ here had in view *any* rich man whose habits were similar to those of the person described in the parable. By this narration (say they) Jesus intended to teach his hearers, and especially the Pharisees, (compare ver. 14.) that transitory and perishable riches are to be faithfully administered, and especially that beneficence and liberality are to be exercised towards the poor, that the inhuman and illiberal are abominable in the sight of God; and are not admitted into the habitations of the blessed, nor will they (as having on earth received their comforts) attain to perpetual and celestial blessings. On the contrary, that the pious poor enjoy the especial favour of God, and, after death, will obtain celestial and perpetual rewards. That Jesus in the present parable has especial reference to the Pharisees, is, for many reasons, very probable.

19. ἐνεδιδύσκετο πορφύραν καὶ βύσσιν. It must be observed, that the πορφύρα here denotes *purple garments*, by an idiom common even in our own language. Purple clothing, which we may suppose had originally been worn only by royal and noble personages, were in the time of our Saviour in general use among the rich and opulent. See Mr. Horne's Introd. p. 4. ch. 2. on the dress of the Jews, vol. 3. p. 392. et seqq. So Eurip. Sthenobæa, b.

βίος δὲ πορφυρεὺς θαλάσσιος, οὐκ εὐτράπεζος: which passage is injudiciously altered by Barnes to περιφορος, by Musgrave to δ' οὐ περίφορος. The true reading I believe to be δ' οὐ πορφυρεὺς. The sense will thus be, this life is not like that of the *purpurati*, i. e. *divites*, but is θαλάσσιος, not εὐτράπεζος. Hor. Carm. 3, 1, 42. "Nec purpurarum sidere clarior delinit usus." So Liv. 9, 17. "Quum inter purpuram atque aurum, oneratum fortunæ apparatusibus." That the use of these purple garments was considered as a mark of luxury, appears from Athen. 516. B. τοῦ μὲν Μίδου ὑπ' ἀναδρεΐας καὶ τρυφῆς καὶ ἐν πορφύρᾳ κεκλιμένου. The word βύσσος is derived by Reland from the Persian or Arabic *Bis*, which he rightly derives from the Hebr. שֵׁשׁ, whose origin Forster (in his Tract de Byssu) thinks must be sought for in the Egyptian language, which, after the age of Solomon, began to be in use among the Hebrews; since before that time they had employed the term שָׁשׁ. It denotes extremely fine and high-priced cloth, of which various kinds are mentioned, namely, the Indian, Egyptian, (including the Phœnician,) and the Grecian. The Indian, which seems to have been *cotton*, is mentioned by Philostr. Vit. Apollon. 2, 9. c. (cited by Wet.) βύσσω δὲ τοὺς φανερωτέρους αὐτῶν φασὶν ἐστάλθαι. And is thus noticed by Pollux 7, 17. § 75. ἡ βύσσω λίνου τὶ εἶδος παρ' Ἰνδοῖς· ἤδη δὲ καὶ παρ' Αἰγυπτίοις ἀπὸ ζύλου τὶ ἔριον γίγνεται, ἐξ οὗ τὴν ἐσθῆτα λίνου ἂν τις μᾶλλον φαίη προσεικέναι πλὴν τοῦ πάχους. The Egyptian is thus described by Pausan. Eliac. 5, 5. θαυμάσια δ' ἂν τις ἐν τῇ γῇ Ἠλείᾳ τήντε βύσσω, ὅτι ἐνταῦθα μόνον, ἐτέρωθι δὲ οὐδαμοῦ τῆς ἐλλάδος φύεται — ἡ δὲ βύσσος ἐν τῇ Ἠλείᾳ λεπτότητος μὲν ἕνεκα οὐκ ἀποδεῖ τῆς Ἑβραίων, ἐστὶ δὲ οὐχ ὁμοίως ξανθῇ. And Achaic. βίος δὲ αὐτῶν ταῖς πολλαῖς ἐστὶν ἀπὸ τῆς βύσσου τῆς ἐν τῇ Ἠλίδι φυομένης· κεκρυφάλους τε γὰρ ἐπ' αὐτῆς καὶ ἐσθῆτα ὑφαίνουσι τὴν ἄλλην. See Plin. H. N. 19, 1. Salm. Exerc. Plin. p. 701. and Reland, in his Dissertat. Misc. p. 1, 212. It appears from the passage of Pollux, that in his time the *Byssus* of Egypt was

composed of linen and cotton, like our *Linsey-woolsey*. These linens, or cottons, were of various colours, and amongst others *purple*; hence there is no reason for supposing (with some) that there is here an *hendiadis*. That these garments were chiefly confined to women, and therefore effeminate, Triller attempts to prove from Theocr. Idyl. 2, 73. βύσσοιο καλὸν σύροισα χιτῶνα.

20. πτωχὸς—ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἤλκω-
μένος. A frequent resort of beggars was the portal or porch of a rich man's house. Thus Wetstein cites Hom. Od. ρ. 336. Ἰξε δ' ἐπὶ μελίνου οὔδοῦ ἔντοσθε θυράων. K. 62. ἐλθόντες δ' ἐς δῶμα παρὰ στάθμοισιν ἐπ' οὔδῳ ἐξόμεθ'. where Eusthathius observes: πτωχικὸν ἦν καὶ δυσωπικὸν. We are not therefore to suppose (with Pistophilus, and, as it seems, Beza, Montanus, &c.) that, on endeavouring within the house to obtain the scraps, he was repulsed and thrown there violently. Beggars doubtless stationed themselves at these porches, in order to fall more under the view, and excite the compassion, of the master of the house.

Ἐλκωμένος, *full of sores*, as persons of this condition often are; cutaneous disorders being induced by their dirt and wretched fare. So Pea 8. (cited by Wets.) "Rogabatur a mendico quodam ulceroso." The case is considered in a *medical* view by Weddellius and Saubert. I must here adduce an apposite passage of Homer, Od. ρ. 221. which I am surprised should have escaped all the Commentators: Πτωχὸν ἀνιηρὸν δαιτῶν ἀπολυμαντῆρα, Ὅς πολλῇσι φλῆγῃσι παρ᾽ ὅσας φθίψεται αἰμούς, Αἰτιζῶν ἀκόλους: where the Scholiast well explains, ἀπολυμαντῆρα, τὸν τὰ καθάρματα ἀποφερόμενον τῶν εὐωχιῶν.

21. ἐπιθυμῶν χορτασθῆναι ἅ. τ. desiring to be fed. So the ancient, and almost all modern Commentators. Elsner, however, renders, "contentus erat, magni estimabat," and says that such is the sense of the word in a passage of Lysias, Orat. 24. p. 31. This interpretation is adopted by Konigsman and

Melchior, as also by Campbell, who translates, "was fain to feed on:" which he supports in a very ingenious note, the substance of which I shall lay before my readers: "There is no foundation for supposing, neither does ἐπιθυμῶν imply, that he was *refused* the crumbs. That he did *not obtain* them, is inconsistent with the circumstances. The word ἐβέβλητο too does not mean that he was *once* laid there, but that he was usually so placed*, which would not have happened if he had got nothing at all. Moreover, we find that he was *known* to the rich man. Besides, Abraham does not upbraid him with *inhumanity*, but only *luxury*." In all this, however, there appears nothing very convincing. It does not (I grant) appear that he was *refused* the crumbs; though Grotius and others suppose so. For ἐπιθυμῶν has merely the force of ἐπαιτῶν, i. e. *humbly praying*, i. e. *if it were only for the crumbs*, by an ellipsis of μόνον, as in a thousand other passages. Indeed his being laid there expressed as much. I must maintain too that the crime of the rich man was not *only* luxury, and gross sensuality, but that, absorbed in selfish gratification, he had no thought or care for the miseries of his poorer brethren: otherwise, so deplorable an object must have obtained *more* than the *crumbs* or scraps from his table. For (as Kuinoel observes) according to the command of the Law (Deut. 15, 7 & 8. Is. 58, 7. Prov. 3, 27.) it was his duty to have afforded more hospitable fare, medical attendance and nursing, to so deplorable an object.

21. τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης, which fell *by chance*, says Bochart. D'Outrin here notices a maxim of Pythagoras, τὰ πίπτοντα ἀπὸ τῆς τραπέζης μὴ ἀναίρεσθαι, which, he says, signifies that

* The word rather seems to indicate that, from *infirmity of body*, he was laid there by his friends. This word is especially used of sick persons. So Matth. 8, 6. ὁ παῖς μου βέβληται παραλυτικός. And 14. εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ κυρῶσθαι.

they are to be left for the poor. But I see no reason why we should not here interpret ψίχια *scraps* rather than *crumbs*, and take ἀπὸ πίπτοντα, not so much for what accidentally fell from the table, as the *leavings*, the *broken meat*. This interpretation is confirmed by the passage of Homer just before cited, and the Scholiast.

21. ἀλλὰ καὶ οἱ κύες ἐ. ἀ. τ. ἔ. α. *nay the dogs came and licked his sores.* Out of pity, say some. Thus Justin 1, 4, 11. (cited by Wets.) *Motus et ipse misericordia, quâ motum etiam canem viderat.* This however seems uncertain: for (as Doddridge very properly observes,) however lenient and healing the tongue of a dog may be in such cases, the circumstance is surely recorded to shew that his ulcers lay bare, and were not (as Isaiah in another case expresses it, ch. 1. 6.) either *closed, or bound up, or mollified with ointment.*" That dogs are fond of blood, is known. See 1 Kings, 21, 19. and Compare Boyle's Nat. Philos. pa. 2. p. 280. These circumstances, however, are only *ornamental*, and are meant to shew the wretchedness of Lazarus, and the barbarous neglect of the rich man.

22. ἀπερχθήναι αὐτὸν ὑπὸ τ. ἀ. ε. τ. κ. τ. 'Α. Αὐτὸν, *him, i. e. his soul.* For the soul is called by the *name* borne by the person whose body it occupied; which Grotius illustrates both from the customs of the Hebrews, Greeks, and Latins. Rosenm. and Kuinoel remark, that the simple notion of Lazarus being removed to a state of supreme felicity is dressed up with imagery agreeable to the opinions of the Jews,* who thought that the souls were after death conveyed to their destination, whether to heaven or hell, by Angels, and no doubt (observes Doddridge,) with the utmost propriety, considering how suitable

* On this occasion (observes Rosenm.) as on many others, Jesus did what popular teachers ought, and usually do, who, for the purpose of instruction, accommodate their discourse to the manners of the age, and the opinions of their auditors. This principle will also apply in the following part of this narration.

it is to their benevolent nature, and to the circumstances of a departed spirit. They also represented the joys of heaven under the images of a banquet. All this is illustrated by Schoettgen and Wetstein, from several Rabbinical passages: ex. gr. Targ. Cant. 4, 12. Non possunt ingredi paradysum nisi justī, quorum animæ eo feruntur per angelos. This is also illustrated by Capellus Op. p. 254. Hackspan Not. p. 339. Hardt ap. Winckler in Tempe Anecd. p. 537. and Hoffman in a Dissertation on this subject, in his Van. Sacr. p. 81. See also Hieron. Mag. Musc. Vol. 2. p. 1421. of Gruter's Thesaurus Criticus. That this notion had extended to the Greeks and Romans, we may collect from many passages of the Classical writers, and was especially held by the Pythagoreans and Platonists. See Walch's Obs. on N. Test. p. 31. and Munthe's Obs. 171. as also Elsner's Obs. and Drusius. Thus Plato Phæd. 398. (cited by Wets.) ψυχὴν καθαρῶς τε καὶ μετρίως τὸν βίον δεξιελθούσαν ξυνεμπόρων καὶ ἡγεμόνων θεῶν τυχεῖν. Elsner has well observed that the Greeks and Romans entertained a similar opinion, who thought that Mercury was the ἄγγελος, who, for that reason, is often called πομπαῖος; as in Soph. Aj. 843. (cited by Wets.) καλῶ δ' ἄμα Πομπαῖον Ἑρμῆν χθόνιον εὖ με κόμισαι κ. τ. λ. So also Hor. Od. 1, 10, 17. (speaking of Mercury,) Tu pias lætis animas reponis sedibus.

22. εἰς τὸν κόλπον τοῦ Ἀβραάμ. Here again the imagery is accommodated to the Jewish opinions, and can only be understood, by bearing in mind the Oriental manner of sitting, or rather *reclining*, at table: by which, the head of one person was necessarily brought almost into the bosom of the one that sat above him, or at the top of the triclinium: and (as Grotius well observes,) the guests were so arranged, that the most favoured should be so placed as to bring them into that situation, with respect to the host. See Joh. 13. 23. 21, 20. This is illustrated by Wetstein, from the Rabbinical writers: ex. gr. Kidduschin, fol. 72, 1. Ada, f. Ahava hodie sedet.

Others, however, (as Schleusner in his *Lex.*) explain, "You magnify yourselves, and pride yourselves for your sanctity. So Luke 10, 29. ὁ δὲ θέλων δικαιῶν ἑαυτὸν. Sirach 7, 4, 10, 32. 18, 1. and elsewhere. But Kuinoel rightly thinks that the former interpretation is more agreeable to the words following. This justification (says Rosenm.) was effected by the pomp and parade of ceremonies, which attracted the admiration of the ignorant multitude: q. d. "But God, who is a καρδιогνώστης, knoweth all hearts, knoweth how little true sanctity there is in them." For many things are there which, though highly esteemed among men, are held in abomination in the sight of God, who (as Doddridge remarks) observes the vile purposes from which it often proceeds, and cannot be imposed upon by any glittering misrepresentation or disguise.

Βδέλυγμα is for βδελυκτὸν, *abstract for concrete*; on which figure Wolf refers us to Glass, Vorst. Phil. Sacr. Vechner in his *Hellenolexia*, and Gataker in his *Adv. Ch.* 18. Cinno. L. 2, 4. The figure is common in the Greek Classical writers, (see *Matth. Gr. Gr.*) and is not unfrequent in the Latin ones. It is manifest that the sentence must be restricted to what went before, namely, things done with dissimulation, and with a view to the praise of men, not *all* things which are held in admiration by men.

16—18. See the note on *Matth.* 11, 12, 13. Commentators have been exceedingly puzzled to trace the connexion between these three verses and the preceding ones. The method adopted by Doddridge seems the least liable to objection. Hammond, Heuman, Pott, Kuinoel, and others, think that the verses neither have mutual coherence, nor are they connected with the preceding. From the parallel passages in *Matth.* 11, 12. 13, 5. 18, 5, 31. it should seem that these *sententiae* were brought forward at another time, and in a closer connection. Kuinoel endeavours to account for this. But I have here (as on other occasions) *designedly* passed over all

his fine-spun deductions, and cobweb speculations, founded on the precarious, and, indeed, utterly untenable hypothesis, of a Gnomologia, which formed (he thinks) the basis of St. Luke's Gospel.

19. Here our Lord (says Rosenm.) returns to the subject with which he had commenced his discourse, namely, the use of riches. Or we may suppose (with Mr. Horne, *Introd.* 2, 69.) that as the parable of the unjust steward was propounded in order to show the proper use of wealth, so was this to show the *danger of abusing it*.

19. *ἄνθρωπος*. It has been much disputed, both amongst ancient and modern Commentators, whether the following story be a real history, or merely a fable, or a *parabolhistoria*, i. e. something compounded of both, founded on fact, but adorned with colouring and imagery. Some maintain that a *Sadducee* is here characterized; others, a *Pharisee*. Others again suppose that it was Caiaphas, or Hannan: nor are there wanting those who conjecture Herod Antipas. Wetstein thinks it plain that a *Sadducee* is here described, from the riches, sumptuous fare, costly clothing, and the request that he made. For the Pharisees (observes he) believed that the soul survived the body; they fasted often, put on humble apparel, and were poorer than the Sadducees. For the various hypotheses which have been devised, and the supporters of them, I must refer the reader to Pole's *Synops.* Wolf's *Curæ*, and Koecher's *Analecta*. Rosenmuller and Kuinoel observe, that there are many things in this narration which indicate a *parable*; as, for instance, (say they,) the *name Lazarus* from the Hebr. *לָאָזָר* (destitute of assistance), which seems a *feigned* name. This, however, appears to me a very precarious argument; for (granting the derivation, which is questionable) the *story* might be true, though the *name* were fictitious. And, moreover, Lazarus was a very common name, as may be seen by the numerous passages cited by Wetstein. I admit, however, that it does appear to

be a fable or parable, properly so called; since all the circumstances seem parabolical, and especially as one very similar to it has been produced by Light-foot from the Babylonian Gemara, where we are told that a certain king made a great feast, and invited all the strangers; and there came one poor man and stood at his gate, and said unto them, Give me *one bit*, and they heeded him not; and he said, My Lord the King, of all the great feast thou hast made, is it hard in thy eyes to give me a fragment? The ancient Commentators too (as Theophylact) maintain that it was a parable, not a true history. On this subject I must refer the reader to a long and admirable note of Dr. Whitby. Rosenm. and Kuinoel observe, that Christ here had in view *any* rich man whose habits were similar to those of the person described in the parable. By this narration (say they) Jesus intended to teach his hearers, and especially the Pharisees, (compare ver. 14.) that transitory and perishable riches are to be faithfully administered, and especially that beneficence and liberality are to be exercised towards the poor, that the inhuman and illiberal are abominable in the sight of God; and are not admitted into the habitations of the blessed, nor will they (as having on earth received their comforts) attain to perpetual and celestial blessings. On the contrary, that the pious poor enjoy the especial favour of God, and, after death, will obtain celestial and perpetual rewards. That Jesus in the present parable has especial reference to the Pharisees, is, for many reasons, very probable.

19. ἐνεδιδύσκειτο πορφύραν καὶ βύσσιν. It must be observed, that the πορφύρα here denotes *purple garments*, by an idiom common even in our own language. Purple clothing, which we may suppose had originally been worn only by royal and noble personages, were in the time of our Saviour in general use among the rich and opulent. See Mr. Horne's Introd. p. 4. ch. 2. on the dress of the Jews, vol. 3. p. 392. et seqq. So Eurip. Sthenobæa, b.

βίος δὲ πορφυροῦς θαλάσσιος, οὐκ εὐτράπεζος: which passage is injudiciously altered by Barnes to περιφόρος, by Musgrave to δ' οὐ περίφορος. The true reading I believe to be δ' οὐ ποφυροῦς. The sense will thus be, this life is not like that of the *purpurati*, i. e. *divites*, but is θαλάσσιος, not εὐτράπεζος. Hor. Carm. 3, 1, 42. "Nec purpurarum sidere clarior delinit usus." So Liv. 9, 17. "Quum inter purpuram atque aurum, oneratum fortunæ apparatibus." That the use of these purple garments was considered as a mark of luxury, appears from Athen. 516. B. τοῦ μὲν Μίδου ὑπ' ἀνανδρείας καὶ τρυφῆς καὶ ἐν πορφύρᾳ κεκμηένου. The word βύσσος is derived by Reland from the Persian or Arabic *Bis*, which he rightly derives from the Hebr. בִּיס, whose origin Forster (in his Tract de Byssu) thinks must be sought for in the Egyptian language, which, after the age of Solomon, began to be in use among the Hebrews; since before that time they had employed the term כֶּשֶׁת. It denotes extremely fine and high-priced cloth, of which various kinds are mentioned, namely, the Indian, Egyptian, (including the Phœnician,) and the Grecian. The Indian, which seems to have been *cotton*, is mentioned by Philostr. Vit. Apollon. 2, 9. c. (cited by Wet.) βύσσω δὲ τοὺς φανερωτέρους αὐτῶν φασὶν ἐστάλθαι. And is thus noticed by Pollux 7, 17. § 75. ἡ βύσσος λίνου τι εἶδος παρ' Ἰνδοῖς ἤδη δὲ καὶ παρ' Αἰγυπτίοις ἀπὸ βύβλου τι ἔριον γίγνεται, ἐξ οὗ τὴν ἐσθῆτα λίνου ἂν τις μᾶλλον φαίη προσεικέναι πλὴν τοῦ πάχους. The Egyptian is thus described by Pausan. Eliac. 5, 5. θαυμάσια δ' ἂν τις ἐν τῇ γῇ Ἠλείᾳ τήντε βύσσον, ὅτι ἐνταῦθα μόνον, ἐτέρωθι δὲ οὐδαμοῦ τῆς ἐλλάδος φύεται — ἡ δὲ βύσσος ἐν τῇ Ἠλείᾳ λεπτότης μὲν ἕνεκα οὐκ ἀποδεῖ τῆς Ἑβραίων, ἐστὶ δὲ οὐχ ὁμοίως ξανθῇ. And Achaic. βίος δὲ αὐτῶν ταῖς πολλαῖς ἐστὶν ἀπὸ τῆς βύσσου τῆς ἐν τῇ Ἠλίδι φυομένης· κεκρυφάλους τε γὰρ ἐπ' αὐτῆς καὶ ἐσθῆτα ὑφαίνουσι τὴν ἄλλην. See Plin. H. N. 19, 1. Salm. Exerc. Plin. p. 701. and Reland, in his Dissertat. Misc. p. 1, 212. It appears from the passage of Pollux, that in his time the *Byssus* of Egypt was

composed of linen and cotton, like our *Linsey-woolsey*. These linens, or cottons, were of various colours, and amongst others *purple*; hence there is no reason for supposing (with some) that there is here an *hendiudis*. That these garments were chiefly confined to women, and therefore effeminate, Triller attempts to prove from Theocr. Idyl. 2, 73. βύσσοιο καλὸν σύροισα χιτῶνα.

20. πτωχὸς—ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος. A frequent resort of beggars was the portal or porch of a rich man's house. Thus Wetstein cites Hom. Od. ρ. 336. Ἴξε δ' ἐπὶ μελίνου οὐδοῦ ἔντοσθε θυράων. K. 62. ἐλθόντες δ' ἐς δῶμα παρὰ στάθμοισιν ἐπ' οὐδῶ ἐξόμεθ'. where Eusthathius observes: πτωχικὸν ἦν καὶ δυσωπικόν. We are not therefore to suppose (with Pistophilus, and, as it seems, Beza, Montanus, &c.) that, on endeavouring within the house to obtain the scraps, he was repulsed and thrown there violently. Beggars doubtless stationed themselves at these porches, in order to fall more under the view, and excite the compassion, of the master of the house.

Ἡλκωμένος, *full of sores*, as persons of this condition often are; cutaneous disorders being induced by their dirt and wretched fare. So Pea 8. (cited by Wets.) "Rogabatur a mendico quodam ulceroso." The case is considered in a *medical* view by Weddellius and Saubert. I must here adduce an apposite passage of Homer, Od. ρ. 221. which I am surprised should have escaped all the Commentators: Πτωχὸν ἀνηγρὸν δαιτῶν ἀπολυμαντήρα, Ὅς πολλῇσι φλῆσι παράστας φθίψεται αἰμοῦς, Αἰτιγῶν ἀκόλους: where the Scholiast well explains, ἀπολυμαντήρα, τὸν τὰ καθάρματα ἀποφερόμενον τῶν εὐαχιῶν.

21. ἐπιθυμῶν χορτασθῆναι ἂ. τ. desiring to be fed. So the ancient, and almost all modern Commentators. Elsner, however, renders, "contentus erat, magni estimabat," and says that such is the sense of the word in a passage of Lysias, Orat. 24. p. 31. This interpretation is adopted by Konigsman and

Melchior, as also by Campbell, who translates, "was fain to feed on:" which he supports in a very ingenious note, the substance of which I shall lay before my readers: "There is no foundation for supposing, neither does ἐπιθυμῶν imply, that he was *refused* the crumbs. That he did *not obtain* them, is inconsistent with the circumstances. The word ἐβέβλητο too does not mean that he was *once* laid there, but that he was usually so placed*, which would not have happened if he had got nothing at all. Moreover, we find that he was *known* to the rich man. Besides, Abraham does not upbraid him with *inhumanity*, but only *luxury*." In all this, however, there appears nothing very convincing. It does not (I grant) appear that he was *refused* the crumbs; though Grotius and others suppose so. For ἐπιθυμῶν has merely the force of ἐπαιτῶν, i. e. *humbly praying*, i. e. *if it were only for the crumbs*, by an ellipsis of μόνον, as in a thousand other passages. Indeed his being laid there expressed as much. I must maintain too that the crime of the rich man was not *only* luxury, and gross sensuality, but that, absorbed in selfish gratification, he had no thought or care for the miseries of his poorer brethren: otherwise, so deplorable an object must have obtained *more* than the *crumbs* or scraps from his table. For (as Kuinoel observes) according to the command of the Law (Deut. 15, 7 & 8. Is. 58, 7. Prov. 3, 27.) it was his duty to have afforded more hospitable fare, medical attendance and nursing, to so deplorable an object.

21. τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης, which fell *by chance*; says Bochart. D'Outrin here notices a maxim of Pythagoras, τὰ πίπτοντα ἀπὸ τῆς τραπέζης μὴ ἀναίρεσθαι, which, he says, signifies that

* The word rather seems to indicate that, from *infirmity of body*, he was laid there by his friends. This word is especially used of sick persons. So Matth. 8, 6. ὁ παῖς μου βέβληται παραλυτικός. And 14. εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσσομένην.

they are to be left for the poor. But I see no reason why we should not here interpret ψίχια *scraps* rather than *crumbs*, and take ἀπὸ πίπτοντα, not so much for what accidentally fell from the table, as the *leavings*, the *broken meat*. This interpretation is confirmed by the passage of Homer just before cited, and the Scholiast.

21. ἀλλὰ καὶ οἱ κύες ἐ. ἀ. τ. ἔ. α. *nay the dogs came and licked his sores*. Out of pity, say some. Thus Justin 1, 4, 11. (cited by Wets.) Motus et ipse misericordia, quâ motum etiam canem viderat. This however seems uncertain: for (as Doddridge very properly observes,) however lenient and healing the tongue of a dog may be in such cases, the circumstance is surely recorded to shew that his ulcers lay bare, and were not (as Isaiah in another case expresses it, ch. 1. 6.) either *closed*, or *bound up*, or *mollified with ointment*." That dogs are fond of blood, is known. See 1 Kings, 21, 19. and Compare Boyle's Nat. Philos. pa. 2. p. 280. These circumstances, however, are only *ornamental*, and are meant to shew the wretchedness of Lazarus, and the barbarous neglect of the rich man.

22. ἀνερχθῆναι αὐτὸν ὑπὸ τ. ἀ. ε. τ. κ. τ. 'Α. Αὐτὸν, *him*, i. e. *his soul*. For the soul is called by the *name* borne by the person whose body it occupied; which Grotius illustrates both from the customs of the Hebrews, Greeks, and Latins. Rosenm. and Kuinoel remark, that the simple notion of Lazarus being removed to a state of supreme felicity is dressed up with imagery agreeable to the opinions of the Jews,* who thought that the souls were after death conveyed to their destination, whether to heaven or hell, by Angels, and no doubt (observes Doddridge,) with the utmost propriety, considering how suitable

* On this occasion (observes Rosenm.) as on many others, Jesus did what popular teachers ought, and usually do, who, for the purpose of instruction, accommodate their discourse to the manners of the age, and the opinions of their auditors. This principle will also apply in the following part of this narration.

it is to their benevolent nature, and to the circumstances of a departed spirit. They also represented the joys of heaven under the images of a banquet. All this is illustrated by Schoettgen and Wetstein, from several Rabbinical passages: ex. gr. Targ. Cant. 4, 12. Non possunt ingredi paradisum nisi justī, quorum animæ eo feruntur per angelos. This is also illustrated by Capellus Op. p. 254. Hackspan Not. p. 339. Hardt ap. Winckler in Tempe Anecd. p. 537. and Hoffman in a Dissertation on this subject, in his Van. Sacr. p. 81. See also Hieron. Mag. Musc. Vol. 2. p. 1421. of Gruter's Thesaurus Criticus. That this notion had extended to the Greeks and Romans, we may collect from many passages of the Classical writers, and was especially held by the Pythagoreans and Platonists. See Walch's Obs. on N. Test. p. 31. and Munthe's Obs. 171. as also Elsner's Obs. and Drusius. Thus Plato Phæd. 398. (cited by Wets.) ψυχὴν καθαρῶς τε καὶ μετρίως τὸν βίον δεξιελθούσαν ξυνεμπόρων καὶ ἡγεμόνων θεῶν τυχεῖν. Elsner has well observed that the Greeks and Romans entertained a similar opinion, who thought that Mercury was the ἄγγελος, who, for that reason, is often called πομπαῖος; as in Soph. Aj. 843. (cited by Wets.) καλῶ δ' ἄμα Πομπαῖον Ἑρμῆν χθόνον εὖ με κόμισαι κ. τ. λ. So also Hor. Od. 1, 10, 17. (speaking of Mercury,) Tu pias lætis animas reponis sedibus.

22. εἰς τὸν κόλπον τοῦ Ἀβραάμ. Here again the imagery is accommodated to the Jewish opinions, and can only be understood, by bearing in mind the Oriental manner of sitting, or rather *reclining*, at table: by which, the head of one person was necessarily brought almost into the bosom of the one that sat above him, or at the top of the triclinium: and (as Grotius well observes,) the guests were so arranged, that the most favoured should be so placed as to bring them into that situation, with respect to the host. See Joh. 13. 23. 21, 20. This is illustrated by Wetstein, from the Rabbinical writers: ex. gr. Kidduschin, fol. 72, 1. Ada, f. Ahava hodie sedet.

in sinu Abrahæ. Bereschith, R. 48, 7. In futuro Abrahamus sedebit ad portam gehennæ, nec sinet hominem circumcisedum ex Israele eo descendere. So also Joseph. Maccab. § 13. οὕτω γὰρ θανόντας ἡμᾶς Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. See Saubert in Palæstr. 274. et seqq. besides others referred to by Wolf. See Windet ap. Zorn Bibl. Antiq. 574. and many more referred to by Koecher. Rosenm. thinks it plain from hence, that men enter upon their allotted destination in the other world immediately after death.

23. ἐν τῷ ᾄδῃ. This (says Grotius) is the only passage in the Scriptures, where ᾄδης denotes *Hell*, or the place of torment. That it does so *here*, has however been denied by many commentators of great name. The limited plan of my work will only permit me to give the valuable matter to be found in Wetstein; and for a fuller consideration of the question, I must refer my readers to Grotius, and to Dr. Campbell's elaborate Dissertation on *Hades*, not omitting some valuable matter to be found in the 2d. Vol. of Dr. Maltby's Sermons, p. 562. and Schl. Lex. "The word ᾄδης (says Wet.) which answers to the Heb. שְׁאוֹל, and the Latin *infera*, denotes the common repository of departed men. So Plaut. Qui nunc abierunt hinc in communem locum. It never signifies either *sepulcrum*, or *heaven*. For those who speed their way to heaven, are said to *ascend*, but those who depart to hell, to *descend*; and we read of those persons being there deposited, who neither have received the rites of sepulture, nor have tasted the joys of heaven. The rich man in the parable, was *apud inferos*, in torment, what is suitable neither to the sepulchre, nor to heaven. Joseph is said by his father, to be *apud inferos*, though he supposed him to have been worried by a wild beast. See Gen. 37, 35. Anthol. 1, 37, 19. 3, 6, 33. Sil. Ital. 13, 525.*

* Lucian de Luctu, 2. ὁ μὲν δὴ πολὺς ὄμιλος, οὓς ἰδιῶτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἡσίοδῳ, καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πετιόμενοι — τόπον τίνα ὑπὸ τῇ γῇ βαθὺν ᾄδην ὑπεκλή-

24. ἵνα βάλῃ τὸ ἄκρον τοῦ δακτύλου. Wetstein compares Lucian. Dial. M. 17. Tantalus ὑπὸ τοῦ δάφου, — ἦν δὲ τότε καὶ ἀρύστωμα! καὶ προσενέγκεν τῷ στόματι, αἱ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρύνει οὐκ οἶδ' ὅπως αὐτὸς ἀπολείπει ξηρὰν τὴν χεῖρα μου.

φασι, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ῥοφερόν, καὶ ἀνήλιον — τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαιοῦς — ἐπειδὴν συναλισθῶσι πολλοὶ, καθάπερ εἰς ἀποικίαν τίνα πέμπουσιν εἰς τὸ Ἠλύσιον πεδῖον — ἂν δὲ τινες τῶν πονηρῶν λάβωσι, ἐς τὸν τῶν ἀσεβῶν χώρον ἐκπέμπουσι κολασθησομένους. Hippolyt. c. Plat. περὶ δὲ ἄδου ἐν ᾧ συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων — τόπος ἐστὶν ἐν τῇ κτίσει ἀκατασκεύαστος, χωρὶον ὑπόγειον, — ἐν ᾧ φῶς χάσμου οὐκ ἐπιλάμπει — τοῦτ' ὁ χωρὶον ὡς φρουρίον ἀπενεμήθη ψυχαῖς, ἐφ' ᾧ κατέσταθησαν ἄγγελοι φρουροὶ — ἐν τούτῳ δὲ χωρίῳ τόπος ἀφώρισται τῆς λίμνης πυρὸς ἀσβέστου, ἐν ᾧ ψυχαὶ πάντων ποιησόμενοι. Theophanes, H. 8. ἀδης λέγεται ἡ ἐκ τοῦ ὀρωμένου πρὸς τὸ αἰδὲς καὶ ἀθέατον κατάστασις τῆς ψυχῆς· οὐδὲν γὰρ ἄλλο παρὰ τῶν. Ἐξωθεν, καὶ τῆς θείας γραφῆς σημαίνει τὸ ὄνομα τοῦτο, ἐν ᾧ τὴν ψυχὴν γίνεσθαι λέγουσιν ἀπολυθεῖσαν τοῦ σώματος, Lactantius, 7, 21. "Nec tamen quisquam putet, animas post mortem protinus judicari. Omnes in unâ communique custodia detinentur, donec tempus adveniat, quo maximus iudex meritorum faciat examen." Greg. Nyssen. de Anima et Resurrect. εἰς ἄδην πάντες οἰοῦνται καθάπερ δοχεῖον ἐνθῆνδε τὰς ψυχὰς μετανεστασθαι. Fulgentius ad Thrasymund. 3. "Christus secundum solam animam ad infernum descendit." Vigilii, lib. 2. "Ergo dicimus, dominum jacuisse in sepulcro, sed in solâ carne: et Dominum descendisse in infernum, sed in sola anima." Athanasius τὸ μέντοι [σῶμα τοῦ Χριστοῦ] μέχρι τάφου φθάσαν, ἡ δὲ (ψυχὴ) μέχρι ἄδου διαβᾶσα. Διαιρετῶν δὲ ὄντων τῶν τύπων πολλῶ τῷ μέτρῳ, καὶ τοῦ μὲν τάφου σωματικὴν ἐκτελεχόμενον τὴν ἐπιβασιν, ἐκεῖσε παρὴν τὸ σῶμα· τοῦ δὲ ἄδου ἀσώματόν πως, ἐκεὶ παρὼν ὁ κύριος ἀσωμάτως, ὡς ἄνθρωπος ἐνομήσθη ὑπὸ τοῦ θανάτου. Diphilus. καὶ γὰρ καθ' ἄδην δύο τρίβους νομίζομεν, μίαν δικαίων, χατέραν ἀσεβῶν ὁδόν. Aen. 6, 540. "Hic locus est, partes ubi se via findit in ambas; Dextera, quæ Ditis magni sub moenia tendit. Hac iter Elysium nobis: at læva malorum Exercet pœnas, et ad impia tartara mittit." Sophocles ap. Plut. de aud. Poet. p. 21. ε. ὡς τρισόλβιος κείνος βροτῶν, οἱ ταῦτα διερχθέντες τέλη Μόλωσ' ἐς ἄδου· τοῖς δὲ γὰρ μόνοις ἐκεῖ Ζῆν ἐστὶ, τοῖς δ' ἄλλοισι πάντ' ἐκεὶ κακὰ. Diodor. Sic. 1, 96. τὴν ἐν ἄδου μυθοποιῶν — ἀσεβῶν τιμωρίας καὶ εὐσεβῶν λειψῶνας. Plato; τοὺς τὰς τελετὰς παραδεδωκότας εἰρηκέναι φασίν, ὅτι ὅς ἀμύητος καὶ ἀτέλεστος εἰς ἄδου ἀφίκεται, ἐν βορβόρῳ κέσεται· ὁ δὲ κεκαθαρμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκῆσει. Jos. B. 2, 8, 14. de Sadduceis; τὰς καθ' ἄδου τιμωρίας καὶ τιμὰς ἀναιροῦσιν. De Phariseis. A. 18, 13. ἀθάνατον τε ἰσχὺν ταῖς ψυχαῖς πίστις αὐτοῖς εἶναι, καὶ ὑπὸ χθονὸς δικαίωσεις τε καὶ τιμὰς, οἷς ἀρετῆς ἢ κακίας ἐπιτήδευσις ἐν

24. καταψύξῃ τὴν γλώσσαν. Thus (says Wolf,) the glutton is punished in the *delinquent member*: and he refers to Spanheim on Callim., p. 702 & 718. and of the same opinion is Gregory Mag. in his Pastor. Cur. Part 3. Admon. 20. This however is only hinted, for (as Gregory has there prettily observed,) a skilful musician will so artfully manage the strings of an instrument, as by striking one, to cause another, at the distance of many intermediate chords, to vibrate. So the sacred writers touch on the virtues and vices of men: they specify one, and insinuate praise or censure on another. Rosenm. however remarks, that this circumstance is mentioned, since persons who are burning in flames suffer a most dreadful thirst, and consequently their tongues are parched. The rich man is here represented as supplicating from the poor wretch whom he had before despised, for even the smallest boon, *a drop of water*; which seems said just as *a cup of cold water* is on another occasion.

24. ὀδυνῶμαι, tormented. Wetstein cites Severi Ætna, 271. Torquentur flamma terræ, ferroque

τῷ βίῳ γέγονεν Tertullian de Animâ; “penes inferos—tormentum et refrigerium—puniri et foveri interim animam in inferis sub expectatione utriusque judicii, in quadam usurpatione et candidâ ejus.” Ambrosius de bono mortis, 10. “Satis fuerat dixisse illis, quod liberatæ animæ corporibus ἤδη peterent, i. e. locum qui non videtur, quam locum Latinè infernum dicimus. Denique et Scriptura habitacula illa animarum promptuaria nominavit.” (Wets.) The Rabbinical writings represent Paradise and Gehenna as so placed, that from the former there is a prospect of the latter. On the words ἐπ’ αὐτὰ τοὺς ὀφθαλμούς Rosenm. observes, that not only the ancient Greeks, but Hebrews, were of opinion that the *shades*, or souls, of departed persons, when separated from the body, were in all things similar to the body, but were *subtiliores*. They are represented as γρίζουσαι, i. e. *gibbering*, to use a Shaksperian word, though in a very faint voice. So Homer, Od. 24. (cited by Bulkley.) τῇ ἄγε κινήσας, αἱ δὲ γρίζουσαι ἔποντο. Thus (says Rosenm.) Jesus acted the part of a most wise teacher, by accommodating himself to the capacities of his countrymen, who would not have understood him, if he had disputed with them on the nature of the soul with philosophical accuracy. Caput rei est, animas humanas post mortem corporis esse superstites, esse sibi sui conscias, aut male aut bene iis esse, etc. quæ omnia a Jesu in hac parabolâ confirmantur.

domantur. Hor. Carm. 3, 1, 21. Quin et Ixion Tityosque vultu risit invito. Also Chagiga, fol. 77, 4. Bono morienti nullæ celebrabantur exequiæ, at malo. Postea vidit per quietem bonum in hortis ambulantem juxta fontes, malum verò linguam exerere ad ripam fluminis, et conari aquam attingere, nec tamen attigisse.

25. ἀπέλαβες σου τὰ ἀγαθὰ σου. So it is similarly said in Matth. 6, 2. ἀπέχουσι τὸν μισθὸν αὐτῶν. The passage may therefore be paraphrased thus: "thou hast received what thou accountedst good things, in which thou didst place thy happiness, as riches, luxury, pleasure." "This is (says Hammond,) confirmable to the Hebrews, who use the phrase "receiveth his world," for a course of secular felicity, they say, "he who shall pass forty days without chastisements, hath received his world, a full abundant reward for the good he hath done here." This is illustrated from the Rabbinical writings, by Schoettgen and Scheid, ap. Meuschen, as also by Wets. who likewise produces some Classical passages, as Anthol. 1, 80, 15. εἰ τέ τις ἐκ πενίης πλούτου τύχοι ἡδὲ καὶ ἀρχῆς, οὐκ ἔτι γιγνώσκει, τίς πέλετο πρότερον. Τὴν πότε γὰρ φιλήν ἀπαναίνεται, ἀφρονέων δὲ τέρψιν ὀλισθηρῆς οὐ δεδάηκα τύχης. Ὅς πότε γὰρ πτωχὸς ταλαπείριος, οὐκ ἐθέλεις δὲ αἰτίζων ἀκόλους νῦν ἐτέροις παρέχειν. Πάντα, φίλος, μερόπεσσι παρέρχεται. Εἰ δ' ἀπιθήσεις, ἔμπαλιν αἰτίζων, μάρτυρα σαυτὸν ἔχῃς.

25. παρακαλεῖται. The word π. properly denotes to console (by words), to comfort, recreate, by words, or deeds, to bless, make happy, as here. This sense is illustrated from the Rabbinical writers by Schoettgen.

26. ἐπὶ πᾶσι τοῖτοις, besides, super hæc omnia, denique. Wetstein and Kypke produce numerous examples from the Classical writers.

26. μεταξὺ ἡμῶν — χάσμα μέγα ἐστήρικται, i. e. a chasm, rupture, hiatus, gap. The word is especially used (says Wetstein,) of a space which is extended from an upper to a lower situation, particularly fissures and ruptures of the earth, produced by earthquakes. So Philo 2, 17, 13. χάσματα γῆς ὁρῶ διηνοιγμένης ἐπὶ

μήκιστον εὐρυόμενα. Longi Pastoral. 1. p. 13. Plin. H. N. 2, 26. fit et cœli ipsius hiatus, quod vocant χάσματα. Lucian. Dial. Mort. 21, 1. calls the deep and dark hiatus, through which lay the descent to the infernal regions χάσμα and Hesiod, Theogon. 740. makes mention of a χάσμα in Tartarus, on which passage, see Grævius. Herodot. 4, 85. λυκὸς ποταμὸς εἰς χάσμα γῆς ἐσβάλλον ἀφανίζεται. In Plutarch, p. 565. κ. Thespesius sees in the infernal regions, χάσμα μέγα καὶ κάτω δῆκον. Thus also Plato in Phæd. χάσματα γῆς, and especially in a very curious passage de Repub. L. 10. ἔφη δέ, ἐπειδὴ αὐὸ ἐκβῆναι τὴν ψυχὴν πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον, ἐν ᾧ τῆς τε γῆς δύο εἶναι χάσματα ἐχομένω ἀλλήλων, καὶ τοῦ οὐρανοῦ αὐτὸ ἐν τῷ ἄνω ἀλλὰ κατωτικρὺν, δικαστὰς δὲ μετὰ τούτων κάθησθαι — ὁρᾶν δὲ ταυτὴ μὲν ἐκείνου τὸ χάσμα τοῦ οὐρανοῦ καὶ γῆς ἀπιούσας τὰς ψυχὰς, ἐπειδὴ αὐτοῦ δικασθεῖεν — ἐκείνων τε κατιδόμεν ἐξαιφνης καὶ ἄλλους, σχεδὸν τι αὐτῶν τοὺς πλείστους τυράντους, ἦσαν δὲ καὶ ἰδιῶται τινες τῶν μεγάλα ἡμαρτηκότων, οὓς οἰομένους ἤδη ἀναβῆσεσθαι, οὐκ ἐδέχετο τὸ στόμιον, ἀλλ' ἐμυκάτο, ὑπὸτε τις τῶν οὕτως ἀνιάτως ἐχόντων εἰς πωτηρία ἢ μὴ ἰκανῶς δεδοικὼς δίκην ἐπιχειροῖ ἀνέναν. Consult also Kypke, who has much matter illustrative of the notion of the Ancients concerning Tartarus; see also Crausor, in Phosph. 1054. Some vain speculations on the nature of this χάσμα, are brought forward by several critics, referred to by Pole, Wolf, and Koecher. Ἐστήρικται, means *formed, constituted*. The Hebrews, and perhaps the Greeks, thought that Orcus was divided into two parts, by a *deep* (but, as it seems, not very wide,) *chasm*.

26. ὅπως αἱ θέλοντες — διαπεράωσιν. Wetstein compares a similar expression in Plin. H. N. 2, 67. Maria circumfusa undique dividuo globo partem nobis auferunt orbis, *nec inde huc, nec hinc illo pervio tractu*; and in Lucian Dial. Mort. 17. οὐχ ὁρᾷ γὰρ ἄλλον μετὰ τούτον αἶδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.

27. ἵνα πέμψῃς αὐτὸν, i. e. restored to life, and

clothed with a human body, lest any should suspect that it was merely an *optical deception*. It must be observed, that the number *five* is mentioned, because in a story, such circumstances are usually expressed, in order to give an air of reality to the narrative. Doddridge remarks, that his having five brethren living in his father's house, implies that he must have died young: a circumstance (says he,) meant doubtless, to read an impressive lesson to young and rich sensualists.

28. ὥς διαμαρτύρηται α. The best modern commentators explain διαμαρτύρηται, "may testify, teach, manifest, what things he has here seen." Compare 1 Sam. 21, 2. Eg. 16, 2. So Plato de Republ. L. 10. (cited by Grotius,) where Erus the Armenian, after death, approaching to the Judges, ἐαυτοῦ δὲ προσελθόντος εἰπεῖν ὅτι δέοι αὐτὸν ἄγγελον ἀνθρώποις γενέσθαι τῶν ἐκεῖ καὶ διεκελεύοντο οἱ ἀκούειν τε καὶ θεᾶσθαι πάντα τὰ ἐν τῷ τόπῳ. But I prefer, with Schleusner in his Lex. and Campbell, *warn, admonish, seriously exhort*; or we may conjoin both senses, and render *seriously admonish, by bearing witness of these truths*. It must be observed that the διὰ, is not, as many suppose, redundant.

29. ἔχουσι Μωσέα καὶ τοὺς προφῆτας, i. e. they have those venerable personages in their books, bearing testimony to a future * existence, and admonishing them to lead a life agreeable to the precepts of virtue.† Lightfoot remarks that the Hagiographa is omitted, "because (he suggests, with the approbation of Wets.) it was not read in the public service of the Synagogue." But it nevertheless formed part of that Scripture which was given for doctrine and in-

* It is true (observes Doddridge,) Moses nowhere expressly asserts a future state of rewards and punishments; yet the facts recorded by him, strongly enforce the natural arguments in proof of it; and the prophets speak plainly of it in many places.

† Euthymius paraphrases. "They have Moses and the Prophets, and surely thou canst not pretend to feel more solicitous for their welfare, than the God who made them, and gave them so many teachers."

struction, &c. I assent to the opinion of Wolf, Hackspan, and Kuinoel, that the *Hagiographa* is here *included*, and that by the formula *Moses and the Prophets*, are to be understood the *sacred books* of the Jews, as in Matth. 17, 5.

30. οὐχί, πάτερ Α. The construction is elliptical. We must supply ἀκούουσιν, "*they will not attend to them, they will slight them, as I did.*"

30. εἰς τὴν ἀπὸ νεκρῶν πορευθῆ π. α. μ. *but if one went unto them from the dead.* From him truth might be expected, since he could have no motive to deceive. Euthymius thus paraphrases the passage: "They disbelieve the books of the law, as written by the *living*, who had not yet seen the things of a future state; but if any one went unto them from the *dead*, they would believe, because they would suppose that he had seen all." Wetstein compares Artemidor. 2, 74. ἔτι τῶν ἀξιοπίστων εἰς καὶ οἱ νεκροί, ἐπεὶ πάντως ἀληθεύουσι· διὰ γὰρ δύο ταῦτα οἱ ψευδόμενοι ἀπατάσιν, ἢ διὰ τὸ ἐλπίζειν τί, ἢ διὰ τὸ φοβεῖσθαι· οἱ δὲ μήτε ἐλπίζοντες τι μήτε φοβούμενοι, εἰκότως ἀληθῆ λέγουσιν, μάλιστα δὲ οἱ νεκροὶ εἰσι τοιοῦτοι.

31. εἰ Μωσέως καὶ τῶν προφητῶν — πεισθήσονται. The Jews themselves confessed that the law was delivered to them by God, and confirmed by manifest and signal miracles, the report of which, as handed down to them from their ancestors, they had received. Yet they led a life contrary to the plain injunctions of the law: Nothing, therefore, hindered their reformation but a perverse mind unwilling to embrace, as true, what they could not prove to be false. (Rosenm.) Theophylact observes, that since God will not raise any from the dead to inform us of the things of another world: οὐδὲν οὕτως ὠφελεῖ ὥς ἡ τῶν γραφῶν ἀκριβὴς ἔρευνα, nothing is so profitable as an accurate examination and scrutiny into *the Scriptures*. The passage may be thus paraphrased: "Occasions of repentance and reformation are not wanting to them. If, therefore, they will not embrace these, not even *miracles* could move their perverse and stubborn

wills." In point of fact, the truth of this assertion was evinced in the case of Christ himself. For (as Euthymius observes) when Lazarus, the brother of Martha and Mary, was raised by our Lord from the dead, and spoke concerning the place of departed spirits, the Jews would have put him to death."

"The impenitence (says Doddridge) of many who saw another Lazarus raised from the dead (Joh. 11, 4.) and the wickedness of the soldiers who were eye-witnesses to the resurrection of Christ, and yet that very day suffered themselves to be hired to bear a false testimony against it, (Matth. 28, 4, 5.) are most affecting, and astonishing, illustrations of this truth; for each of those miracles was far more convincing than such an *apparition* as is here referred to would have been; which, though it might indeed alarm them for a time, the same prejudices and lusts which led them to despise those methods of instruction that God had given them, would also lead them, ere long, to slight and forget such an awful apparition. (Doddridge.) In this view Wetstein cites Al-cipp. Ep. 2, 4. οὐδ' εἰ βούς μοι (τὸ λεγόμενον) φθέγγαιτο, πεισθίην ἂν. I add D. Cass. 880, 12. οὐδ' ἂν εἰ σαφῶς θερός τις προέλεγεν ὅτι τοσαύτη δι' ὀλίγου μεταβολή γενή-σεται, ἐπίστευσιν ἂν τις. See, on this subject, an admirable Discourse by Bishop Atterbury, vol. 2. Sermon. 2. and Bishop Sherlock, vol. 2. Sermon. 15. *

* I cannot conclude the notes to this most important parable, without recommending to the attention of my reflecting readers the following admirable observations of Dr. Campbell on the scope of the parable, and the degree of criminalty to be attached to Dives. "Much injury has been done to our Saviour's instructions by the ill-judged endeavours of some expositors to improve and strengthen them. I know no better example for illustrating this remark than the story of the rich man and Lazarus. Many, dissatisfied with its simplicity, as related by the Evangelist, and desirous, one would think, to vindicate the character of the Judge from the charge of excessive severity in the condemnation of the former, load that wretched man with all the crimes which can blacken human nature, and for which they have no authority from the words of inspiration. They will have him to have been a glutton and a drunkard, rapacious and unjust, cruel and hard-hearted, one who spent in intemperance what he had acquired by extortion

CHAP. XVII.

Many various and different discourses of Christ are here brought together, as is shown in the notes on Matth. 18, 7. 15, 21.

VERSE 1. ἀνένδεκτον, scil. χρήμα. Ἀνένδεκτον is here put for ἀδύνατον, as in Diog. Laert. ἀδύνατον, εἶπεν, εἰ μὴ σε ὁ πατήρ κ. τ. λ. So Matth. 18, 7. ἀναγκὴ ἐσσι ἐλθεῖν τὰ σκάνδαλα. The necessity here mentioned is not (says Rosenmuller, from Theophylact) to be understood of physical or absolute impossibility, but of condition, and consequence.

2. λυσίτελεϊ αὐτῷ. This is as much as to say that the crime is even *greater* than *sacrilege*, which was punished in the manner here mentioned; as we learn from Diodor. Sic. t. 7. p. 93. where see Wesseling. To the examples produced by Schleusner, I add Eurip. Phœn. 600.

4. ἐπτάκις. Wetstein observes, that Symmachus sometimes translates the Heb. שבע by πλειστάκις, and sometimes πλείστους for ἑπτα, and that Euthymius, on Psalm 119, 64. remarks on the Hebrews using ἐπτάκις for πολλάκις. To this purpose Wetstein cites several Rabbinical passages, ex. gr. Bemidbar R. 19.

and fraud. Now, I must be allowed to remark, that by so doing they totally pervert the design of this most instructive lesson, which is, to admonish us, not that a *monster of wickedness*, who has, as it were, devoted his life to the service of Satan, shall be punished in the other world, but that the man who, though not chargeable with doing much *ill*, does little or no *good*, and lives, though not perhaps an intemperate, a *sensual* life, who, careless about the situation of others, exists only for the gratification of himself, the indulgence of his own appetites, and his own vanity, shall not escape punishment. It is to show the danger of living in the *neglect of duties*, though not chargeable with the *commission of crimes*; and, particularly, the danger of considering the gift of Providence as our own *property*, and not as a *trust* from our Creator, to be employed in his service, and for which we are accountable to him. These appear to be the reasons for which our Lord has here shewn the evil of a life which, so far from being universally detested, is, at this day, but too much admired, envied, and imitated.

Si peccaverit homo in socium suum, et dixerit ei : peccavi ; vocabitur peccator, si non illi condonat.

5, 6. See the note on Matth. 17, 19. The passage is thus paraphrased by Wets. "Thou hast given us much excellent instruction about *charity* and *benevolence* towards men, now teach us also concerning *faith* towards God, by whom we believe thee to have been sent. What thou hast already propounded to us we believe ; but we desire to have *more* communicated to us, concerning the *time and the manner* in which thou wilt restore the kingdom of Israel." (Wets.) In the two narrations of Matthew and Mark the hyperbole is varied : in Matthew it is, "say to this *mountain*," &c. in Luke, "say to this *sycamore tree*," &c. by which latter word is designated the Egyptian fig, brought from Egypt into Palestine, which, from its similarity both to the *figus* and the *morus*, was called *sycamore*, as we learn from Dioscorid. 1, 182. cited by Wetstein, who has a vast number of other passages on this subject, from Athenæus, 115. F. Pliny, Theophrastus, Solinus, and Galen. See Mr. Elsley's instructive note on this passage. Wetstein produces from the Rabbinical writers many very similar hyperboles to that of tearing up trees by the root. He also subjoins some examples of *similar* hyperboles (which merely mean physical impossibilities) from the Classical writers : ex. gr. Virg. *Æn.* 4, 490. Mugire videbis sub pedibus terram, et descendere montibus ornos. Lucian. *Contempl.* 3. Virg. *Ecl.* 6, 71. Cantando rigidas deducere montibus ornos. Philostrate. de Orpheo : νεανιεύεται δὲ τὶ καὶ μείζον, δένδρα γὰρ ἀνασπάσας ἐκ ῥιζῶν, ἀκροατὰς ἄγει ταῦτα. He also cites *Ælian.* V. H. 5, 55. and Oppian de Venet. 2, 533. who assert, that elephants have been known to tear up trees by the roots. The answer of our Lord is thus paraphrased by Wetstein : "Why do ye ask an increase of faith and knowledge, seeing that ye boast of having what ye use not ? First shew me your *faith* by your *works*. Unless ye do this, in vain will ye say ye have *faith*, and in vain would a larger portion of faith be committed to you."

7, 8. The following parable (which does not cohere with the preceding) Kuinoel thinks was brought forward at some *other time*: probably when the Apostles asked, "what reward shall we have, who have left all, and followed thee?" Euthymius, however, thus ingeniously traces the connection: "After having, in the preceding discourses, inculcated on the disciples the necessity of good works, he now, by this example, intends to check that vaunting spirit which is so apt to accompany them, and teaches," &c. The remaining part of the same note of Euthymius is well deserving of attention.

7. δούλων ἔχων. Kuinoel observes, that by δούλος we are here to understand not a *hired servant*, whether plower or herdsman, but a *slave*. Παρελθὼν is put for εἰσελθὼν, as in Xen. Symp. 9, 3. Anab. 2, 4, 6. Arrian. Exp. A. 1, 8, 2. See Suidas and Hesychius, and also Raphel. Bengel and Matthias read ἀνάπεσε, but Griesbach and Kuinoel prefer the less common word ἀνάπεσαι, the authority of which is proved by the examples of Krebs and Abresch.

10. δούλοι ἀρχεῖοί—πεποιήκαμεν. Many Interpreters think that the words of Christ are to be applied to *all* men without exception, even the very best. But the usage of Scripture, and the connection with the preceding and following words, require a very different interpretation. First, the Scripture plainly makes two classes of servants, *useful* and *useless*. (Matth. 25, 30. Rom. 3, 12. 2 Tim. 2, 21. Philem. 11.) To the latter the master gives neither praise nor thanks, nay, he reproves them sharply, and at length punishes them severely; but on the former he bestows praise, honour, and favour. (1 Pet. 2, 19, 20. Apoc. 19, 9. Luke 12, 37. & 22, 30. Joh. 13, 14.) There are, indeed, servants who serve *serviliter*, who do nothing but what they are ordered to do: others serve *freely*, as *sons* who, without waiting for orders, voluntarily and zealously perform such things as they think will be useful, and likely to please their master. The *former* Christ here

glances at, and *reproves*, to the end that he may lead them on to a higher degree of holiness; namely, that they may serve God with their whole heart, and with entire confidence. Hence in the following verses he praises the faithful attachment of the Samaritan, who returned (not because he was commanded, but of his own accord) that he might publicly and audibly return thanks to Christ, a deed which would have lost all its praise, if it had been ordered.*

* So Seneca de Benef. 3, 21. "Servus materiam beneficii habet. Quamdiu præstatur, quod a servis exigí solet, ministerium est: ubi plus quam quod servo necesse est, beneficium. Quicquid est, quod servibus officii formulam excedit, quod non imperio sed ex voluntate præstatur, beneficium est. And 22. "An æquum tibi videtur, quibus, si minus debito faciant, irascimur, non haberi gratiam, si plus debito subitoque fecerint? And 28. "Post tot exempla, num est dubium, quin beneficium aliquando a servo dominus accipiat? *Hermæ* Simil. And 3, 5, 2. "Audi similitudinem, quam dicturus sum tibi. Quidam cum haberet fundum servosque multos, in quadam parte fundi sui posuit vineam successoribus: deinde peregere profectus elegit servum, quem habebat fidelissimum, ac sibi probatum, eique assignavit vineam, præcipiens ut vitibus jungeret palos; quod si fecisset, et mandatum suum consummasset, libertatem eidem se daturum promisit. Nec præterea quidquam aliud præcepit illi, quod in ea faceret: atque ita peregre profectus est. Postquam autem servus ille curam apprehendit, fecit quæcumque præceperat dominus. Cumque depalasset vineam illam, et animadvertisset eam herbis repletam, cœpit secum ita cogitare: Peregi, quod mihi præceperat dominus; fodiam nunc vineam hanc, et erit formosior, cum fuerit fossa: et extractis herbis majorem dabit fructum, et non suffocabitur ab herbis. Adgressus deinde fodit, et omnes herbas, quæ in ea erant, extraxit, atque ita evasit vinea speciosissima ac læta, non suffocata ab herbis. Post aliquantum verò temporis venit dominus ejus, et ingressus est vineam: quam cum depalatam vidisset decenter ac circumfossam, et extractas herbas ab ea, et lætas esse vites, ex facto hoc servi sui gaudium cepit. Adhibito itaque filio, quem carum et hæredem habebat, et amicis, quos in consilio advocabat, indicat ea quæ servo suo facienda mandasset, quæ præterea ille fecisset. At illi protinus gratulati sunt servo illi, quòd tam plenum testimonium domini sui assecutus fuisset. Ait deinde illis: ego quidem huic servo libertatem promisi, si custodisset mandatum meum, quod dederam; et custodivit illud, et præterea opus bonum adjicit in vineam, quod mihi quamplurimum placuit. Pro hoc igitur opere, quod fecit, volo eum filio meo facere cohæredem; quoniam, cum sensisset, quid esset bonum,

11. ἐν τῇ πορεύεσθαι—διήρχετο δ. μ. Σ. κ. Γ. The Commentators here enquire how Luke, in speaking of a journey to Jerusalem, could place Samaria before Galilee; since that province was in the middle between Judæa and Galilee. Wetstein thinks (as De Dieu had done before him) that Jesus did not pass by the direct route and shortest way to Jerusalem, i. e. through Samaria, but when he had come to the confines of Samaria and Galilee, bent his course towards the East, so as to have Samaria on the right, and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis (where there was a bridge), and to have descended along the bank on the Peræan side, until he again crossed the river, when he came opposite to Jericho. The reason which induced our Lord to take this route was (as Wetstein conjec-

non omisit, sed fecit illud. Hoc consilium domini et filius et amici ejus comprobarunt, ut fieret scilicet hic servus cohæres filio. Post dies deinde non multos convocatis amicis paterfamilias misit de cœnâ suâ servo illi cibos complures. Quos cum accepisset ille, sustulit ex eis, quod sufficebat sibi, reliquum autem conservis suis distribuit. Quibus acceptis illi lætati sunt, et cœperunt illi aptare, ut majorem gratiam apud dominum inveniret, ob ea quæ fecerat ipsis. Hæc omnia cum audisset dominus ejus, percepit iterum maximum gaudium, et convocatis rursum amicis et filio, exponit factam servi sui de cibis suis, quos ei miserat. Illi itaque tanto magis assenserunt patrifamilias, ipsum servum cohæredem filio debere fieri." *Origenes* in Rom. And 3, 12. "Donec enim quis hoc facit tantum, quod debet, i. e. ex quâ præcepta sunt, inutilis est servus; si autem addas aliquid præceptis, tunc non jam inutilis servus eris, sed dicetur ad te: Euge serve bone et fidelis. So also *Origen* on Ps. 119, 6. ἐκούσια δὲ τὰ περὶ ὧν οὐ προσεράγημεν ποιεῖν, ἀλλὰ ποιούμεν τῇ προαιρέσει—ὅν τινα μὲν ποιούμεν ὡς προσεταγμένοι δοῦλοι, τινὰ δὲ πράσσομεν ἐκουσίως. So also *Chrys.* T. 8. p. 36 *Ambros.* de viduis. *Augustin* de Virginitate 14. *Plaut.* Stich. 1, 2, 1. Qui manet, ut moneatur, semper servus homo officium suum non voluntate id facere meminit, servus is habitus haud probus est. *Seneca* Controv. 2, 13. Non est beneficium, sed officium, facere quod debeas. *Ter.* Adelph. 4, 3, 2. I add *Hor.* Ep. 1, 16 46. nec furtum feci, nec fugi, si mihi dicat servus: Habes pretium, loris non ureris, aio, &c. Many similar passages are produced from the Rabbinical writers, by *Buxtorf* in his *Lex. Talm.* 731. and *Scheid.* ap. *Meuschen.* p. 143. See also *Dr. Hammond* and *Dr. Whitby's* notes, or the abridgement of them, in *Mr. Elsley.*

tures) both to avoid any molestation from the Samaritans, and at the same time to make a greater number of Jews partakers of his benefits. He cites a similar case from the Rabbinical writers. But Michaelis, Hezel, and others, contend that Luke here (as often) has not observed the order of time. See Campbell. Dr. Clarke adopts the method proposed by De Dieu and Wetstein. Elsley, however, thinks that the text may denote no more than that he passed through part of Galilee and Samaria.

12. εἰσερχομένου. Since lepers were excluded from cities and towns, we must explain the word εἰσερχομένου as *he was entering, or about to enter*; &c. See the Persic version ap. Koecher. They therefore met him on the outside of the gate; and when it is said, they stood *afar off*, we must understand that they did what was ordered by the law. See the Rabbinical passages cited by Schoettgen and Wetstein, from which it appears that the Rabbins were not agreed as to the distance within which lepers might approach to others. Some said *four cubits*; others extended the distance to an *hundred*. See Lightfoot.

14. ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Euthymius has well illustrated the circumstances of the case in the following words: Μήπω καθαρίσας αὐτοὺς πέμπει ἐμφανισθησομένους τοῖς ἱερεῦσιν, ὡς ἐν τῷ πορεύεσθαι μέλλοντας καθαρισθῆναι· τοῦτο δὲ πεποίηκε, δοκιμάζων τὴν πίστιν αὐτῶν· οἱ δὲ πιστεύσαντες, ὅτι δύναται πορευομένους αὐτοὺς καθαρίσαι, ὁδιστάκτως ἐβράδιζον, “Jesus did not immediately cleanse them, but sent them to show themselves to the priest, intending that they should be healed *on the way*. This he did, to try their *faith*. They, believing that he could heal them, even when already gone, turned their steps forward without entertaining any doubts with respect to what was commanded them.” (Euthymius.) It was usual for a leprous person to go to the Priest, either that he might know whether he were affected with the disorder (which was here manifest), or that he might make known his restoration to health; and perhaps

in order to receive from the Priest a certificate of his recovery, which would enable him to be received back into society. Thus Luke meant to say, that health was restored to the lepers. This we learn from the words *καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν*. On the *reason* which induced our Lord to send the men to the Priests, see the note on Matt. 8, 3. seqq. Why Jesus used the *plural*, *ιερεῦσι*, has been acutely discussed by Wetstein in the following words: "There was no need for *one* person to show himself to *many* priests (Matt. 8, 4.); but Jesus orders the Jews to go to Jerusalem, and the Samaritans to Mount Gerizim. For although our Lord did not approve of the Samaritan form of worship, (Joh. 4, 22.) yet in a question which concerned not the worship of God, but was merely a medical and political one, he could not but send each to their own judges. So Kidduschin, fol. 75, 2. R. Akiba judicavit sacerdotes Cutnæos — esse legitimos. Tertullian, however, comes to a contrary conclusion, namely, that Christ here decided the question in favour of the sanctity of the Temple at Jerusalem, against the Samaritans and Mount Gerizim, by sending this Samaritan to the Temple.

16. *ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ*. Triller observes, that it was customary for sick persons, (especially the poor,) on recovery, to cast themselves down, and embrace the knees of their physicians; as we find from Hippocrates Præcept. § 6. and Seneca de Brev. Vit. 6, 8. (cited by Wolf): At eodem ægros vide, si mortis periculum admotum est proprius, *medicorum genua tangentes*.

18. *οὐχ εὐρέθησαν υποστρέψαντες*. The best philologists agree that *εὐρίσκω* is here to be taken for *εἶναι*, *esse*. Wetstein gives several examples from the Latin writers; as other philologists have done from the Greek.

18. *ὁ ἄλλογενής*. So the Hebr. *נִי*. Thus Josephus names the Samaritans *ἄλλοεθνείς*. They were formed

from a colony of Cuthæans, (2 Kings 17, 24, &c.) and are yet called by the Jews, in reproach, Cuthim; yet they had the Pentateuch; and many Jews who had offended against the law of meats, or of the Sabbath, fled to Sichem, says Josephus, and dwelt there. Hence partly the hatred expressed in Ecclus. 1, 26. (Grot. ap. Elsley.) I add a passage of Schekalim, fol. 46, 4. (cited by Wets.): Rabbi dixit: Samaritanus est sicut Ethnicus. R. Simeon Gamalielis dixit: Cuthæus est sicut Israelita ad omnia. R. Lazar, traditio est de Ethnicis, non de Cuthæis. — At traditio contra dicit R. Lazarus. By many of the Rabbins it was accounted a doubtful question. But Wetstein observes that this must be understood of the earlier ages, for (says he) from the time in which the *dove's head* was found in Mount Gerizim, and worshipped by the Cuthæans, they were reckoned Gentiles. Here, therefore, Christ speaks after the opinion and estimation of the more rigid Jews; but, in the following verse, his discourse is characterised with far greater mildness and lenity. See Zach. 9, 6. Ez. 44, 7. Is. 56, 3.

19. ἡ πίστις σου σέσωκε σε. And yet their faith had saved the rest also. But it must be remembered, that though the ten had faith, he alone had both *faith* and *gratitude*. (Euthymius.)

20. ἡ βασιλεία τοῦ Θεοῦ. The expression "*Kingdom of God*" is here to be taken in the *Jewish sense* for the appearance and manifestation of King Messiah, which they expected would take place with great pomp and signal victories. (Wets.) Euthymius thinks this was said in derision of the humbleness of his appearance.

20. οὐχ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως. On the interpretation of this word Commentators are not quite agreed. Michaelis says there is no Classical example of the word: but Kypke has produced three, from Plutarch, Antoninus, and Longinus, to which Bishop Marsh adds a fourth from Arrian. The sense prevailing in those passages is

attention, observation; which does not seem suitable here. I therefore prefer the interpretation of others; namely, *splendour, pomp*, what falls under observation, or, by its appearance, particularly strikes the senses. Euthymius explains, *μετὰ παραφαιίας αὐθροπίας, μετὰ πολλῆς φαντασίας, splendour, riches, triumphs, &c.* So also Doddridge and Campbell; the latter of whom renders *parade*. I do not, however, disapprove of the interpretation, *ut observari posset, so that it may be observed and known*. See Elsner and Kypke. Koecher thinks that *both* these interpretations may be omitted, or might very well be conjoined. That some Jews were *wise*, and maintained that the heavenly King would *not* come with noise and pomp, but with silence, has been shown from the Rabbinical writings by Scheidap. Meuschen, p. 144.

21. οὐδε ἐροῦσιν Ἰδοὺ ὧδε, ἡ ἰδοὺ ἐκεῖ, i. e. there shall be no one who shall say "he is here, his camp, standard, &c. are in that mountain, in Cyrene, in the city of Bitter," as the false Christ used to say, (Rosenm. and Kuin.) as is usual (observes Euthymius,) with respect to earthly monarchs.

21. ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. There has here been some difference of interpretation, arising from the uncertainty of the word *ἐντὸς*, which some render *among*: others *in*. The former interpretation is adopted by the best critics, both ancient and modern, who observe that *ἐντὸς* is sometimes used for *ἐν*, *inter*, *among*, in the Classical writers; as Xen. Anab. 1, 19, 2. Ælian, V. H. 9, 3. The other interpretation is however supported by Dr. Campbell, in a long annotation. He takes *βασιλεία τοῦ Θεοῦ*, for the doctrine of the kingdom of God; and by *ἐντὸς ὑμῶν*, understands the whole Jewish nation. This may be admitted; but it seems by no means so apt a sense. The whole of the criticism in his note is very frivolous, and unsatisfactory. See Grot. and Whitby, or Elsley.

22. ἐλεύσονται ἡμέραι — ὄψεσθε, i. e. "the time

will come when you shall, with sorrow, regret me when you can no longer behold me, and shall long for that intercourse which you now enjoy. Then shall men say, "lo he is here, or there." Jesus alludes to those times of public calamity, when impostors will be ready to seduce and draw over to their party, not only the bad and seditious, but even the good and pious. See the note on Matth. 24, 29. So also Le Clerc, whom see ap. Elsley. Wetstein compares Dionys. Hal. 6, 71. εἰ δὲ παρήσετε τὸν καιρὸν τοῦτον, εὐξαισθε ἂν πολλάκις ὁμοίον εὑρεῖν ἕτερον and 7, 24, εἰ δὲ ἀφήσετε καὶ ταῦτον ἐκ τῶν χειρῶν τὸν καιρὸν, πολλάκις εὐξασθε τοιοῦτον τυχεῖν ἕτερον. Aristides de Pace, 2. ἦν γὰρ ἐκ πολλοῦ παντες ἡμέραν ἰδεῖν ἐπεθυμοῦμεν, ἥδε ἐστίν. Jamblich. Vit. Pyth. 35. Cic. Tuscul. 5, 19. Stat. Silv. 2, 7. Propert. 4, 7, 26. Διώξτε, *follow them*. Matth. 24, 6.

24. ὑπ' οὐρανὸν λ. i. e. in this lower world. See Erasmus. Wetstein cites examples of this phrase from Plato, Ep. 7. p. 527. D. οὐδεὶς πότε γενέσθαι τῶν ὑπὸ τὸν οὐρανὸν ἀνθρώπων. Liban. Or. 370. D. τῶν γὰρ ἔργων αὐτοῖς ἐν τῷ καλλίστῳ τῶν ὑπὸ τὸν ἥλιον ἐστηκότων. Lucret. 5, 1015. cœli sub tegmine. Both expressions frequently occur in the Old Testament. With the ἀστραπή — λάμπει, Wetstein compares a passage of Dionys. Hal. A. 2, 5. μετὰ δὲ τὴν εὐχὴν ἀστραπή διήλθεν ἐκ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ. See the note on Matth. 24, 27.

26—29. The sentiment, laying aside the imagery, is simply this: "Calamity the heaviest hangs over the Jews, and will overwhelm them, when they least expect it." See the notes on Matth. 24, 37, 38. (Kuinoel.) And the note on Matth. 24, 38. The example of Sodom, is often brought forward by the sacred writers both of the Old and New Testament, to describe impiety the most heinous, and divine vengeance the most exemplary. In this view, the Rabbins frequently instance the *deluge*. See Wets.

29. ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, *rained down* After ἔβρεξε, must be supplied Θεός, which is a very

frequent ellipsis. See Matth. 5, 45. Πῦρ denotes lightning: and such is the *proper* signification of θεῖον, i. e. *divine fire*. Thus, places struck with lightning, were said to be θεῖα, and were set apart from human use. Since however, in such places, there are (to use the words of Lucret. 6, 219.) *inusta vapore signa, notæque graves, halantes sulphuris auras*, and since lightning has a sulphureous smell, hence it is often used for *sulphur*, as here, and in Apoc. 14. 10, 19, 20. Thus Euthymius explains it θεοειδῶς. Therefore, by πῦρ καὶ θεῖον, is denoted a sulphureous fire, i. e. lightning. The plain in which Sodom and Gomorra were situated, being struck with lightning, was full of bitumen; and fountains of *naphtha*, were also there found. But bitumen and *naphtha*, are extremely combustible, and, when the overwhelming flames had raged far and wide, the *glebarum compages* being destroyed, the whole tract gradually subsided, and the sock from the adjacent parts settling into it, it presented the appearance, first of a marsh, and then of a low stagnant pool. See Michaelis, in his Dissertation on the nature and origin of the Dead Sea, in Comment. Gotting. 1758—1762.

32. μνημονεύετε τῆς γυναῖκος Λότ, "remember what happened to Lot's wife." See Gen. 19, 26. On that memorable occurrence, there has been some difference of sentiment. The opinions, upon the whole, may be said to form two classes. First, that adopted by the Ancients, as Josephus, Philo, and the Christian Fathers in general, and of the modern Commentators, by Grotius, Beza, Heinsius, Ottius, Beausobre, Bengel, Wolf, Bartholin, and the English Theological School in general; namely, that Lot's wife, when she had turned back, contrary to the command of the Angel, became suddenly and really changed into a solid pillar of mineral salt, which is as hard as marble, and admits of being hewn and shaped for architectural purposes, since it never liquefies by exposure to wet. Rauwolf tells us that it is yet seen: but more recent, and more

judicious travellers, contradict this assertion: Secondly, it is maintained by Le Clerc, (on Genes.) Heuman, Hardt, Weddelius, Aaron Karæus, (a learned Jew,) Schoettgen, Rambach, Gudius, Nagel, Dath, Kriegel, Rosenm. Kuinoel, and others, that Lot's wife turned round, meaning to return back into the city to fetch some σκέυη, or article of household furniture, and sticking fast in the salsuginous earth, was suffocated by the smoke, and the corpse indurated in the sulphureous vapour: which Heuman and Starck think might be effected by natural causes. They maintain too that this interpretation is more suitable to the preceding words *ὡς ἐστὶν*—*ὀπίσω*, from which it appears that Lot's wife *did* turn back to fetch away some σκέυη. Kuinoel, Dath, and Rosenm. on the passage of Gen. affirm that צַיִן never signifies a statue or monument: but that צַיִן תּוֹרִי denotes *hæsit infixa*. Wetstein cites Lycophron, 826. καὶ πέμπτερον γραῦν μαρμαρομένην δέμας. Callimach. H. in Apollin. 24. Πέτρος Ὅστις ἐν Φρυγίῃ διεπρὸς λίθου ἐστήρικται Μάρμαρον ἀντὶ γυναικὸς. Propert. 3, 8, 8. "Et Niobæ lacrymas supprimat ipse lapis."

33. *ὃς ἐὰν ζητήσῃ* — *ἀπολέσει αὐτήν*. Christ here applies a *general gnome*, which he pronounced on another occasion. See the note on Matth. 10, 39: to which I add Isocrat. Archid. 44. p. 211. *ἐὰν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, οὐ μόνον εὐδοκίμησομεν, ἀλλὰ τὸν ἐπίλοιπον χρόνον ἀσφαλῶς ἡμῖν ἐξέσται ζῆν* and Tyrtæus frag. 1, 18. *μηδὲ φιλοψύχειτε*.

34. *ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς*. By the term *night* the best Commentators tells us is here designated that advent of the Messiah which shall be ushered in by dire calamities; for that the term *night* has often the figurative sense of *calamity and trouble*. So L. Brug. and Grotius, as also Rosenm. and Kuinoel. But this would *here* be extremely harsh. I prefer therefore to interpret *νυκτὶ* of the *final close and catastrophe of things temporal*; for as the

word is used of *death*, so it may very well denote the *end of the world*. Thus Joh. 9, 4. "The *night* cometh, when no man can work." Nor can any objection be founded on the word *κλίνη*, which (as Markland and Kuinoel have observed) may be taken in the sense of *lectus tricliniaris*. Still less will it be necessary (with Dr. Owen) to render *κλίνη* *bed-chamber*: which he was induced to do, in order to remove the objection, that it is not customary in the East for two men to lie in one bed. See Harmer's Obs. vol. 1. p. 165.

On verse 37 see the note on Matth. 24, 38.

CHAP. XVIII.

THE parable with which this Chapter commences is clearly connected with the preceding discourses of our Lord. The *intent* of it was, that the Disciples should be excited to constant prayer, and implicit reliance on Divine assistance. An exhortation especially necessary, in order that they might understand how to *overcome*, or *alleviate*, the impending evils which should precede the destruction of Jerusalem.

Verse 1. *πρὸς*, with verbs of speaking, denotes the object or subject of the discourse. So Plutarch, p. 394. (cited by Kypke.), *πρὸς δὲ Πίνδαρος εἶπεν, de illo*. Thus the Hebr. *וְ* and *לְ*. *Πάντοτε* denotes *unceasingly, constantly*. The word is here not opposed to those intervals which must necessarily arise from the interruptions of worldly business or innocent recreation; but the intermissions proceeding from weariness or despondency. This is expressed by the *ἐκκακεῖν*, which signifies "to grow sluggish," or, (as Euthymius explains) *ἀποκάμνειν*, examples of which sense are here given by Wetstein and Kypke. See Hammond, Whitby, and Macknight, or the abstract of their notes in Elsley. See also Schl. Lex.

2. *τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος*. A proverbial expression, denoting the most

consummate and unblushing wickedness; of which numerous examples are given by Elsner and Wetstein. Thus Hom. Od. 10, 39. οὔτε θεοὺς δέισαντες, εἰ οὐρανὸν εὐρὺν ἔχουσιν, οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔθεσθε. Eurip. Cyclop. 601. ὑπ' ἀνδρὸς, ᾧ θεῶν οὐδέν ἢ βροτῶν μέλει. Dionys. Hal. 10, 11. οὔτε θεῶν φοβηθέντες χόλον, οὐτ' ἀνθρωπίνην ἐκτραπέντες νέμεσιν. Lesbosactis Protrep. ἀλλὰ γὰρ οὔτε θεοὺς οὔτε ἀνθρώπους αἰδοῦνται, οὐ γὰρ ἂν τάδε ἐποίουν. Dio de Vitellio, οὔτε τῶν ἀνθρώπων οὔτε τῶν θεῶν ἐφρόντιζεν. Antonin. Liberal. F. 71. οὗτοι ἐτίμων οὔτε θεὸν οὔτε ἀνθρώπων. Bulkley compares Hom. Od. 21, 28. 401, 415. 23, 65, 66. I add, Liban. Orat. 139. B. ὁ μήτε Θεοὺς δεδεώς, μήτε ἀνθρώπους φοβούμενος: where I would read αἰδούμενος from one of the MSS. which reading seems confirmed by 115. B. μήτε ἀνθρώπους αἰδούμενοι, μήτε Θεῶν δεδιότες. So Liban. Orat. 402. D. οὐ Θεοὺς δέισαντες, οὐκ ἀνθρώπους αἰχουνθέντες. Orac. Sibyll. p. 91. οὔτε Θεὸν διδίοτες, οὐτ' ἀνθρώπους αἰδουμένοι. Thucyd. 2, 53. Θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπέργε. Jos. 1188, 30. κατεκατεῖτο πᾶς αὐτοῖς θεσμὸς ἀνθρώπων, ἐγέλᾳτο δὲ τὰ Θεῖα. Procop. p. 133, 3. οὔτε Θεοῦ φόβος, οὔτε ἀνθρώπων αἰδαίς.

3. ἐκδίκησόν. This word has a very extensive sense, and signifies to assign what is just to a plaintiff, and thereby deliver him from the attacks of his adversary. Our English version renders, "avenge me of mine adversary." But I prefer the translation of Doddridge and Campbell, "do me justice upon mine adversary." Doddridge well observes, that the version ought not to express any idea of *revenge*.

5. ἵνα μὴ εἰς τέλος ἐ. ὁ. μ. The word ὑπαπιάζειν is an agonistic term, and signifies to give one a blow on the face. So Aristoph. Vesp. 1377. where the Scholiast explains ὑπάπια, τὰ εἰς ὄψιν πλήγματα. See also Eustath. ap. Wetstein. It properly denotes to strike one *under the eye*, to give one a *black eye*: and as this is, more than any thing else, galling to a pugilist; so it came to express whatever is irksome

and wearisome. Thus it denotes to *stun, din, dun, teaze, harass, vex, weary*. This metaphorical sense is indeed somewhat rare, but an example has been produced by Wetstein from Diog. Laert. 2, 136. ἐν δὲ ταῖς ζητήσεσι οὕτω μάχιμος ἦν, ὥστ' ὑπὸ πείῃ φέρον ἀπὴν. And of the Latin *obtundere* from Ter. Andr. 2, 2, 11. "Obtundis, tametsi intelligo." Heautont. 5, 1, 6. "Ohe jam desine deos uxor gratulando *obtundere*." Adelph. 1, 2, 83. "Ausculda, ne me *obtundas* de hac re sæpius." Liv. 2, 15. "Quando id certum atque obstinatum est, inquit, neque ego *obtundam*, sæpius eadem nequidquam agendo." And 26, 88. "Nec Blattius ante obstitit tamen tam audaci incepto, quam, idem *obtundendo* pervicit." Eis τέλος is here by some rendered, "*at the end, at last*." But it may be more properly explained "*perpetually*," of which sense several examples are found in Wetstein. It has much the same sense as αἰ in a restricted signification. Thus in Judith 7, 80. ἡ γυνὴ is rendered by Aquila αἰ, by Symmachus eis τὸν αἰῶνα, and by Theodotio eis τέλος. I add a passage of Herodot. 3, 119, 12. where αἰ has this sense: ἡ δὲ γυνὴ — φοιτέουσα ἐπὶ τὰς θύρας τοῦ Βασιλῆος, κλαίεσκε καὶ αἰδιδύρεσκετο· ποιῶσα δὲ αἰεὶ ταῦτ', ταῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραι μ'ν. See the learned notes of Hammond; not omitting Le Clerc and Macknight ap. Elsley.

7. ὁ δὲ Θεὸς—νυκτὸς. There is a similar comparison in Matth. 7, 9. Luke 11, 11, seqq. After ὁ Θεὸς must be supplied ὁ δίκαιος κριτὴς, which is opposed to the κριτὴς τῆς ἀδικίας. All the terms are emphatical: q. d. "God the just, the merciful, will he not repel injury from those whom *he* does not despise, but love?" So Deberim Rabbi, fol. 257. and Ps. 27. "Ora atque iterum ora; veniet hora quâ tibi dabitur." Ἐκδίκησιν ποιεῖν has the force of ἐκδικεῖν, as in Judg. 11, 36. On the ἐκλεκτοί, i. e. choice and approved Christians, see the note on Matth. 20, 16. 24, 22. (Rosenm. and Kuinoel.) It must be observed that καὶ is here for καίπερ, *although*, of which

Wetstein produces several examples. On this it may be sufficient to consult Schl. Lex.

8. λέγω ὑμῖν—τάχει, i. e. God will not suffer his faithful followers to be afflicted with impunity, but he will either take from bad men the power of hurting them, or he will remove his servants (snatched from all evils) into eternal rest. It has been disputed (see the details in Wolf's Curæ) whether these words are to be referred to what immediately precedes, or to what is said in the last Chapter about the final advent and judgment of Christ. The recent Commentators (as Wetstein, Rosenm. Doddridge, Campbell, and Kuinoel) adopt the former opinion; and they interpret the words of the advent of Christ to execute judgment on the Jewish nation. They take γῆ* for Palestine; and Doddridge observes, that the context here limits it to that less extensive signification. "The believing Hebrews (says he) were evidently in great danger of being wearied out with their persecutions and distresses." By πίστις they understand a firm reliance and implicit confidence in God and Christ. At his first advent (says Wetstein) Christ found few who steadfastly believed in his Messiaship (17, 18, 19.): in the second yet fewer (ver. 27, 29.) namely, when admonished by the Divine warnings; the faithful votaries of Christ retired from Judæa.

9. εἶπε δὲ καὶ πρὸς, i. e. concerning, with respect to; as in ver. 1. Our Lord had already treated of the necessity of constant prayer; he now treats of a modest estimation of our own merits. (Wets.) He here censures that excessive confidence, and overweening self-complacency, in which some men indulge; and by which they are hindered from fleeing

* Markland thinks that the words ἐλθόν, τῇ πύλῃ, and τῇ γῇ, are so ambiguous, that it is impossible for any one to be certain of the sense of the passage. He regards the following interpretation as the most obvious: *And yet, when the Son of Man cometh, will he find the belief of this in the Land?* That is, he will not find.

with devout humility to the throne of mercy. In illustration of *πεποιθότες ἐφ' ἑαυτοῖς*, Wetstein cites Plat. οὔτε γὰρ χαίρων οὔτε λυπούμενος ἄγαν φανήσεται διὰ τὸ ἐνωτῶ πεποιθέναι. And Cic. Tusc. 5, 12. "Quod semper in se ipso omnem spem reponet sui." So 2 Cor. 1, 9. *ὡς μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς*. See more in the excellent note of Grotius on this passage.

11. *σταθεὶς πρὸς ἑαυτὸν τ. π.* There has been some difference of opinion as to the construction, and consequently the interpretation, of these words. Some, as L. Brug. Capellus, Olearius, Leigh, Heinsius, Beza, Camerarius, Bishop Pearce, Whitby, Doddr. Campbell, and others, take *πρὸς ἑαυτὸν* with *σταθεὶς*, and interpret (comparing the Hebr. לְבַד) "*apart*," (as if he feared being polluted by the touch of the Pharisee*), or *in his place*, i. e. in a conspicuous place, in order to be seen of the people. But this mode of interpretation was long ago refuted by Arndt in his Misc. Sacr. p. 97. who there observes, that Beza and Camerarius confound *πρὸς ἑαυτὸν* and *κατ' ἑαυτὸν*. By the *latter* the Sept. translate the Hebr. לְבַד. The *former* denotes *secum, with himself*. So Ach. Tat. L. 1. ταῦτα πρὸς ἑμαυτὸν ἔλεγον. And L. 8. ταῦτα πρὸς ἑμαυτὸν λαλοῦντος. Aristæen. 1, 6. πρὸς ἑμαυτὸν ἐφών. Thus do *πρὸς ἑμαυτὸν* and *κατ' ἑμαυτὸν* differ. So the Vulg. *apud se orabat*. The formula *πρὸς ἑαυτὸν* is not unfrequently joined with verbs signifying reflection, thought, or speech. The preference must therefore be given to the interpretation adopted by Euthymius, Theophyl. Arndt, De Dieu, Grotius, Le Clerc, the authors of our common version, Vitringa, Wolf, Lakemacher, Wetstein, Rosenm. and Kuinoel, who join *πρὸς ἑαυτὸν* with *προσηύχετο*. *Σταθεὶς* is by some rendered *consistens*. Wetstein and others explain *πρὸς ἑαυτὸν*

* But this Grotius has satisfactorily refuted, and observes that the Pharisees prayed in a court distinct from the Publicana. On this subject see Mr. Elsley's note.

æcum tacitus: and cites the Horatian "*labra movet metuens audiri.*" (Ep. 1, 16, 60.). So Quintil. Declam. (cited by Bulkley.) "In templo verò, in quo, verbis parcimus, in quo animos componimus, in quo tacitam etiam mentem nostram custodimus." He prays thus *silently*, since the rest of the congregation, who might have supposed that he was praying for the welfare of the people, would have taken umbrage, if they had discovered that he was only speaking evil of all others*. On the contrary, the Publican speaks clearly and audibly, smites his breast, and casts down his eyes. The expression (says Dr. Maltby) refers to what passed in the man's *heart*, and was not openly pronounced. *Σταθεῖς* is by Wetstein and others rendered *consistens*. Kuinoel, however, thinks it not necessary to *press* the sense of the word, which (says he) seems added for ornament. Yet the Jews were accustomed to pray standing, as has been proved by Lightfoot on Matth. 6, 5. See 2 Chron. 6, 12. Mark 11, 26. Nor, indeed, (says Schoettgen,) was it *permitted* to pray in any *other* posture: none but persons of the blood royal being allowed to pray *sitting*. In illustration of such extemporaneous prayer as is here alluded to, Wetstein cites R. Becchai: "A temporibus Mosis usque ad viros synagogæ magnæ nulla certa forma precandi fuit, sed unus quisque sibi ipsimet peculiariter conficiebat orationem pro suâ scientiâ, sapientiâ et eloquentiâ."

11. Ἀγρᾶξ, denotes one who *injures* another by *force*; ἀδικός, one who *overreaches* him by *fraud*, and a semblance of justice and equity. (Wets.) No great praise, truly, to be *better than the worst*; but a great offence to judge harshly of men whom he could not generally know.

12. δις τοῦ σαββάτου, twice in the week; i. e. on

* By praying thus (says Euthymius) he did nothing else but praise himself, and depreciate others, especially the Publican; though it is written (Prov. 27, 2.) "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

the second and fifth day; as appears from the Rabbinical citations in Drusius and Wets. So also Epiph. ad Hær. 16. ἐπέστηον δὲ δις τοῦ σαββάτου, δευτέραν καὶ πέμπτην. By fasts are here meant not *public*, but *private* ones, enjoined by no Divine law, but voluntarily observed by the Pharisaical devotees. See Buxtorf's Syn. Jud. c. 14. p. 279.

12. ἀποδοκατῶ, "I pay tithe." See the note on Matth. 23, 23.

13. τελώνης. It is observed by the Commentators, that Maimonides and the Talmudists use the word *τελώνης* in conjunction with *scortatores*. I add, that it is sometimes so used in the Classical writers; ex. gr. Artem. 1, 23. χάλκεον δὲ — μετώπον δῶκεν ἔχειν τελώναις καὶ καπηλίοις καὶ τοῖς μετὰ ἀναιδείας θῶσιν, μόνους συμφέρει, τοῖς δὲ λοιποῖς μέσος ἐργάζεται.

13. μακρόθεν ἑστῶς, *afar off*, namely, in the *court of the Gentiles*, if he was a Pagan; or if a Jew, (and many such were Publicans,) removed from the Pharisees, who had approached nearer to the interior part of the temple. (Rosenm. and Kuinoel.)

13. οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰ. τ. ο. ἐπᾶραι. An exquisite picture of real contrition, and abandonment of all self-love and self-conceit. (Calvin.) For, as raising the eyes is a sign of confidence and joy, so is casting them downward indicative of sorrow, contrition, humility, &c. (Keuchen, Kypke, and Kuin.) See an excellent note of Grotius on this subject, or the abstract of it to be found in Elsley. Schoettgen has illustrated this subject from the Rabbinical writers, with whom it was a frequent maxim, that he who prays should *cast down his eyes, but raise his heart* to God. So also Synopsis Sphar (ap. Schoett.) and Maimonides, cited by Wolf: "Qui orat, necesse habet aptare pedes suos, unum juxta alterum, et demittere oculos suos deorsum, ut qui aspicit terram, cor autem convertere sursum, quasi consistat in cœlo: deinde manus suas reponere super cor, ut dextram sinistrae imprimat. Stabit ita veluti servus coram domino suo, Cum terrore, trepidatione, et ti-

more: neque manus suas relinquet in lumbis." Thus the Jews at the present day, while praying in the synagogue, usually cover their heads. See Buxtorf, Syn. p. 270. and especially Allen's Modern Judaism.

13. ἐτυπτεν εἰς τὸ στῆθος α. An action perfectly suitable to grief, self-accusation, and all the more violent emotions; and which is a custom common to all nations. It is copiously illustrated with examples from the Greek and Latin Classics by Wetstein; as also by Arndt in his Misc. Sacr. p. 84. and Geier de Luctu Hebr. p. 199. And yet, amongst all these examples, I can find none that sufficiently justify the *construction*, which appears Hellenistic. The Hellenism consists in the omission of the pronoun: though the phrase, even *with the pronoun*, is very rare, and indeed I know of no other example of it but in the passage of Xen. cited by Wetstein: τύπτω σέ εἰς τὸν ἄμυν.

13. τῷ ἁμαρτωλῷ. Wetstein and Rosenm. think the article *emphatical*, i. e. *to me the sinner*, κατ' ἐξοχὴν. But it rather seems to be *pleonastic*; or it may be explained, as in Matth. 26, 45. ὁ υἱὸς ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν, i. e. of Pagans, Gentiles.

14. κατέβη οὗτος δ. ε τ. ο. α. ἡ. ε. went down, went back. Here there is a reference to the high situation of the temple, with respect to the rest of Jerusalem; as in the preceding ἀνεβήσαν*. It is of more consequence, however, to remark on the signification of δεδικαιωμένος, and on that of ἡ. Δεδικαιωμένος here denotes, *absolved, treated as just, accepted, approved*†, as in Rom. 3, 20. where see the note, and

* We may compare a similar passage of Theognis Sentent. 566. ὄφρα εἰς οἶκον κέρδος ἔχων, ἀπίης.

† Schoettgen tells us that it is a well-known formula among the Jews; that those who have offered up sacrifices depart from the temple *justi*. He cites Schemoth Rabba, fol. 133, 3, where it is said, that whosoever approached the temple full of sins, and offers up sacrifices, his sins are then remitted to him, nor can he receive greater joy than to depart *justus*.

Koppe's fourth Excursus on the Ep. to the Gal. In ἢ there is an ellipsis of μάλλον, which is not unfrequent in the Classics. Grotius determines the sense to be this: that the humble deprecation of the Publican, though he had fallen into sins, was more approved by God than the external sanctimony of the Pharisee, conjoined with proud confidence. Rosenm. and Kuinoel observe, that the Hebrews often express a simple negation by a comparative, (as in Gen. 38, 26. 1 Sam. 24, 18.) and that here also the sense meant to be inculcated is, that the *Publican* went away justified, but not the *Pharisee*. And this seems to have been the opinion of Euthymius, who remarks: Παρὸ ἐκείνος, ἡγούν, οὐκ ἐκείνος. For (as he well observes) τούτου μὲν πάντα τὰ προτερήματα ἐξεκένωσεν ἢ ὀησις· ἐκείνου δὲ πάντα τὰ ἐλαττώματα ἐξεφόρησεν ἢ ταπεινωσις. On the words πᾶς ὁ ὑψων—ὑψωθήσεται see the note on Matth. 23, 12.

15—30. On these verses consult the notes on Matth. 19, 13—30. Mark 10, 15, seqq.

31. καὶ τελεσθήσεται π. This word is (like the Hebr. תָּמַל) especially used of predictions. Thus Esdr. 1, 1. So also Apollod. Bell. 2, 4, 4. χρησμός τετελεσμένος.

34. καὶ αὐτοὶ οὐδὲν—λεγόμενα. Wetstein remarks, that the Evangelist repeats the same thing thrice, that even the most stupid persons might see how dull the Disciples were of comprehension, since they did not even understand what was thrice repeated. And he refers to Joh. 1, 20. and cites Ennius 9. "Qui tum vivebant homines; atque ævum agitant." And Virg. Æneid, 1, 546. "Quem si fata virum servant, si vescitur aurâ æthereâ, neque adhuc crudelibus accubat umbris." But the first passage is merely a poetical periphrasis. As to the second, Servius (cited by Wetstein) well observes, that the sense is distributed among the three clauses, and that the speaker purposely *dwells* on these, by way of pathos. Besides, it may be observed, with respect to the present passage, that the reiteration is not

unsuitable to the Hellenistic, and Eastern style, which deals much in pleonasm and repetition. The preference must therefore be given to the interpretation of Rosenm. who explains, "they did not completely comprehend." The *words* were (he adds) easy of comprehension, but how those words agreed with the *prophecies* respecting the Messiah, they could not see; and probably doubted whether they were not said allegorically.

CHAP. XIX.

VERSE 2. *ἀνόματι καλούμενος* Z. Some MSS. omit *καλούμενος*, which Mill, Price, and Abresch, think is to be cancelled. The common interpretation is however defended, not only by nearly all the MSS. but by Soph. Phil. 605. *ὄνομα δ' ἀνομάζεται* "Ελειος, And also by Ennius, in Med. "Quæ nunc nominatur nomine Argo." It is a pleonasm not unsuitable to the Oriental style. The *ἀρχιτελώνης* should not be rendered (as it is in our common version,) "*the chief of the Publicans,*" but, (as most recent Commentators think,) *a chief tax-gatherer**, who had under him inferior persons to collect the taxes. Thus Kuinoel renders "magister portitorum" *a master tax-gatherer*, and refers to the note on Matt. 5, 46. The *ἀρχιτελώναι* (says Wetstein) were appointed by the societies of publicans out of their own body, for the purpose of superintending the concerns of the society, of which they were thus presidents. To this Rosenm. accedes, and adds that they were not the *publicani*; properly so called; for *those* were Roman *knights* of noble extraction and immense wealth, who farmed the taxes of a whole province. Every one of these (who might be called *ἀρχιτελώνης*) appointed, he says, a deputy,

* Campbell has here truly observed, that though the Greek article renders the noun to which it is prefixed perfectly definite, the want of it does not render a noun so decisively indefinite as the indefinite article does in modern languages.

or vice-master, to keep the general account-book of the province or district. From the imperfect knowledge we possess on this subject, it is not possible to exactly determine between these somewhat differing opinions. I am inclined to prefer the former. Certainly the *publicani*, though of the rank of Roman knights, were sometimes Jews, or of Jewish extraction; as appears from Jos. Bell. 2, 14, 9. cited by Wetstein himself.

3. ἐξήτει ἰδεῖν τον Ἰησοῦν τίς ἐστὶ. An idiom common both to the Hebrew and Greek languages, and put for ἰδεῖν τίς ἐστὶ ὁ Ἰησοῦς. See Viger. de Idiotism. and Matth. Gr. Gr. By τίς is meant *quis*, "what sort of person" he was. Rosenm. pithily observes, "*bene notum vultu noscere cupiebat.*" Ἀπὸ τοῦ ὄχλου, *propter, ob, for* the press. So the Heb. ו. See Schl. Lex. in v. § 17.

4. προδραμὸν ἔμπροσθεν. A pleonasm common both to the Scriptural and Classical writers. See the examples in Blackwall and Wetstein. Προδραμὸν should not be rendered *running forward*, but *hastening before them*.

4. ἀνέβη ἐπὶ συκομοραίαν, ἵνα ἴδῃ αὐτὸν. This mode of viewing any object, i. e. from a *tree*, seems to have been not unfrequent, insomuch that it appears to have given rise to a proverbial expression. Thus Libanius: οὐδὲ ἐκοινομήσει τῶν παρατάξεων—οὔτε ὡς στρατήγος, αὔτε ὡς στρατιώτης· ἀλλ' οὐδὲ ἀπὸ δένδρου ποθεν ἐψηλαύει τὴν θέαν ἡμέγκα αὖν.

4. δι' ἐκείνης ἡμέλλε διέρχεσθαι. Supply ἰδοῦ. Wetstein, Matthias, and Griesbach, agree that δι', which is omitted in almost all the MSS. (and I add Euthymius,) is to be cancelled. It was evidently introduced from the margin; for there is an ellipsis of διὰ as well as of ἰδοῦ. Examples of this syntax are given by Wetstein from Hesiod and Homer, Il. β. 801. ἔρχονται πεδίοιο, where the Scholiast explains διὰ τῷ πεδίῳ. The reading of the Cod. Cant. ἐκείνη, is a gloss.

4, 5. The knowledge of the name and circum-

stances of Zaccheus L. Brug. and others refer to the divine knowledge of Christ. And so Euthymius, who finely remarks: "He now, indeed, saw him with the eyes of his human nature, but he had before seen him with those of his divine." Others suppose that Jesus had been informed by the other tax-gatherers that Zaccheus believed in his Divine mission, and that Jesus, on being informed who and what he was, resolved to sojourn with and instruct so well-disposed a person, and add him to the number of his disciples. Rosenm. observes, that this honour Zaccheus could scarcely have expected: for Jesus on no occasion appointed to sojourn with any one uninvited, except with him who through modesty did not venture to invite him.

7. *παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.* *Καταλῦσαι* is wrongly rendered by Doddridge *refreshed himself*, or (as he explains in a note) *baited at*. Whatever may be the case in some other passages, it here (as in Luke 9, 12.) simply signifies *cum diver-tisset*, as it is rendered by the Vulgate*. And so the Classical writers. See Schl. Lex. and the note on Luke 2, 7.

7. *ἁμαρτωλῷ*, i. e. one who by his occupation might be presumed to be such, and who perhaps had been an unjust and immoral person†. For though some Commentators seem to regard the word as implying little more than a publican, yet from the context it should appear that Zaccheus was not without his faults, and therefore needed moral reformation. In this view Euthymius observes, that our Saviour despises the censures of those who took offence at his sojourning with a publican and sinner? "For (says he) one must not mind incurring a slight scandal, when there is an opportunity of effecting great spiritual good."

* So Euthymius explains it *καταθῆναι, μέναι*.

† This too seems to have been the opinion of Euthymius, who prettily remarks: *Ὁ ταχείας μεταβολῆς ὁ φιλάργυρος ἐνμετάδοτος ὁ ἀδικώτατος, δικαίωτατος.*

frequent ellipsis. See Matth. 5, 45. Πῦρ denotes lightning: and such is the *proper* signification of θεῖον, i. e. *divine fire*. Thus, places struck with lightning, were said to be θεῖα, and were set apart from human use. Since however, in such places, there are (to use the words of Lucret. 6, 219.) *inusta vapore signa, notæque graves, halantes sulphuris auras*, and since lightning has a sulphureous smell, hence it is often used for *sulphur*, as here, and in Apoc. 14. 10, 19, 20. Thus Euthymius explains it θεῖόν πυρ. Therefore, by πῦρ καὶ θεῖον, is denoted a sulphureous fire, i. e. lightning. The plain in which Sodom and Gomorra were situated, being struck with lightning, was full of bitumen; and fountains of *naptha*, were also there found. But bitumen and *naptha*, are extremely combustible, and, when the overwhelming flames had raged far and wide, the *glebarum compages* being destroyed, the whole tract gradually subsided, and the sock from the adjacent parts settling into it, it presented the appearance, first of a marsh, and then of a low stagnant pool. See Michaelis, in his Dissertation on the nature and origin of the Dead Sea, in Comment. Gotting. 1758—1762.

32. μνημονεύετε τῆς γυναῖκος Λωτ, "remember what happened to Lot's wife." See Gen. 19, 26. On that memorable occurrence, there has been some difference of sentiment. The opinions, upon the whole, may be said to form two classes. First, that adopted by the Ancients, as Josephus, Philo, and the Christian Fathers in general, and of the modern Commentators, by Grotius, Beza, Heinsius, Ottius, Beausobre, Bengel, Wolf, Bartholin, and the English Theological School in general; namely, that Lot's wife, when she had turned back, contrary to the command of the Angel, became suddenly and really changed into a solid pillar of mineral salt, which is as hard as marble, and admits of being hewn and shaped for architectural purposes, since it never liquefies by exposure to wet. Rauwolf tells us that it is yet seen: but more recent, and more

judicious travellers, contradict this assertion: Secondly, it is maintained by Le Clerc, (on Genes.) Heuman, Hardt, Weddellius, Aaron Karæus, (a learned Jew,) Schoettgen, Rambach, Gudius, Nagel, Dath, Kriegel, Rosenm. Kuinoel, and others, that Lot's wife turned round, meaning to return back into the city to fetch some σκέυη, or article of household furniture, and sticking fast in the salsuginous earth, was suffocated by the smoke, and the corpse indurated in the sulphureous vapour: which Heuman and Starck think might be effected by natural causes. They maintain too that this interpretation is more suitable to the preceding words *ὅς ἐσται—ὀπίσω*, from which it appears that Lot's wife *did* turn back to fetch away some σκέυη. Kuinoel, Dath, and Rosenm. on the passage of Gen. affirm that ציב never signifies a statue or monument: but that ציב יחי' denotes *hæsit infixa*. Wetstein cites Lycophron, 826. καὶ πέμπελον γραῦν μαρμαρομένην δέμας. Callimach. H. in Apollin. 24. Πέτρος "Ὅστις ἐνὶ Φρυγίῃ διεῖρε λίθος ἐστήρικται Μάρμαρον ἀντὶ γυναικὸς. Propert. 3, 8, 8. "Et Niobæ lacrymas supprimat ipse lapis."

33. *ὅς ἐὰν ζητήσῃ — ἀπολέσει αὐτήν.* Christ here applies a *general gnome*, which he pronounced on another occasion. See the note on Matth. 10, 39. to which I add Isocrat. Archid. 44. p. 211. *ἐὰν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, οὐ μόνον εὐδοκίμοιμεν, ἀλλὰ τὸν ἐπίλοιπον χρόνον ἀσφαλῶς ἡμῖν ἐξέσται βῆν' and Tyrtæus frag. 1, 18. μηδὲ φιλοψύχειτε.*

34. *ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς.* By the term *night* the best Commentators tells us is here designated that advent of the Messiah which shall be ushered in by dire calamities; for that the term *night* has often the figurative sense of *calamity and trouble*. So L. Brug. and Grotius, as also Rosenm. and Kuinoel. But this would *here* be extremely harsh. I prefer therefore to interpret *νυκτὶ* of the *final close and catastrophe of things temporal*; for as the

word is used of *death*, so it may very well denote the *end of the world*. Thus Joh. 9, 4. "The *night* cometh, when no man can work." Nor can any objection be founded on the word *κλίνη*, which (as Markland and Kuinoel have observed) may be taken in the sense of *lectus tricliniaris*. Still less will it be necessary (with Dr. Owen) to render *κλίνη* *bed-chamber*: which he was induced to do, in order to remove the objection, that it is not customary in the East for two men to lie in one bed. See Harmer's Obs. vol. 1. p. 165.

On verse 37 see the note on Matth. 24, 38.

CHAP. XVIII.

THE parable with which this Chapter commences is clearly connected with the preceding discourses of our Lord. The *intent* of it was, that the Disciples should be excited to constant prayer, and implicit reliance on Divine assistance. An exhortation especially necessary, in order that they might understand how to *overcome*, or *alleviate*, the impending evils which should precede the destruction of Jerusalem.

Verse 1. *πρὸς*, with verbs of speaking, denotes the object or subject of the discourse. So Plutarch, p. 394. (cited by Kypke.), *πρὸς δὲ δὲ Πίνδαρος εἶρηκεν, de illo*. Thus the Hebr. *ל* and *ל*. *Πάντοτε* denotes *unceasingly, constantly*. The word is here not opposed to those intervals which must necessarily arise from the interruptions of worldly business or innocent recreation; but the intermissions proceeding from weariness or despondency. This is expressed by the *ἐκκακεῖν*, which signifies "to grow sluggish," or, (as Euthymius explains) *ἀπακάμνειν*, examples of which sense are here given by Wetstein and Kypke. See Hammond, Whitby, and Macknight, or the abstract of their notes in Elsley. See also Schl. Lex.

2. *τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπέμενος*. A proverbial expression, denoting the most

consummate and unblushing wickedness; of which numerous examples are given by Elsner and Wetstein. Thus Hom. Od. 10, 39. οὔτε θεοὺς δέισαντες, οἱ οὐρανὸν εὐρὺν ἔχουσιν, οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔθεσθε. Eurip. Cyclop. 601. ὑπ' ἀνδρὸς, ᾧ θεῶν οὐδέν ἢ βροτῶν μέλει. Dionys. Hal. 10, 11. οὔτε θεῶν φοβηθέντες χόλαν, οὐτ' ἀνθρωπίνην ἐκτραπέντες νέμεσιν. Lesbosactis Protrept. ἀλλὰ γὰρ οὔτε θεοὺς οὔτε ἀνθρώπους αἰδοῦνται, οἱ γὰρ ἂν τάδε ἐποίουν. Dio de Vitellio. οὔτε τῶν ἀνθρώπων οὔτε τῶν θεῶν ἐφρόντιζεν. Antonin. Liberal. f. 71. οὔτοι ἐτίμων οὔτε θεὸν οὔτε ἀνθρώπων. Bulkley compares Hom. Od. 21, 28. 401, 415. 23, 65, 66. I add, Liban. Orat. 139. B. ὁ μήτε Θέους δεδεώς, μήτε ἀνθρώπους φοβούμενος: where I would read αἰδούμενος from one of the MSS. which reading seems confirmed by 115. B. μήτε ἀνθρώπους αἰδούμενοι, μήτε Θέους δεδιότες. So Liban. Orat. 402. D. οὐ Θέους δέισαντες, οὐκ ἀνθρώπους αἰχουνθέντες. Orac. Sibyll. p. 91. οὔτε Θεὸν διδίοτες, οὐτ' ἀνθρώπους αἰδούμενοι. Thucyd. 2, 53. Θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπέργε. Jos. 1188, 30. κατεκατεῖτο πᾶς αὐτοῖς θεσμὸς ἀνθρώπων, ἐγελᾶτο δὲ τὰ Θεῖα. Procop. p. 133, 3. οὔτε Θεοῦ φόβος, οὔτε ἀνθρώπων αἰδώς.

3. ἐκδίκησόν. This word has a very extensive sense, and signifies to assign what is just to a plaintiff, and thereby deliver him from the attacks of his adversary. Our English version renders, "avenge me of mine adversary." But I prefer the translation of Doddridge and Campbell, "do me justice upon mine adversary." Doddridge well observes, that the version ought not to express any idea of *revenge*.

5. ἵνα μη εἰς τέλος ἐ. ὁ. μ. The word ὑπωπιάζειν is an *agonistic* term, and signifies to give one a blow on the face. So Aristoph. Vesp. 1377. where the Scholiast explains ὑπώπια, τὰ εἰς ὄψιν πλήγματα. See also Eustath. ap. Wetstein. It properly denotes to strike one *under the eye*, to give one a *black eye*: and as this is, more than any thing else, galling to a pugilist; so it came to express whatever is irksome

and wearisome. Thus it denotes to *stun*, *din*, *dun*, *tease*, *harass*, *vex*, *weary*. This metaphorical sense is indeed somewhat rare, but an example has been produced by Wetstein from Diog. Laert. 2, 136. ἐν δὲ ταῖς ζητήσεσι οὕτω μάχιμος ἦν, αἰσθ' ὑπόπια φέρον ἀπὴν. And of the Latin *obtundere* from Ter. Andr. 2, 2, 11. "Obtundis, tametsi intelligo." Heautont. 5, 1, 6. "Ohe jam desine deos uxor gratulando *obtundere*." Adelph. 1, 2, 88. "Ausculta, ne me *obtundas* de hac re sæpius." Liv. 2, 15. "Quando id certum atque obstinatum est, inquit, neque ego *obtundam*, sæpius eadem nequidquam agendo." And 26, 38. "Nec Blattius ante obstitit tamen tam audaci incepto, quam, idem *obtundendo* pervicit." *Eis τέλος* is here by some rendered, "*at the end, at last*." But it may be more properly explained "*perpetually*," of which sense several examples are found in Wetstein. It has much the same sense as *ἀεὶ* in a restricted signification. Thus in Judith 7, 80. ΠΥΘ is rendered by Aquila *ἀεὶ*, by Symmachus *eis τὸν αἰῶνα*, and by Theodotio *eis τέλος*. I add a passage of Herodot. 3, 119, 12. where *ἀεὶ* has this sense: ἡ δὲ γυνή — φοιτεύουσα ἐπὶ τὰς θύρας τοῦ Βασιλῆως, κλαίεσκε καὶ αὐδυρέσκετο· ποιεύσα δὲ αἰεὶ τωῦτό, τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραι μ'ν. See the learned notes of Hammond; not omitting Le Clerc and Macknight ap. Elsley.

7. ὁ δὲ Θεὸς—νυκτὸς. There is a similar comparison in Matth. 7, 9. Luke 11, 11, seqq. After ὁ Θεὸς must be supplied ὁ δίκαιος κριτῆς, which is opposed to the κριτῆς τῆς ἀδικίας. All the terms are emphatical: q. d. "God the just, the merciful, will he not *repel* injury from those whom *he* does not despise, but *love*?" So Deberim Rabbi, fol. 257. and Ps. 27. "Ora atque iterum ora; veniet hora quâ tibi dabitur." Ἐκδίκησιν ποιεῖν has the force of ἐκδικεῖν, as in Judg. 11, 36. On the ἐκλεκτοί, i. e. choice and approved Christians, see the note on Matth. 20, 16. 24, 22. (Rosenm. and Kuinoel.) It must be observed that καὶ is here for καίπερ, *although*, of which

Wetstein produces several examples. On this it may be sufficient to consult Schl. Lex.

8. λέγω ὑμῖν—τάχει, i. e. God will not suffer his faithful followers to be afflicted with impunity, but he will either take from bad men the power of hurting them, or he will remove his servants (snatched from all evils) into eternal rest. It has been disputed (see the details in Wolf's Curæ) whether these words are to be referred to what immediately precedes, or to what is said in the last Chapter about the final advent and judgment of Christ. The recent Commentators (as Wetstein, Rosenm. Doddridge, Campbell, and Kuinoel) adopt the former opinion; and they interpret the words of the advent of Christ to execute judgment on the Jewish nation. They take γῆ* for Palestine; and Doddridge observes, that the context here limits it to that less extensive signification. "The believing Hebrews (says he) were evidently in great danger of being wearied out with their persecutions and distresses." By πίστις they understand a firm reliance and implicit confidence in God and Christ. At his first advent (says Wetstein) Christ found few who steadfastly believed in his Messiaship (17, 18, 19.): in the second yet fewer (ver. 27, 29.) namely, when admonished by the Divine warnings; the faithful votaries of Christ retired from Judæa.

9. εἶπε δὲ καὶ πρὸς, i. e. concerning, with respect to; as in ver. 1. Our Lord had already treated of the necessity of constant prayer; he now treats of a modest estimation of our own merits. (Wets.) He here censures that excessive confidence, and overweening self-complacency, in which some men indulge; and by which they are hindered from fleeing

* Markland thinks that the words ἐλθόν, τὴν πίστιν, and τῆς γῆς, are so ambiguous, that it is impossible for any one to be certain of the sense of the passage. He regards the following interpretation as the most obvious: *And yet, when the Son of Man cometh, will he find the belief of this in the Land?* That is, he will not find.

with devout humility to the throne of mercy. In illustration of *πεποιθότες ἐφ' ἑαυτοῖς*, Wetstein cites Plat. οὔτε γὰρ χαίρων οὔτε λοπούμενος ἄγαν φανήσεται διὰ τὸ ἐκυτῶ πεποιθέναι. And Cic. Tusc. 5, 12. "Quod semper in se ipso omnem spem reponet sui." So 2 Cor. 1, 9. ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς. See more in the excellent note of Grotius on this passage.

11. *σταθεὶς πρὸς ἑαυτὸν τ. π.* There has been some difference of opinion as to the construction, and consequently the interpretation, of these words. Some, as L. Brug, Capellus, Olearius, Leigh, Heinsius, Beza, Camerarius, Bishop Pearce, Whitby, Doddr. Campbell, and others, take *πρὸς ἑαυτὸν* with *σταθεὶς*, and interpret (comparing the Hebr. לָבַד) "*apart*," (as if he feared being polluted by the touch of the Pharisee*,) or *in his place*, i. e. in a conspicuous place, in order to be seen of the people. But this mode of interpretation was long ago refuted by Arndt in his Misc. Sacr. p. 97. who there observes, that Beza and Camerarius confound *πρὸς ἑαυτὸν* and *κατ' ἑαυτὸν*. By the *latter* the Sept. translate the Hebr. לָבַד. The *former* denotes *secum, with himself*. So Ach. Tat. L. 1. ταῦτα πρὸς ἑμαυτὸν ἔλεγον. And L. 8. ταῦτα πρὸς ἑμαυτὸν λαλοῦντος. Aristæn. 1, 6. πρὸς ἑμαυτὸν ἐφῆν. Thus *do* *πρὸς ἑμαυτὸν* and *κατ' ἑμαυτὸν* differ. So the Vulg. *apud se orabat*. The formula *πρὸς ἑαυτὸν* is not unfrequently joined with verbs signifying reflection, thought, or speech. The preference must therefore be given to the interpretation adopted by Euthymius, Theophyl. Arndt, De Dieu, Grotius, Le Clerc, the authors of our common version, Vitringa, Wolf, Lakemacher, Wetstein, Rosenm. and Kuinoel, who join *πρὸς ἑαυτὸν* with *προσηύχετο*. *Σταθεὶς* is by some rendered *consistens*. Wetstein and others explain *πρὸς ἑαυτὸν*

* But this Grotius has satisfactorily refuted, and observes that the Pharisees prayed in a court distinct from the Publicans. On this subject see Mr. Elsley's note.

secum tacitus: and cites the Horatian "labra movet metuens audiri." (Ep. 1, 16, 60.). So Quintil. Declam. (cited by Bulkley.) "In templo verò, in quo, verbis parcimus, in quo animos componimus, in quo tacitam etiam mentem nostram custodimus." He prays thus *silently*, since the rest of the congregation, who might have supposed that he was praying for the welfare of the people, would have taken umbrage, if they had discovered that he was only speaking evil of all others*. On the contrary, the Publican speaks clearly and audibly, smites his breast, and casts down his eyes. The expression (says Dr. Maltby) refers to what passed in the man's *heart*, and was not openly pronounced. *Σταθεὶς* is by Wetstein and others rendered *consistens*. Kuinoel, however, thinks it not necessary to *press* the sense of the word, which (says he) seems added for ornament. Yet the Jews were accustomed to pray standing, as has been proved by Lightfoot on Matth. 6, 5. See 2 Chron. 6, 12. Mark 11, 26. Nor, indeed, (says Schoettgen,) was it *permitted* to pray in any *other* posture: none but persons of the blood royal being allowed to pray *sitting*. In illustration of such extemporaneous prayer as is here alluded to, Wetstein cites R. Becchai: "A temporibus Mosis usque ad viros synagogæ magnæ nulla certa forma precandi fuit, sed unus quisque sibi ipsimet peculiariter conficiebat orationem pro suâ scientiâ, sapientiâ et eloquentiâ."

11. Ἀγρᾶξ, denotes one who *injures* another by *force*; ἄδικος, one who *overreaches* him by *fraud*, and a semblance of justice and equity. (Wets.) No great praise, truly, to be *better than the worst*; but a great offence to judge harshly of men whom he could not generally know.

12. δις τοῦ σαββάτου, twice in the week; i. e. on

* By praying thus (says Euthymius) he did nothing else but praise himself, and depreciate others, especially the Publican; though it is written (Prov. 27, 2.) "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

the second and fifth day; as appears from the Rabbinical citations in Drusius and Wets. So also Epiph. ad Hær. 16. ἐνήστειον δὲ δις τοῦ σαββάτου, δευτέραν καὶ πέμπτην. By fasts are here meant not *public*, but *private* ones, enjoined by no Divine law, but voluntarily observed by the Pharisaical devotees. See Buxtorf's Syn. Jud. c. 14. p. 279.

12. ἀποδεκατῶ, "I pay tithe." See the note on Matth. 23, 23.

13. τελώνης. It is observed by the Commentators, that Maimonides and the Talmudists use the word τελώνης in conjunction with *scortatores*. I add, that it is sometimes so used in the Classical writers; ex. gr. Artem. 1, 23. χάλκεον δὲ — μετώπον δῶκειν ἐχεῖν τελωναῖς καὶ καπήλοῖς καὶ τοῖς μετὰ ἀναίδειας ζῶσιν, μόνοις συμφέρει, τοῖς δὲ λοιποῖς μέσος ἐργάζεται.

13. μακρόθεν ἑστώς, *afar off*, namely, in the *court of the Gentiles*, if he was a Pagan; or if a Jew, (and many such were Publicans,) removed from the Pharisees, who had approached nearer to the interior part of the temple. (Rosenm. and Kuinoel.)

13. οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸ οὐρανὸν ἐπύρει. An exquisite picture of real contrition, and abandonment of all self-love and self-conceit. (Calvin.) For, as raising the eyes is a sign of confidence and joy, so is casting them downward indicative of sorrow, contrition, humility, &c. (Keuchen, Kypke, and Kuin.) See an excellent note of Grotius on this subject, or the abstract of it to be found in Elsley. Schoettgen has illustrated this subject from the Rabbinical writers, with whom it was a frequent maxim, that he who prays should *cast down his eyes, but raise his heart* to God. So also Synopsis Sophar (ap. Schoett.) and Maimonides, cited by Wolf: "Qui orat, necesse habet aptare pedes suos, unum juxta alterum, et demittere oculos suos deorsum, ut qui aspicit terram, cor autem convertere sursum, quasi consistat in cœlo: deinde manus suas reponere super cor, ut dextram sinistræ imprimat. Stabit ita veluti servus coram domino suo, Cum terrore, trepidatione, et ti-

more: neque manus suas relinquet in lumbis." Thus the Jews at the present day, while praying in the synagogue, usually cover their heads. See Buxtorf, Syn. p. 270. and especially Allen's Modern Judaism.

13. ἐκυρτεν εἰς τὸ στήθος α. An action perfectly suitable to grief, self-accusation, and all the more violent emotions; and which is a custom common to all nations. It is copiously illustrated with examples from the Greek and Latin Classics by Wetstein; as also by Arndt in his Misc. Sacr. p. 84. and Geier de Luctu Hebr. p. 199. And yet, amongst all these examples, I can find none that sufficiently justify the *construction*, which appears Hellenistic. The Hellenism consists in the omission of the pronoun: though the phrase, even *with the pronoun*, is very rare, and indeed I know of no other example of it but in the passage of Xen. cited by Wetstein: εὐπύτω σὲ εἰς τὸν ἄμυν.

13. τῷ ἁμαρτωλῷ. Wetstein and Rosenm. think the article *emphatical*, i. e. *to me the sinner*, κατ' ἐξοχήν. But it rather seems to be *pleonastic*; or it may be explained, as in Matth. 26, 45. ὁ υἱὸς ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν, i. e. of Pagans, Gentiles.

14. κατέβη οὗτος δ. ε τ. ο. α. ἡ. ε. went down, went back. Here there is a reference to the high situation of the temple, with respect to the rest of Jerusalem; as in the preceding ἀνεβήσαν *. It is of more consequence, however, to remark on the signification of δεδικαιωμένος, and on that of ἡ. Δεδικαιωμένος here denotes, *absolved, treated as just, accepted, approved* †, as in Rom. 3, 20. where see the note, and

* We may compare a similar passage of Theognis Sentent. 566. ὄφρα εἰς οἶκον κέρδος ἔχων, ἀπίης.

† Schoettgen tells us that it is a well-known formula among the Jews, that those who have offered up sacrifices depart from the temple *justi*. He cites Schemoth Rabba, fol. 133, 3, where it is said, that whosoever approached the temple full of sins, and offers up sacrifices, his sins are then remitted to him, nor can he receive greater joy than to depart *justus*.

Koppe's fourth Excursus on the Ep. to the Gal. In ἡ there is an ellipsis of μάλλον, which is not unfrequent in the Classics. Grotius determines the sense to be this: that the humble deprecation of the Publican, though he had fallen into sins, was more approved by God than the external sanctimony of the Pharisee, conjoined with proud confidence. Rosenm. and Kuinoel observe, that the Hebrews often express a simple negation by a comparative, (as in Gen. 38, 26. 1 Sam. 24, 18.) and that here also the sense meant to be inculcated is, that the *Publican* went away justified, but not the *Pharisee*. And this seems to have been the opinion of Euthymius, who remarks: Παρὸ ἐκείνος, ἡγούν, οὐκ ἐκείνος. For (as he well observes) τούτου μὲν πάντα τὰ προτερήματα ἐξεκένωσεν ἢ οἰησὶς· ἐκείνου δὲ πάντα τὰ ἐλαττώματα ἐξεφόρησεν ἢ ταπεινῶσις. On the words πᾶς ὁ ὕψων—ὑψωθήσεται see the note on Matth. 23, 12.

15—30. On these verses consult the notes on Matth. 19, 13—30. Mark 10, 15, seqq.

31. καὶ τελεσθήσεται π. This word is (like the Hebr. כָּלָה) especially used of predictions. Thus Esdr. 1, 1. So also Apollod. Bell. 2, 4, 4. χρησμός τετελεσμένος.

34. καὶ αὐτοὶ οὐδὲν—λεγόμενα. Wetstein remarks, that the Evangelist repeats the same thing thrice, that even the most stupid persons might see how dull the Disciples were of comprehension, since they did not even understand what was thrice repeated. And he refers to Joh. 1, 20. and cites Ennius 9. "Qui tum vivebant homines; atque ævum agitabant." And Virg. Æneid, 1, 546. "Quem si fata virum servant, si vescitur aurâ æthereâ, neque adhuc crudelibus accubat umbris." But the first passage is merely a poetical periphrasis. As to the second, Servius (cited by Wetstein) well observes, that the sense is distributed among the three clauses, and that the speaker purposely *dwells* on these, by way of pathos. Besides, it may be observed, with respect to the present passage, that the reiteration is not

unsuitable to the Hellenistic, and Eastern style, which deals much in pleonasm and repetition. The preference must therefore be given to the interpretation of Rosenm. who explains, "they did not completely comprehend." The *words* were (he adds) easy of comprehension, but how those words agreed with the *prophecies* respecting the Messiah, they could not see; and probably doubted whether they were not said allegorically.

CHAP. XIX.

VERSE 2. ὀνόματι καλούμενος Z. Some MSS. omit καλούμενος, which Mill, Price, and Abresch, think is to be cancelled. The common interpretation is however defended, not only by nearly all the MSS. but by Soph. Phil. 605. ὄνομα δ' αἰνομάζετο Ἐλεις, And also by Ennius, in Med. "Quæ nunc nominatur nomine Argo." It is a pleonasm not unsuitable to the Oriental style. The ἀρχιτελώνης should not be rendered (as it is in our common version,) "*the chief of the Publicans,*" but, (as most recent Commentators think,) a *chief tax-gatherer**, who had under him inferior persons to collect the taxes. Thus Kuinoel renders "magister portitorum" a *master tax-gatherer*, and refers to the note on Matt. 5, 46. The ἀρχιτελώναι (says Wetstein) were appointed by the societies of publicans out of their own body, for the purpose of superintending the concerns of the society, of which they were thus presidents. To this Rosenm. accedes, and adds that they were not the *publicani*, properly so called; for *those* were Roman *knights* of noble extraction and immense wealth, who farmed the taxes of a whole province. Every one of these (who might be called ὁ ἀρχιτελώνης) appointed, he says, a deputy,

* Campbell has here truly observed, that though the Greek article renders the noun to which it is prefixed perfectly definite, the want of it does not render a noun so decisively indefinite as the indefinite article does in modern languages.

or vice-master, to keep the general account-book of the province or district. From the imperfect knowledge we possess on this subject, it is not possible to exactly determine between these somewhat differing opinions. I am inclined to prefer the former. Certainly the *publicani*, though of the rank of Roman knights, were sometimes Jews, or of Jewish extraction; as appears from Jos. Bell. 2, 14, 9. cited by Wetstein himself.

3. ἐξήτει ἰδεῖν τον Ἰησοῦν τίς ἐστὶ. An idiom common both to the Hebrew and Greek languages, and put for ἰδεῖν τίς ἐστὶ ὁ Ἰησοῦς. See Viger. de Idiotism. and Matth. Gr. Gr. By τίς is meant *quis*, "what sort of person" he was. Rosenm. pithily observes, "*bene notum vultu noscere cupiebat.*" Ἀπὸ τοῦ ὅχλου, *propter, ob, for the press.* So the Heb. D. See Schl. Lex. in v. § 17.

4. προδραμῶν ἔμπροσθεν. A pleonasm common both to the Scriptural and Classical writers. See the examples in Blackwall and Wetstein. Προδραμῶν should not be rendered *running forward*, but *hastening before them*.

4. ἀνέβη ἐπὶ συκαμοραίαν, ἵνα ἴδῃ αὐτὸν. This mode of viewing any object, i. e. from a *tree*, seems to have been not unfrequent, insomuch that it appears to have given rise to a proverbial expression. Thus Libanius: οὐδέ ἐκoinωνήσει τῶν παρατάξεων—οὔτε ὡς στρατήγος, αἶτε ὡς στρατιώτης· ἀλλ' οὐδέ ἀπὸ δένδρου ποθεν ὑψηλοῦ τὴν θέαν ἠνέγκα ἂν.

4. δι' ἐκείνης ἡμελλε διέρχεσθαι. Supply ὁδοῦ. Wetstein, Matthias, and Griesbach, agree that δι', which is omitted in almost all the MSS. (and I add Euthymius,) is to be cancelled. It was evidently introduced from the margin; for there is an ellipsis of διὰ as well as of ὁδοῦ. Examples of this syntax are given by Wetstein from Hesiod and Homer, Il. β. 801. ἔρχονται πεδίοιο, where the Scholiast explains διὰ τοῦ πεδίου. The reading of the Cod. Cant. ἐκείνη, is a gloss.

4, 5. The knowledge of the name and circum-

stances of Zaccheus L. Brug. and others refer to the divine knowledge of Christ. And so Euthymius, who finely remarks: "He now, indeed, saw him with the eyes of his human nature, but he had before seen him with those of his divine." Others suppose that Jesus had been informed by the other tax-gatherers that Zaccheus believed in his Divine mission, and that Jesus, on being informed who and what he was, resolved to sojourn with and instruct so well-disposed a person, and add him to the number of his disciples. Rosenm. observes, that this honour Zaccheus could scarcely have expected: for Jesus on no occasion appointed to sojourn with any one uninvited, except with him who through modesty did not venture to invite him.

7. παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. Καταλῦσαι is wrongly rendered by Doddridge *refreshed himself*, or (as he explains in a note) *baited at*. Whatever may be the case in some other passages, it here (as in Luke 9, 12.) simply signifies *cum diver-tisset*, as it is rendered by the Vulgate*. And so the Classical writers. See Schl. Lex. and the note on Luke 2, 7.

7. ἁμαρτωλῷ, i. e. one who by his occupation might be presumed to be such, and who perhaps had been an unjust and immoral person†. For though some Commentators seem to regard the word as implying little more than a publican, yet from the context it should appear that Zaccheus was not without his faults, and therefore needed moral reformation. In this view Euthymius observes, that our Saviour despises the censures of those who took offence at his sojourning with a publican and sinner? "For (says he) one must not mind incurring a slight scandal, when there is an opportunity of effecting great spiritual good."

* So Euthymius explains it καταχθῆναι, μεῖναι.

† This too seems to have been the opinion of Euthymius, who prettily remarks: Ὁ ταχείας μεταβολῆς ὁ φιλάργυρος· εὐμετάδοτος· ὁ ἀδικώτατος, δικαίωτατος.

8. *σταβείς δὲ Ζακχαῖος εἶπε.* Kuinoel thinks that here several circumstances are omitted by the Evangelist, such as occurred between Zaccheus's getting down from the tree and receiving Jesus, and addressing him in the words 'Ιδοὺ, &c. and he (as usual) speculates on the hypothesis of this being omitted in Luke's Archetype. But this is by no means necessary. The construction is, *σταβείς δὲ πρὸς τὸν Κύριον εἶπε* (*πρὸς αὐτὸν*), i. e. after Zaccheus had been introduced into the presence of Jesus, (and had thereby an opportunity of addressing him,) he said, &c. So Acts 5, 20. *σταθέντες λαλεῖτε*: and Acts 27, 22.

8. *δίδωμι.* Grotius, Wetstein, and others, here take the present for the future; and Wetstein paraphrases: "Moved by the counsels and precepts of Christ, I will give." Kuinoel remarks, that the present tense is put for the future, in order to denote a firm and certain intention. It rather signifies: "I do (hereby) give," &c. For (observes Theophylact) he does not say, "I *will* give to-morrow," but "I give to-day;" and therefore Christ says to him, "This day is salvation come to thee." So also Euthymius.

8. *καὶ εἴ τίς τις ἐσυκοφάντησα,* and whatsoever I may have unlawfully wronged any one of, &c. On the word *συκοφαντεῖν* see the note on Luke 3, 14. This signification of *εἴ τις* is by no means unfrequent. See Schl. Lex.

8. *ἀποδίδωμι τετραπλοῦν.* See Doddr. ap. Elsley.

9. *εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς.* Some Interpreters (as also do the authors of our English version) take the sense to be, "Jesus said unto him." Others, as Grotius, L. Brug, Beza, Glass, and almost all the recent Commentators, as Markland, Campbell, Rosenm. Kuinoel, and Schleusner, explain *concerning* him. The thing (says Campbell) shews clearly that our Lord spoke, not to *Zaccheus*, but to the *people* concerning Zaccheus, who is mentioned in the third person, *κάθ' ὅτι καὶ αὐτὸς, inasmuch as he also.* Of this sense of *πρὸς* there are examples in Ch. 20, 19.

and Hebr. 1, 7. Many other examples may also be seen in Sch. Lex. Wolf, on the contrary, takes the words in the common sense, (as do Hammond and Whitby,) on account of the preceding words, *σταθὲς δὲ Ζακχαῖος πρὸς τὸν Κύριον*, which he thinks, when compared with the present ones, indicate a dialogue. He moreover observes, that it is not probable that Christ would pronounce such words to any one but to Zaccheus himself. Yet he acknowledges that Christ's answer is so worded as, though directed to Zaccheus, it might be meant also for the by-standers. The arguments of Wolf, however, appear to me somewhat weak, and upon the whole I prefer the *former* opinion. Doddridge paraphrases it as if directed to both Zaccheus and those about him. By *οἶκος* is meant the whole family, and especially the master of it, by whose example and precepts it would be converted to Christianity, and brought to salvation. The word *αὐτὸς* was probably said *δεικτικῶς*. The sense may be thus expressed: "He who, through his own sins, was unworthy of being called a descendant of Abraham, has now, by penitence and faith in me, been restored to his birth-right with God, and may henceforth be reckoned a true Israelite." See Rom. 2, 28.

10. *ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου — ἀπολωλός*. See the note on Matth. 18, 11. By these words Christ hints at his dignity of Messiah, and that in this sense they were understood by the by-standers, seems evident from their interrogating him, whether the Kingdom of Heaven, or the reign of the Messiah, would commence on his reaching Jerusalem*, i. e. whether he would assume his proper character,

* For (as Euthymius observes) some of the Jews having frequently heard him say that the Kingdom of Heaven was at hand, suspected that he was now going up to Jerusalem for the purpose of reigning therein. But our Lord, knowing what they are thinking of, corrects their erroneous opinion by the parable, in which he shows that his kingdom is not of this world, but heavenly and eternal.

and appear with majesty and royal splendour, as the public assertor of the liberties of the oppressed Jewish nation. To this Christ replies in the following parable, where he hints that he shall *first* depart from the earth, and finally, after many ages, return from Heaven.

12. *εὐγενής*, denotes one of noble birth, like the Roman patricians or magnates: and so the Hebr. *גִּבּוֹר*, in Job 1, 3. which is rendered by the Sept. *εὐγενής*. This opinion is supported by Wetstein, Rosenm. and Kuinoel, the substance of whose notes is derived from Le Clerc, whom see ap. Elsley. But I must observe, that the *return* here alluded to by Christ refers not so much to his first advent, to take vengeance on the Jewish nation, as his *final* one, namely, to judge the world, and distribute eternal rewards or punishments. In the application *εὐγενής* has reference to the divine dignity of Christ as *Son of God*.

12. *λαβεῖν ἑαυτῷ βασιλείαν*. I entirely agree with Campbell, whose opinion is adopted by Schleusner,) that this should be rendered, *procure for himself royalty*. For (as he rightly observes) it is plain from ver. 14. that it was not, as the common version implies, a different kingdom from that wherein he lived. It is evident too (says he) that there is, in this circumstance, an allusion to what was well known to his hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea by favour of the Romans. When this reference to the history of the times is kept in view, and *βασιλεία* is understood to denote *royal power* and dignity, there is not the shadow of a difficulty in the story. (Campbell.) Thus also, observes Mr. Horne, (Introd. 2, 623.) "those who by hereditary succession, or by interest, had pretensions to the Jewish throne, travelled to Rome in order to have it confirmed to them. Herod the Great first went that long journey to obtain the kingdom of Judea from Antony, in which he suc-

ceeded: and having *received the kingdom*, he afterwards travelled from Judæa to Rhodes, in order to obtain a confirmation of it from Cæsar, in which he was equally successful. Archelaus, the son and successor of Herod, did the same; and to him our Lord most probably alluded. Every historical circumstance is beautifully interwoven by our Saviour in this instructive parable."

13. The number *ten* is (as Euthymius observes) only *πλήθους ἐμφαντικὸς*, and therefore must not be attended to in application. It merely denotes the great abundance of gifts and graces vouchsafed to some Christians.

13. *πραγματεύσασθε ἑ. ἑ. i. e. do business with it, trade with it.* This word refers to the investment of money in traffick and merchandize. Among the Classical writers, it is chiefly used of *business in general*. *Πραγματευτῆς* is often found in the sense of a merchant, or trader. See the examples produced by Wetstein from the Classical and Rabbinical writers. In the parallel passage of Matthew we have *ἐργάζεσθε ἐν αὐτοῖς*. The application is obvious. See the note on ver. 16.

14. *οἱ δὲ πολλοὶ—ἐφ' ἡμᾶς.* The Commentators think that Christ here adverts to the case of Archelaus, who was appointed by Herod heir of his kingdom, yet could not enter upon the Royal functions until his dignity was confirmed by Augustus. At Herod's death, he went to Rome to obtain the necessary confirmation. The Jews, however, sent fifty ambassadors thither, in order to entreat of Augustus that Archelaus might not be set over them; which request they failed to obtain. The circumstance, however, seems *ad ornatum*. (Kuini.) The application is obvious. Our Lord evidently adverts to the obstinacy of the Jews, in refusing to admit him as the Messiah.

16. *προσειργάσασθαι.* Ἐργάζεσθαι, like *πραγματεύεσθαι*, is used of *making money by trade, merchan-*

dize, agriculture, &c. ἔργον, or πρᾶγμα, being thus said κατ' ἐξοχὴν, as we sometimes use *business*. Money so employed was said to be ἐργαζομένη or ἐνεργος, *productive*. On the contrary, what was kept at home unemployed was said to be ἄργος. See Beza and Olearius de Styl. N. Test. 127 & 412. and also Fessel Adv. S. 1, 326. Thus the Sept. in Prov. 31, 18. render גִּידָה by ἐργάζεσθαι, the other Greek versions by ἐμπορία.

17. ἴσθι ἐξουσίαν ἔχων. So ἴσθι δάσων in Æschyl. Agam. 1660. where Dr. Blomfield cites Soph. Elect. 298. ἴσθι—τίσουσα. Antiq. 1065. Aj. 1174. ἴσθι πημαινόμενος and referred to in the present passage of Luke.

17. ἐπάνω δ. π. *over*, i. e. in dignity and authority. Compare Joh. 3, 31. So the Hebr. לָּבַי in Gen. 41, 33. &c. As examples of this sense, which is rarely found in the Classical writers, Schleusner cites Jos. Ant. 4, 18, 14. and Arrian. Diss. Eph. 1, 12, 34. There is here an allusion to the custom formerly (as it seems) prevalent in the East, of assigning the government, or revenues, of a certain number of cities or towns, as a reward to a meritorious officer. So Athen. p. 29. f. ὁ δὲ Κῦρος ὁ μέγας, Πυθάρχωτῳ Κυξικηνῷ φίλῳ ὄντι ἐχαρίσατο ἐπὶ πόλεις, Πηδάσον, Ὀλυμπιον, Κυμαν, Τιον, Σκηπτρα, Αρτυψιν, Τυρτυρην. Thus also Artaxerxes assigned to Themistocles *two* cities, or, as some say, *five*. On the word ποιεῖν, which exactly corresponds to our term *make* money, see the note on Matth. 25, 16.

20. σουδαρίῳ. A word of Latin origin, denoting, properly, a linen cloth used by the Romans for the same purposes as those to which our *handkerchief* is employed; but which was occasionally used as a napkin, or wrapper; and indeed in the Greek and Syriac languages (into which the word was introduced) it had *chiefly* that sense. Examples are produced by Schoettgen and Wetstein (both from the Classical and Rabbinical writers). Thus Apulej. Apol. "quædam sudariolo involuta." Gloss. Græc. Du-

cang. σουδαρίον, κεφαλοδέσμιον, where κεφαλοδέσμιον answers to our old word *kerchief* (covering for the head). So also, in an anonymous writer cited by Wetstein, τὰ σουδάρια ἐπὶ τῆς κεφαλῆς ἐπιβάλλεται. And so Nonius 14, 15. says, that the *rica*, which was a female *kerchief*, was in his time called *sudorium*; and thus it is often used by the Rabbins. Not unfrequently, however, it is (as here) employed to denote a *linen cloth to wrap money in*. Thus Chetuboth. *pecunias in sudorio legavit*. Vajikra R. 6. fol. 150, 1. *denarios in sudorio reposuit*. Our word *napkin* is a corruption of *mapkin*, from *mappa*, a wiper, or towel (like the Greek ἐκμαγεῖον), and therefore properly denotes a *little wiper*.

21. αὐστερὸς. The word primarily signifies *dry*, (see Etym. Mag.) *hard*, *harsh*; and sometimes *sour*, *crabbed*. Examples of its metaphorical senses may be seen in Wetstein and Kypke; to which I add D. Chrys. Orat. 12, p. 207. ἄνδρα αὐστηρον. Hor. Ep. 1, 7, 91. *Durus nimis attentusque videris esse mihi*: & 1, 5, 13. *parcus nimiusque severus*: & Serm. 2, 6, 82. *asper et attentus quæsitis*.

21. αἰρεῖς ὁ οὐκ ἔθικας. A proverbial expression, denoting a *gripping* disposition. Kypke observes, that the word is properly said of the taking up, carrying off, and keeping what has been found laid anywhere. In this view Wetstein has appositely cited Ælian. V. H. 4, 1. οὐδεν, ὦν μὴ κατέθετο, ἀναιρεῖται, & 3, 46. Σταγειριτῶν νόμος οὗτος καὶ πάντῃ Ἑλληνικὸς ὁ μὴ κατέθου, φησὶ, μὴ λάμβανε. Jos. c. Apion. 2, 30. καὶν ὑφεληται τίς τὸ ἀλλότριον, καὶν, ὃ μὴ κατέθηκεν, ἀνέληται. Kypke also quotes a law of Solon mentioned in Diog. Laert. 1, 2, 9. ἃ μὴ ἔθου μὴ ἀνέλῃ, εἰ δὲ μὴ, θάνατος ἢ ζημία. and Jos. c. Ap. p. 1075.

22—24. See Matth. 25, 26. and the notes. Τράπεζα denotes a *money-table*, *counter*, or *desk*; and, indeed, that is all that our word *bank* originally denoted, it being derived from ἄβαξ, a *desk*, or *counter*; nor has τράπεζα any reference to *bench*, a seat, as Park-

burst supposes. Sometimes (as here) it denotes the *nummularius*. See Matth. 21, 12.

23. δούναι here signifies *deliver, pay in*, of which sense the Commentators offer no examples. There is one, however, to be found in Plut. Pel. 8. δούναι τινι τῶν συνήθων, where, without cause, Reiske conjectures δούναι καὶ χεῖναι τινι.

23. ἀν' ἐπραξα αὐτό; Πράσσειν has here the sense of *exigere*. And so it is sometimes used in the Classical writers.

25. See the note on Matth. 25, 28. seqq.

26. Kuinoel thinks (as do many Commentators, and, among the rest, Doddridge,) that this verse contains the words of the *King*, not of *Christ*, as many suppose. This (says he) is evident from ver. 27. compared with ver. 14; and, therefore, at the beginning of the verse we must subaud ὁ δὲ κύριος εἶπε, and besides these words also δότε, which Jesus may be supposed to have expressed by his countenance or gesture of body. See Bos Ell. 899. Schæf.

27. ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου. A custom, it seems, not unusual to the generals of old; in illustration of which Wetstein refers us to 1 Sam. 11, 12. and cites Plut. Sulla. p. 476. D. Λουκρήτιον ἐν ὀφθαλμοῖς ἀποσφάξαι προσέταξεν. Justin. 42, 4, 4. in conspectu suo eum trucidari jussit. Cæsar. B. C. 3, 28. in ejus conspectu—interficiuntur: & 109. quos ille, cum in conspectum ejus venissent—corripi ac interfici jussit.

28. ἐπορεύετο ἔμπροσθεν. Beza, Grotius, and some others, including the E. V. explain *preceded*, i. e. as a leader does a multitude. But I assent to Kypke and others, that it rather signifies *he went forward on his journey*. See Kypke.

29. seqq. See the notes on Matth. 21, 1. seqq.

33. εἶπον οἱ κύριοι αὐτοῦ, *the owners of it said*. Qu. could the colt have more owners than one? St. Mark, in the parallel place (chap. 11, 5.) has τίνες τῶν ἐκεῖ ἐστηκότων. Perhaps St. Luke meant to inform

us that those persons who *stood there*, and interrogated the disciples, were *members* of that family to which the colt belonged. And if so, the text is not only right, but is also a proof how much one Gospel contributes to the illustration of another. (Dr. Owen.) By κύριοι we may understand those who had a *right* or *power* over it, including even the *servants* of the owner. So the word occurs in Xen. 4, 6. (cited by Schleusner): κύριος διαλύειν & 8, 4. κύριοι εκπράττειν καὶ καταπαύσαι. So also in Thucyd. and the Classical writers.

37. μαθητῶν i. e. (says Rosenm.) those who had been excited by his miracles to follow him from Galilee. Kuinoel observes, that μαθηταί is taken in a more extensive sense, to denote, not the Apostles or Disciples only, but all the *followers* of Christ.

38. εἰρήνη ἐν οὐρανῷ. Dr. Owen doubts the integrity of the whole verse. He regards βασιλεὺς as an interpolation, and would alter, or rather (which he prefers) *cancel* the following words, which have (he observes) nothing like them in the other Gospels. But can any thing be more uncritical or irreverent towards the Evangelist? From such *temerity* Heaven defend the sacred text! The words are thus rendered by Rosenmuller: "Prosperitas Regis Messiae regnique ejus in cœlo procuretur, a Deo, qui summis laudibus celebretur." Kuinoel well observes, that it is a formula, and is to be explained, "*felicitas in cœlo parata est.*"

40. οἱ λίθοι κεκράξονται. A proverbial and hyperbolic expression, says Grotius (ap. Elsley), to show that it was impossible but that the kingdom of the Messiah would be glorified, a miracle should rather be wrought; as Matth. 3, 9. Drusius observes, that it is said *of what cannot be concealed*. Wetstein gives numerous examples, of which I shall subjoin the most apposite, Chagiga, fol. 16, 1. Ne dicas, quis testabitur contra me? Lapides domûs ejus et trabes domûs hominis illius testabuntur contra eum. Habakkuk, 2, 11. "For the stone shall cry out of the wall, and the

beam out of the timber shall answer it:" where Jerome remarks, "Hæc expressior et verior est intelligentia: etiam si *homines* taceant, et signorum meorum multitudinem lingua invidens non loquatur, tamen lapides ipsi et fundamenta murorum, et parietum ædificatio, meam poterunt magnitudinem personare." Philo. t. 2. p. 460, 23. Plato, p. 1253. A. Liban. D. 6. p. 303. Juvenal. Sat. 9, 102. O Corydon, Corydon, secretum divitis ullum Esse putas? Servi ut taceant, jumenta loquentur, et canis, et *postes*, et *marmora*. Eurip. Hipp. 417. οὐδὲ σκότον φρίσσουνι τὸν ξυνεργάτην, τέρεμνα τ' οἴκων, μὴ πότε φθογγὴν ἀφῇ. Virg. Eclog. 5, 28. Montesque feri sylvæque loquentur; where Servius observes, "hyperbolicè dictum, cum res ejusmodi est, ut nullâ ratione celari, aut occulta manere possit." I add Æschyl. Agamem. 36. οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν ὥς ἐκὼν ἐγὼ μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

41. ἔκλαυσεν ἐπ' αὐτῇ, wept over it, was deploring its future devastation. Wetstein compares 2 Sam. 15, 30. (of David.) So Jos. A. 7, 9, 2. Elisha. and 2 Kings 8, 11, 12. I add Herodian, 6, 4, 3. τῆς Ρώμης ἀπῆρεν, ἐπιστρεφόμενος αἰεὶ πρὸς τὴν πόλιν καὶ δακρύων. Plut. Demosth. 27. καὶ πρὸς τὴν Ἀττικὴν ἀποβλέπων δεδρακρυμένος—καὶ πρὸς τὴν ἀκρόπολιν ἀνατείνας τῆς χεῖρας εἰπεῖν ὡς δεσποῖνα πόλις κ. τ. λ. Some over scrupulous and ill-judging persons of former times, thinking *tears* unworthy of our Saviour's character, cancelled this verse, insomuch that, as we learn from Epiphanius, these words in his time were not to be found in the generally received MSS. But with how little reason the words were cancelled, has been shown by Grotius, in a long and learned annotation, which he thus concludes: "Quòd si affectus per se, aut etiam affectuum ubertas, honestis in rebus occupata, nihil habet vitii, certè nec eorum affectuum signa in quibus est fletus." That he (one so benevolent) should have felt commiseration cannot be wondered at, for, as Euthymius observes, Γινώσκων αὐτὴν δι' ὑπερβολὴν πονηρίας ἐκτριβησομένην, ἀνθρωποπρεπῶς κλαίει

ταύτην δι' ὑπερβολὴν ἀγαθότητος, ἐνδεικνύμενος καὶ τεῦθεν, ὅσα σπλάγχνα εἶχε περὶ τοὺς ἀγνώμονας Ἰουδαίους.

42. ὅτι εἰ ἔγνωσ—σου. In the interpretation of these words there has been no little diversity of opinion. Many Commentators (as Camerarius, Erasmus, Raphel, Stock, Kypke, Doddridge, and Campbell,) take εἰ for *utinam*, and explain, “oh! that thou hadst considered.” It frequently, indeed, has this force in the Greek authors, especially the Poets. See Viger. and Steph. Thes. Others, as the authors of our English Version, Beza, Grotius, Piscator, Price, Whitby, and most recent Commentators, as Rosenmuller and Kuinoel, more properly (I think) suppose there is an *aposiopesis* of εὖ ἂν ἔχοι, or the like. So also Euthymius, who supplies οὐκ ἂν ἀπώλου, and very properly observes, that those who weep are frequently interrupted in their words by the violence of their feelings. Rosenmuller thus supplies the *aposiopesis*: “For then thou wouldst not so securely sleep in the lethargy of sin,” or, “then thou wouldst repent in dust and ashes:” and cites Ter. Eun. 3, 3. Conceditur secum loquentibus multa transcendere, quæ tacitè intelligunt. Even Doddridge does not disapprove of this method, but acknowledges that the broken manner of speaking is very emphatical, and that our Lord will thus seem to pause in silent reflection on the happy consequences that would have attended their obedient regard to his invitation and addresses. Whitby takes this opportunity of urging, that the Jews were not under any irreversible decree of destruction from the Almighty. But, perhaps, this is pressing a *formula loquendi* too far.

42. καὶ σὺ, and thou, the metropolis of this country to which I was especially sent. (Beza & Kuin.)

42. ἐν τῇ ἡμέρᾳ σου ταύτῃ, at this thy *time*, so opportune for thy repentance and salvation. Wetstein appositely cites Polyb. 17, 18. βασιλεῦ, φεύγουσιν οἱ πολέμοι· μὴ παρῆς τὸν καιρὸν· οὐ μένουσιν ἡμᾶς οἱ βάρβαροι· σὴ νῦν ἐστὶν ἡμέρα, σὸς δὲ καιρὸς. He adds examples of *dies* for *tempus* from Latin authors.

42. τὰ πρὸς εἰρήνην σου. Supply ἀνήκοντα. It is, indeed, a similar pleonasm to τὸ τῆς εἰρήνης, i. e. εἰρήνην. Εἰρήνη here denotes (as a little before) *felicity, salvation*. Wetstein thus paraphrases the passage: "Utinam, quæ diceris *Jerusalem*, re ipsâ esses Jerusalem, ac videres ea, quæ pacem tibi præstare possent; *Vel tu*, quæ tot jam prophetas occidisti, et in me tam graviter peccasti; *Vel hodie*, quodd tot annos neglexisti, emendares." Each of these words, he thinks, has a peculiar emphasis. But this seems a very fanciful and precarious interpretation.

42. νῦν δὲ ἐκρύβε ἀπὸ ὀφθαλμῶν, q. d. "But now, by an inexcusable ignorance, thou rejectest light offered and pressed upon thee: and therefore perish thou must."

43. περιβαλοῦσιν—χάρακά σοι, i. e. *bank, rampart*. In this sense the word occurs both in the Sept. and the Classical writers. This military term is copiously illustrated by Wetstein who thus accurately describes a χάραξ: "First they dug a ditch; then from the earth thrown up they constructed a mound called a χῶμα; finally, the wooden pales (χάρακες) were driven down at the bottom part of the mound near the ditch, in order to prevent the earth from falling back, and to preserve the mound in due form. The whole was called *agger*." This he illustrates from Greek and Latin authors, and observes, that there is here a manifest prediction of the siege of Jerusalem, of which all the circumstances are adverted to as they really took place: as appears from Jos. Bell. 5 & 6. and many other passages which he cites. Thus Euthymius observes, that it is both *a prophecy and a description*. On the words περικυκλώσουσί—συνέξουσί, &c. Kuinoel well observes, that this *accumulation of terms* is meant to paint in more lively colours the severity of the blockade, and the horrors of the siege. See the notes of Hammond and Whitby.

44. καὶ ἔδαχιούσῃ σε, καὶ τὰ τέκνα σου ἔν σοί. Some commentators, as Grotius and Rosenm. think that there is here a *sylllepsis* in ἔδαφιούσῃ, which is used in two very different ways: 1st. of demolishing the

buildings; 2ndly. of dashing the children on the ground. But De Dieu, Buxtorf, Moldenhauer, Olearius, Bois, Starck, Wolf, Schleusner, Kuinoel, and others, follow the Vulgate version, "ad terram prosternent te et filios tuos." This sense is more apposite, since the word will suit *both*, and moreover, it is confirmed by many passages of the Sept. ex. gr. Is. 3, 25. Ez. 31, 12. Ps. 137, 9. Hos. 14, 1. By τέκνα may either be understood literally *the children*, which sense the term ἐδαφιοῦσί seems to suggest, and in which it is frequently employed; (see Wets.) or it may be understood, metaphorically, of the *inhabitants*.

44. οὐκ ἀφίσουσιν ἐν σοι λίθον ἐπὶ λίθῳ, "shall not leave in thee one stone upon another." Euthymius judiciously interprets this σύνθεσιν λίθων, *a course of stones*, or οἰκοδόμημα, *a building*.

45. οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. There has been some difference of opinion on the sense of ἐπισκοπή, which, as being a word of *middle* signification, admits both a good, and a bad sense. Some commentators take it here in the latter, which may be defended: but the former seems more apposite, and is maintained both by Theophylact and Euthymius, and the best modern commentators. See Theophyl. ap. Schleusner. Euthymius judiciously explains: Διότι οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπιμελείας σου· ὁ γὰρ καιρὸς τῆς ἐπιδημίας μὲν, καιρὸς ἦν τῆς ἐπιμελείας καὶ σωτηρίας σου.

45, 46. See the note on Matth. 21, 12. seqq.

48. ὁ λαὸς ᾧπας ἐξεκρέματο α. ἁ. i. e. hung on his words, heard him with deep interest and attention. This sense of ἐκκρήμασθαι, and the Latin *pendere*, is copiously illustrated by Abresch, Wetstein, Price, Olearius, Suicer, and Bulkley. It may be sufficient to refer the student to Schl. Lex.

CHAP. XX.

VERSE 6. πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς, *the people will stone us*. They had themselves accustomed the peo-

ple to that violence. When they could not legally convict their enemies, they incited the populace to stone them. It was called the *judicium zeli*. See Joh. 10, 31. Acts 14, 19. (Grot. ap. Elsley.)

8. See the notes on Matth. 21, 23. seqq. *Ἐπείστησαν*. The word is used of those who *come upon* any one unexpectedly in order to overpower him. This signification is illustrated from Philo, by Krebs and Loesner.

9—11. See Matth. 21, 33. seqq. and the notes.

13. *ἴσως*. It may be observed, that this word, which implies *uncertainty*, is not to be found in the Gospels, except in this place, and here too in a *parable*. The *Spirit of Truth* could be under no doubt in any thing: and therefore *perhaps* and *probably*, have not room in these writings, as they have in those which are merely *human*. Hence I suppose, Beza, on the Epist. to Philem. ver. 15. will not allow *τάχα* to signify *perhaps*, as of a person *doubting*, *sed* affirmationem *duntaxat emollientis*; as *τάχα* and *ἴσως*, he says, are often used in Aristotle, and as *nimirum* and *utique*, by the Latins. We should express it by *it seems*. But it is certainly otherwise, Rom. 5, 7.; for there a *casual* thing is spoken of: and in other places, where the Apostles speak of things merely human, as other men do; for the nature of things was not altered by being under the direction of the Holy Spirit. (Markland.) *ἴσως* means here, not *perhaps*, but *surely*. It bears the same sense in the Sept. 1 Kings, 25, 21, Xenoph. Cyr. Anab. lib. 3, pp. 199, 201. ed. Hutch. 4to. Ælian. 5. H. 11, 8. The other Evangelists express no doubt. (Bp. Pearce.) I assent to the interpretation of the learned prelate, which is also confirmed by the authority of Schleusner, who tell us that in Jer. 5, 4. it expresses the Hebr. *יָסָא*, *utique profecto*. That the Greeks (see Plat. Gorg. 7, 39, 52.) used this particle not only when speaking of any thing *doubtful*, but even *certain*, we learn from Munker on Anton. Liberal. Metam. C. 6. p. 46.

20. παρατηρήσαντες. On this word, see the note on Matth. 3, 2.

20. ἀπέστειλαν ἐγκαθέτους, they sent out spies, emissaries. The word properly denotes "one who sets himself down (subsides), or is planted in a lurking place, to watch, spy another's motions, or to attack any one unawares, or for any other purpose, (see Job. 31, 9.) a spy, one suborned to watch another's words and actions, and take an occasion of injuring him." In this sense, the Greek Classical writers use ἐγκαθήμενος. The word is copiously illustrated by Wetstein, Kypke, and Krebs. It will be sufficient for the student to consult Schl. Lex. and the authorities there referred to.

20. ἐπιλάβονται αὐτοῦ λόγου. This form of expression is common in the best Greek writers. So the Latin ones use *arripere*. See Raphel, Elsner, and Wets. Rosenm. observes, that as controversies on religious questions are not likely to afford occasions of entrapping innocence, they therefore have recourse to political ones.

21. ὁρθῶς λέγεις, q. d. "What you just now said against the Priests and Scribes is true, and cannot be denied, there you were right, we are entirely of your opinion." So Herodot. 1, 71. ἐπιγέγραπται Λακεδαιμονίων φαμένων εἶναι ἀνάθημα, οὐκ ὁρθῶς λέγοντες, ἐστὶ γὰρ καὶ τοῦτο Κροίσου· and 3, 45. λέγοντες, ἐμοὶ δοκέειν, οὐκ ὁρθῶς· 2, 134. οὐκ ὁρθῶς λέγοντες. (Wets.)

21. οὐ λαμβάνεις πρόσωπον. A formula used in the Greek versions of the O. Test. to express the Hebr. שֵׁית פְּנֵי. It signifies to shew particular attention to any person, to be moved by partiality in his favour. So Sirach, 42, 1. μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν. Here therefore it denotes "thou art not moved by human power, dignity, or authority."

23. κατανόησας αὐτῶν τὴν πανουργίαν. The Cod. Cant. has ἐπιγνοὺς, which is certainly a more elegant expression. So in a similar passage of Xen. Anab. 7, 5, 11. ὁ δὲ γνοὺς τοῦ Η. τὴν πανουργίαν. Joseph. 463,

29. ὁ δὲ βασιλεὺς οὐ συνίδων τὴν κακουργίαν αὐτῶν κ. τ. λ. The common reading must however be retained.

27. See Matth. 22, 23. and the note. Οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. The student will remember, that the best Greek writers repeat the negative after verbs of denying, of which, examples are given by Raphel, Wetstein, and Kypke: ex. gr. Thucyd. 3, 41. ἀντέλεγε μὴ ἀποκτείνειν,

34. οἱ υἱοὶ τοῦ αἰῶνος ταύτου. The signification of these words, is here somewhat more extensive than in Ch. 16, 8. and they simply denote those who live on earth, lead an animal life, here in this world. By αἰὼν ἐκεῖνος, is meant the *future* life, after the resurrection, and the happiness to be there expected. Jesus meant to correct the notions of the Pharisees, who maintained, that those who participated in the Messiah's kingdom, would abound in all sensual pleasures, and that marriages would also take place in the future life.

35. οἱ καταξιοθέντες τ. α. ἐ. τυχεῖν. There is an elegance in this use of τυχεῖν, which here signifies *contigisse, attain, obtain*. Καταξιοθέντες is both elegant and emphatical. The turn of expression is usual both in the Greek and Rabbinical writers, of which, examples are produced by Schoettgen and Wetstein. I add a very similar passage of Æschyl. Prom. Vinc. θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτῳ τυχεῖν οὐκ ἤξιώθη αὐτὸς where ἀξιόω is for καταξίω; as in Pind. Nem. 10, 73. where the Scholiast explains ἀξιοθέην, by καταξιοθέην.

36. οὔτε γὰρ ἀποθανεῖν ἔτι δυνάμται. So Artemid. 3, 13. ἀθανάτοι γὰρ — καὶ οἱ ἀποθανόντες, ἐπεὶ μήκετι τεθνῆκοντες. By this, Jesus meant to impugn the doctrine of the μετεμψύχωσις, an opinion (as we find from Josephus,) held by the Pharisees. There is a similar passage in Philostr. V. Ap. 8, 7. p. 353. μόναισιν οὐ γίγνεται Θεοῖσι γῆρας, οὔδε μὴν θανεῖν πότε.

36. ἰσάγγελοι γὰρ εἰσι. Rosenm. tells us that ἰσάγγελος is formed on the model of ἰσόθεός. Therefore it should not be rendered *equal* to the angels,

but *similar* to the angels, (i. e. immortal,) as in the parallel place of Matt. 22, 30. where we have ὡς ἄγγελοι. So Lycophron. κλέος δὲ σὸν μεγιστον ἐκ τήνων προμοι Λοίβαιοι κυδάνουσιν ἀφθιτοῖς ἰσὸν. Mr. Bulkley appositely cites a passage of Hierocles, who in speaking on the same subject, has the same expression. Τοὺς ἐν τοῖς θείοις γένεσι συντεταγμένους ἀνθρώπους ΣΕΒΕΙΝ ὁ λόγος παραίνει τοὺς ἰσοδαίμονας, καὶ ἰσαγγέλους, καὶ τοῖς ἀγάουσι ἥρωσιν ὁμοίους. The angels are called sons of God, on account of their participation in his Divine felicity and glory. See Matth. 22. 30. By sons of, are meant those who are like unto God, i. e. in immortality, &c. The expression υἱοὶ τῆς ἀναστάσεως, is equivalent to οἱ ἀναστάντες.

37. ἐπὶ τῆς βατοῦ, i. e. in the history, or story of the burning bush. On this brief mode of citation, see the note on Mark 12, 26. Μηνύειν here simply signifies *to declare*.

38. αὐτῷ ζῶσιν. The phrase signifies to depend upon God for life, who can both continue their mortal being, and when dead, recal them again to existence. Wetstein adopts the interpretation of T. Beza: "quod ad ipsum attinet, cui omnia futura sunt presentia." Origen on Ps. 119, 50. ὁ κύριος τοὺς τεθνεώτας θεῷ ζῆν εἶπεν, ὡς οὐπω τὸ ζῆν ἔχοντας, πλὴν ὅσον ἐν δυνάμει θεοῦ σου ζωοποιήσαντες, καὶ ἀπολωλέναι φησὶν αὐτοὺς, εἰ μὴ τῆς ἀναστάσεως τύχοιεν, Jos. Maccab. 16. extr. καὶ ταῦτα εἰδότες, ὅτι οἱ διὰ τὸν θεὸν ἀποθήσκοντες ζῶσι τῷ θεῷ, ὥσπερ Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι. Cic. Læl. 27. Philo de Josepho. T. 2. p. 78, 25. See Castellio, ap. Koecher, and Kypke. On ver. 41—42. see Matth. 22, 41. seqq. and at ver. 45—7. see Matth. 23, 6, and 14.

46. See Lightfoot, ap. Elsley.

CHAP. XXI.

VERSE 1—4. See the notes on Mark 12, 41—44.

2. πλεῖον πάντων ἔβαλεν. *hath cast in more than they*

all; i. e. estimating her merit by her intention. In this view, Mr. Bulkley appositely cites Simplic. p. 231, 232. where he mentions the case of one, who being upon a journey with a friend, and both of them attacked by thieves, in endeavouring to repel the assault, killed his friend upon the spot. Upon which occasion, going to consult the oracle, but afraid to enter the temple, the oracle thus addressed him: The blood has not defiled thee: thou art purer than thou wast before: thou hast killed thy friend; but it was in endeavouring to defend him. From whence our philosopher infers, that, if he was so far from being polluted by killing his friend, as to be even purer than he was before on that account, our actions are not to be judged of in point of moral worth, by the event, but by the principle they proceed from.

4. εἰς τὰ θῶρα. Some explain *the treasury*, by a metonymy of the *contained*, for the *containing*. But it may also be taken in the ordinary sense, and the passage may be thus rendered: "They out of their abundance cast, or *contributed towards* the gifts of God, cast in their contribution."

4. ὕστερήματος. Non nisi e lxx. laudatur: est tamen secundum analogiam factum. (Wets.)

5. λίθοις καλοῖς — κεκόσμηται κ. τ. λ. Our Lord seems to have meant to somewhat reprehend their excessive admiration of the architecture of the temple: if he had admonished them in the words of Aristid. 11, 332. D. τοῦ θαυμάζειν τοὺς λίθους ἀνῆτε μικρον τι.* We may however say of such magnificent edifices, as the temple of Jerusalem, and St. Peter's at Rome. (with Livy 1, 53.) "Concepit animo eam amplitudinem Jovis templi quæ digna Deum hominumque rege, quæ Romano imperio, quæ ipsius etiam loci majestate esset."

5. ἀναθήμασι. That the words which follow, were not spoken by Jesus in the temple, but when he had

* To this, one may add a similar passage of Apollonius, 32. λίθων ἐν πόλει, καὶ γραφῶν ποικίλων, καὶ περιπάτων, καὶ θεάτρων οὐδὲν ὕφελος, εἰ μὴ τοῖς ἐνεῖη καὶ νόμος.

gone out of it, is plain from Matth. 24, 1. Mark 13, 1. where see the notes. Ἀνάθημα denotes any thing *repositum*, *laid up*, laid aside, or apart, separated, dedicated, consecrated to God. These ἀνάθηματα were usually displayed conspicuously in the temple, either by being hung up, or otherwise serving to adorn it. These the devotees used to bring thither, not only in the hope of *future* blessings from heaven, but from their gratitude for past *benefits*. These offerings varied, according to the taste, intention, or the ability of the giver, and consisted of crowns, golden and silver vases, pictures, arms, &c. All which is copiously illustrated by Wetstein, from the following passages. Herodot. 1, 183. et sæpe. Thucyd. 4, 68. κλῖνας κατασκευάσαντες ἀνέθεσαν τῇ Ἡεῳ. Jos. Ant. 6, 9, 5. 7, 53. 12, 2, 7. 12, 5, 4. 15, 11, 3. 17, 10, 2. 17, 10, 3. 19, 6, 1. That the Temple of Jerusalem was splendidly adorned with such offerings, is certain, as well from the passages of Josephus just referred to, as from others, among which, is particularly specified the golden vase presented by Herod to the temple. See also Kypke in loc. and many other authors referred to by Koecher.

6. ταῦτα ἃ θεωρεῖτε. Here we may observe the nominative *pendens*, or *absolute*: (See Matth. Gr. Gr.) i. e. *as for these things*. "In the words (remarks Wetstein) of Matthew and Mark on this subject, all is plain. On the contrary in Luke, who wrote after them, the style seems ἀνακόλουθος and perplexed. This however, proceeded not so much from accident, as from intention. For Matthew and Mark, who relate that the disciples viewed the temple from Mount Olivet, and broke out into expressions of admiration at its stones, proceed to speak of these very stones. But Luke, who places the scene of action in the Temple itself, speaks not so much of the *stones*, as of the *offerings* suspended in the temple: q. d. "These things which you see, these gifts presented by your kings, by the Roman Emperor, and others, will not (as ye suppose) *remain*, but will be *taken*

down (καθαρευθήσονται); nay the walls themselves will be demolished, and the whole temple utterly destroyed, καταλυθήσεται. Writers are accustomed to suppress words of ill omen, and, in order to lively express the grief thence conceived, frequently break off the discourse in the middle. (Wets.) High wrought emotion delights in ellipses; as the ancient Critics and Scholiasts often tell us.

6. ἐλεύσονται ἡμέραι, &c. Wetstein appositely compares Hom. Il. δ. 164. ἔσsetai ἡμαρ, ὅταν ποτ' ἄλλωλε Ἴλιος ἱρή.

7—9. See Mark 13, 4. By ἀκαταστασία is meant that unsettled and turbulent state which especially arises from sedition and civil dissensions, when, through the prevalence of faction, the laws cease to be efficient, and things are carried on by force and violence. The word ακ. is copiously illustrated by Wetstein. Thus Polyb. Exc. p. 1465. τὰ δὲ κατὰ τὴν Ἑπειρὸν ἔτι ἐν ἀκαταστασίαις ἦν καὶ ταραχαῖς. Dionys. Hal. 6, 31. ἐν τοιαύταις ἀκαταστασίαις τῆς πόλεως οὔσης. So Tob. 4, 17. James 3, 16. See the note on Matth. 24, 6.

11. φόβητρά, *terriculamenta*, *fearful sights*. The word answers to the Hebr. נִלְשָׁן, in Is. 19, 17. What is meant by it is plain from the following σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *prodigies, fearful sights*. These verbals in -τρον have all an active force, and the termination -τρον is equivalent to *productive of*; as, for instance, μίσητρον. See the Schol. on Eurip. Phœn. 1266. Wetstein cites Plat. Axioch. καὶ νηπίων ὡς ἀλθῶς φόβητρα. Σημεῖα, i. e. *phenomena* such as appear in the air, and which have, in all ages, been a terror to the superstitious, who have regarded them as portentous and ominous. Compare the parallel passages of Matthew and Mark. See Philostr. 5 Ag. So Virg. Æn. 8, 523. "Ni signum improvisò vibratus ab æthere fulgor Cum sonitu venit: et ruere omnia visa repente Tyrrhenusque tubæ mugire per æthera clangor. Suspiciunt: iterum atque iterum fragor intonat ingens; Arma inter nubem cœli in

regione serenâ Per sudum rutilare vident, et pulsa tonare."

12, 18. ἀποβήσεται, scil. αὐτοῖς, which is added in the parallel place of Mark. The sense is, "these things shall happen to you." See Matth. 10, 18. Euthymius thus paraphrases: Εἰς διαμαρτυρίαν, εἰς ἐλεγχον τῶν μὴ πιστευσάντων, ἵνα μὴ δύνωνται λέγειν ἐν ἡμέρᾳ κρίσεως, ὅτι οὐκ ἠκούσαμεν τοῦ κηρύγματος. Observe this force of ἀποβαίνειν, i. e. to happen for evil; which is illustrated with examples by Wetstein; ex. gr. Artemidor. 3, 67. χρησταὶ φανείσαι ἐλπίδες εἰς κακὸν ἀπέβησαν. Ter. Andr. 3, 5, 64. "Profectò evadet in aliquod magnum malum."

13. στόμα καὶ σοφίαν, i. e. by a metonymy, the faculty of speaking. There is too an hendiadis Rosenm. observes, that Christ's promise is very seasonable, to console the Disciples under the perils by which they were environed. Euthymius, however, says that by στόμα is meant the words, and by σοφία the thoughts which produce the words. It is called a Hebraism: but it occurs in the Classical writers, especially the Tragedians. Thus Hesych. ἄστομος, ὁ μὴ δυνάμενος λέγειν.

15. ἢ οὐ δυνήσονται ἀντεπεῖν, i. e. they shall not be able to make any suitable reply, that shall carry with it any semblance of truth. With this verse Wetstein compares Corn. Nep. Alcibiad. 1. "Tanta erat commendatio oris atque orationis, ut nemo ei dicendo posset resistere."

17. ἔσεσθε μισούμενοι ὑ. π. That not only the Apostles, but all the primitive Christians, were in general more hated and persecuted than any other religious sect of men, is most notorious to all who are at all acquainted with ecclesiastical history: a fact which might seem unaccountable, when we consider how inoffensive and benevolent their temper and conduct was, and how friendly an aspect their tenets on the security of any government under which they lived. The learned Dr. Warburton has shown, beyond all contradiction, in his masterly

manner, that the true reason of this opposition was, that while the different pagan religions, like the confederated demons honoured by them, sociably agreed with each other, the Gospel taught Christians not only, like the Jews, to bear their testimony to the falsehood of them all, but also with the most fervent zeal to urge the renunciation of them as a point of absolute necessity; requiring all men, on the most tremendous penalties, to believe in Christ, and in all things to submit themselves to his authority: (see Dr. Warburton's *Legation of Moses*, vol. 1. book 2. § 6. p. 278—295.) a demand which bore *so hard*, especially on the pride and licentiousness of their princes, and the secular interests of their priests, that no wonder they raised so violent a storm against it. (Doddridge.)

18. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. Some would read (with many MSS. Versions, and Fathers,) κτήσεσθε. But Kuin. remarks, that as futures preceded in ver. 7 & 18. the imperative κτήσασθε may have the force of a future. See the note on Matth. 10, 22. & 24, 13. Wetstein renders "colligite vos ipsos," and gives several Classical examples. But in all of them there is the *compound* ἀνακτάομαι, not, as here, the *simple* κτάομαι. "That the words (says Campbell) may have a relation to a temporal, as well as an eternal salvation, is not to be doubted; but as the whole discourse is a prophecy, a translator ought not, from the lights afforded by the fulfilment, to attempt rendering it more explicit than it must have appeared to the hearers at the time." See also Kypke. The force of the phrase perhaps cannot be determined with any certainty.

20. ὅταν δὲ ἴδῃτε κυκλομένην ὁ. σ. τ. Ἰ. By κυκλοῦσθαι (as Wolf observes) the Evangelist speaks not of a thing which is *done*, but of what has begun to be accomplished, and is continued, since for the flight recommended in ver. 21. there would have been no longer any place, if the siege had been completed and perfected. The participle is here put for the

infinitive; as in Ch. 24, 39. and Mark 2, 16. The word στρατοπέδα here signifies *armies, legions*; of which see Wets. and Fischer, Prolus. de Vit. Lex. 148, seqq.

23. ἔσται ἀνάγκη μεγάλη, i. e. *great calamity, misery*; in which sense it answers to the Hebr. צָרָה. Thus in the parallel passage of Matthew we have θλίψις. In this sense the word occurs in Tob. 3, 7, & 11. 2 Macc. 6, 7. So also in the Classical writers, from whom examples are produced by Wetstein, Krebs, and Loesner: ex. gr. Xen. Mem. 3, 12, 12. εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες. Ael. V. H. 12, 24. ἐπικουφίσαι τοῖς ἀπορουμένοις τὴν ἀνάγκην τῆς πενίας. Diodr. Sic. Ex. p. 557. σπυδαίων ἀπολυθῆναι πότε τῆς ἀνάγκης. I must add, that this signification often occurs in Thucydides.

24. πέσονται στόματι μαχαίρας. The *edge of the sword* is by the Hebr. called צֶהְרֵם, *the mouth of the sword*; as in Dent. 13, 16. where the Sept. renders στόμα μαχαίρας. The expression is, however, not without example in the Classical writers. Thus Soph. Ajac. 660. Theoph. Simoc. 129. A. Both words, however, may be thought pleonastic.

24. αἰχμαλωτισθήσονται, “shall be led away captive.” A word of the Alexandrian and Macedonian dialect, for αἰχμάλωτον γίνεσθαι. The prediction is fully verified by the writings of Josephus, and especially the following passage of that historian, (B. 6, 9, 2.) cited by Wetstein: Τοῦ δὲ λοιποῦ πλῆθους τοὺς ὑπὲρ 18. ἔτη δῆσας ἔπεμψεν εἰς τὰ κατ’ Αἴγυπτον ἔργα, πλείστους δ’ εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος φθαρτισομένους ἐν τοῖς θεάτροις σιδήρῳ καὶ θηρίοις, οἱ δὲ ἐντὸς 18. ἐτῶν ἐπράθησαν.

24. Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἔθνων. Πατομένη is by some explained *occupied*, and (consequently) *profaned*: and they cite Apoc. 11, 3. 1 Macc. 3, 52. τὰ ἁγία σου καταπεπάτῃται καὶ βεβήλωται. And so also the Classical writers use the word. Others explain, “shall be ignominiously treated.” Thus Wetstein cites Cic. ad Attic. 8, 11. “Concul-

cari miseram Italiam videbis proxima æstate, et quati utriusque vi, mancipiis ex omni genere." I add, Æschyl. Eum. 110. καὶ πάντα ταῦτα λαξ ἄρῳ πατούμενα. And Choeph. 639. where see the Commentators.

24. ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, i. e. even until the end of human things, when the nations shall no longer exist. (Rosenm.) I prefer, however, the interpretation of Kuinoel, "until the time when they themselves (the nations) shall suffer the punishment of their impiety and vice."

25. ἔσται σημεῖα. So Appian 11, 535, 72. seqq. τέρατα καὶ σημεῖα ἐν Ρώμῃ πολλὰ καὶ φοβερά. ἦν. And a little further on are mentioned ἀμφὶ τε τὸν ἥλιον ἀηδὴ σημεῖα πολλὰ. So also Artemid. On. 1, 2. p. 9. where he says that dreams which regard ἡλίου τε καὶ σελήνης καὶ τῶν ἄλλων ἀστέρων ἀφάνισμον, ἡ τελείαν ἔκλειψιν πάθῃ προαγορεύει (foreshow) κόσμικα.

25. ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν. The word συνοχὴ denotes a contraction, or *constrictio*, and is thus used by the medical writers. Hence it frequently denotes *angustia*, *anxiety*, distress, and solicitude, which hold the mind enchained. So Gray, in his Ode to Adversity:

"Bound in *thine* adamantine chain,
The proud are taught to taste of pain."

Thus 2 Cor. 2, 4. θλίψεως καὶ συνοχῆς καρδίας. Job 30, 3. συνοχὴν καὶ τάλαιπωρίαν. Wetstein appositely cites Artemid. 2, 3. τοῖς πένησι, καὶ δούλοις, καὶ δεδεμένοις, καὶ καταχρέοις, καὶ πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

25. ἐπὶ τῆς γῆς. Some recent Commentators think that by ἐπὶ τῆς γῆς is denoted *Palestine*. Yet Dr. Campbell defends (perhaps rightly) the common interpretation, namely, "the earth." For this preference he assigns the following reasons: "First, though what precedes seems peculiarly to concern the Jews, what follows appears to have a more extensive object, and to relate to the nations, and to the habitable earth in general. There we hear of συνοχὴ

ἔθνων, and of the things ἐπερχομένων τῇ ἀκουμένῃ; not to mention what follows, to wit, that the Son of Man shall be seen coming on a cloud, with great glory and power. Nor is it at all probable that, by the term ἔθνων, *nations*, used thrice in the preceding verse, manifestly for *Gentiles*, are meant, in this verse only, Jews and Samaritans. Secondly, the prediction which the verse under examination introduces, is accurately distinguished by the historian, as not commencing till *after* the calamities which were to befall the Jews should be ended; after their capital and temple, their last resource should be invested and taken, and the wretched inhabitants destroyed, or carried captive into all nations." The word ἀπορία is copiously illustrated by Wets. and Munthe. It denotes *consilii inopia*, i. e. literally, the *not knowing what to do*, or whither to turn oneself. So Herodian 4, 14, 1. ἀπορία τοῦ πρακτέου. And 2, 12, 5. καταλαμβανόμενος ἀφθασίᾳ τε καὶ ἀπορίᾳ.

25. ἡχούσης θαλάσσης καὶ σάλου. The word σάλος denotes not only the sea, but the tossing and commotion of its waves. See Hesych. and the examples in Wetstein. Or we may suppose an *hendiadis*. The word ἡχέω is especially applied to the roaring of the sea. "The Prophets (says Le Clerc) paint the heavens, earth, and sea, in dreadful commotion, and the nations in immediate expectation of a final dissolution, when they wish to describe any uncommon change that is impending; as we see in Isa. 13. on the destruction of Babylon." Here then the roaring of the waves is meant (as earthquakes sometimes are) to paint images of dire calamity; as is frequent in the Hebrew poets. Kuinoel observes, that there seems denoted a sort of *congeries malorum*, by which the inhabitants should be swept away *quasi gurgite*. See the note on Matth. 24, 29. "*The sea and the waves roaring* (observes Dr. Owen) symbolically represent a *collection* or multitude of people in *commotion*: and frequent *commotions* there were

in several parts of Judea, before the destruction of Jerusalem." Some MSS. read ἡχους θαλάσσης, which Bengel and others prefer. Then ἡχους will be a *genitive of object*; as in the similar expression of Job 24, 17. *ταραχαὶ σκιᾶς θανάτου*.

26. ἀποφνιχόντων. The word not only signifies to *expire, die*, but is equivalent to our common expression *to die away, to faint*; with which may be compared the Greek ἐκθνήσκω, which has the same sense. So Arrian, Epict. 3, 26. The word προσδοκία (as also ἐλπίς) is very often (as here) used of the *fear* of imminent calamity. See Elsner, Kypke, Munthe, Krebs, and Loesner. Bulkley compares Senec. Thyest. "Trepidant, trepidant pectora magno. Perculsa metu, ne fatali cuncta ruina quassata labent."

26. τῶν ἐπερχομένων, are coming up, i. e. happening. The word is generally used of *evils*, or at least sudden and *unexpected* events. And so in general the Latin *supervenio*, which is used in a *good* sense by Hor. Ep. (cited by Wetstein.) "Grata superveniet, quæ non sperabitur, hora."

28. ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν. So Markland points: for he doubts whether ἀνακύπτει κεφαλὰς be good Greek. And with reason: for ἀνακύπτει, *of itself*, signifies to raise up the body, or any member of it. But I have nowhere seen the word accompanied with an accusative expressive of any member of the body. See Wetstein, Kypke, and Loesner. It is opposed to συγκύπτειν in Luke 13, 11. The Philologists compare the use of ἐπαίρεσθαι with the Latin *erigi animis, erigi ad spem*.

28. ἀπολύτρωσις ὑμῶν, *your redemption*, i. e. from the Jewish persecution. For after the suppression of the Synedrium the Gospel was far more extensively propagated. The Apostles indeed, except John, did not live to see this utter destruction of the Jewish government. But the prediction was uttered with the intent that the Apostles should communicate the prophecy to others.

28. See the note on Matth. 24—32, seqq.

30. *ἴσταν προβάλασιν.* Supply *κάρπον*, (as in Jos. and Arrian, *Epict.* 1, 15. cited by Price,) or *φύλλα*, or *κλάδους*, and the like. See Krebs and Kypke. Grotius cites from Dioscorid. *προβάλλειν ἄνθος*. So the Hebr. *נָצַח* is used of the budding, shooting forth, and branching of trees.

31. *ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ*, i. e. the general spread of the Gospel, which took place after the destruction of Jerusalem. See the note on *Matth.* 34, 33, seqq.

34. *προσέχετε δ. ἑ. mind*, be on your guard, *φύλαττε*. *Μὴ βαρυνθῶσιν*, i. e. be weighed down, rendered dull, and unfit for serious thought or religious watchfulness. This sense of *βαρύνεσθαι*, and of the Latin *gravari*, is common also in the Classical writers. See the examples of Wets. and Kypke.

34. *ἐν κραιπάλῃ, καὶ μέθῃ*. Properly speaking, these words differ in this, namely, that *μέθη* denotes the drunken fit itself, and *κραιπάλῃ* the stupid sensation, headache, and heavy depression, which supervenes after the excessive excitement has worn off: both equally indisposing the mind to serious reflection; and therefore are very properly joined. They seem however to be put, *by synecdoche*, for *all sorts of sensual excess*. Thus Euthymius judiciously remarks: *Οὐ μόνον ἡ μέθη, ἀλλὰ καὶ αἱ μέριμναι τοῦ βίου βάπτιζουσι τὴν ψυχὴν, καὶ καταποντίζουσι τὸν νοῦν.*

34. *καὶ μερίμναις βιωτικαῖς*. *Sunt curæ vitales, ad hanc vitam pertinentes de acquirendo victu et amictu, rebusque aliis, ad sustendendam vitam necessariis, comparandis.* (Koecher.) Wetstein copiously illustrates both the expression and the subject. Of the passages which he has cited the most apposite are the following. *Galen de tuend. val. 5.* *ξηρότης δὲ τῆς ἑξέως ἔνδειαν πόματος ἢ τροφῆς ἢ ἀγρυπνίαν, ἢ μερίμναν βιωτικὴν, ἢ πολλὴν τρίψιν ἢ γυμνάσιον ἀμετρον ἐπιδείκνυται.* *Philo de V. Mos. p. 159, 13.* *ἡρμωττε γὰρ ταῖς θυσίαις ἀφθαρτικωτέραν οὐσίαν ἀπονεμεμῆσθαι πυρὸς, τῆς πρὸς τὰς βιωτικὰς χρείας ὑπηρετούσης.* *Diod. Sic. 2, 29.* *Sext. Emp. c. Logic. 1, 30, κατὰ ἀνάγκην*

γὰρ ἔδει τὸν ἀπορητικῶς φιλοσοφεῦντα, μὴ εἰς τὸ παντελὲς ἀπενέργητον ὄντα, καὶ ἐν ταῖς κατὰ τὸν βίον πράξεσιν ἄπρακτον, ἔχειν τι κριτήριον αἰρέσεως ἄρα τε καὶ φυγῆς. The substantive is sometimes omitted.

35. *ὡς παγίς* γὰρ ἐπελεύσεται, i. e. unexpectedly. See Eccl. 9, 12. The words *παγίς* and *σκάνδαλον* are frequent images expressive of calamity, (as the Heb. פֶּתֶל in Ps. 39, 4. and 1 Macc. 1, 35. 5, 4.) especially such as are sudden and unexpected, (as here and in Rom. 11, 9.) by which men are taken (like a beast in a trap) before they are aware.

35. ἐπὶ π. τ. καθημένους ἐπὶ π. π. τ. γ. Κάθημαι here denotes *versor in aliquo loco, reside, live*. So in Jer. 25, 29. the Hebr. עָל כָּל יוֹשְׁבֵי הָאָרֶץ, which the Sept. render ἐπὶ πάντας τὰς καθημένους ἐπὶ τῆς γῆς. This seems to be the sense here; and, indeed, there seems to be an allusion to the above passage. Thus also Matth. 4, 16. Luke 1, 29. Joh. 6, 3. Acts 2, 2. In this sense the word sometimes occurs in the Greek Classical writers, and *sedere* in the Latin ones. See Schl. Lex. in v. § 3. Kuinoel, however, explains it of those who are *otiosi, slothful, secure*, &c. and this signification is so natural and common, that he needed not to have fortified it with such numerous Greek and Latin citations. Yet *here* it would seem harsh, and little suitable to the context.

36. ἀγρυπνεῖτε, watch and keep up continual prayer, that you may be accounted worthy of being delivered from these evils, and finally of being introduced with honour to the Messiah, and being accepted by him. The word *σταθῆναι* is properly a judicial term: but it here seems to be used as in Luke 19, 8. *σταθεὶς δὲ Ζαχκαῖος πρὸς τὸν Κύριον*, where see the note. Koecher illustrates this from the Oriental custom of courtiers *standing* before their monarch to expect his commands. Rosenm. (with less probability) explains it, "to stand with humble confidence, to be absolved," &c. It comes, however, to much the same thing.

37. τὰς δὲ νύκτας — ἐλαιῶν. This was done both

to avoid the snares of the Pharisees, and to give no room for sedition : and also, as Euthymius observes, διὰ τὸ ἀπερίσπαστον καὶ ἐπιτήδειον εἰς προσευχὴν οὐχ ἦττον δὲ καὶ εἰς μυστικωτέραν διδασκαλίαν τῶν μαθητῶν δῆλον γάρ, ὅτι μετ' αὐτῶν ἐξηρχέτο ἐκεῖ καὶ ἡυλίζετο, *that his mind might be the more disengaged and fitted for devotion, and that he might attend to the more mystical instruction of his Disciples; for it is evident that he took up his lodging there with them.*

38. ὁ λαὸς ἄρθριζε πρὸς αὐτὸν. This word, which is thought to be of the Alexandrian dialect for ὀρθρεῖω, denotes properly *to rise early*; 2dly, *to go about any business early*; 3dly, *to go any where early*; in imitation (as some think) of the Hebr. כִּנְחָה. It here signifies, “resorted to him early in the morning.”

CHAP. XXII.

VERSE 1, 2. See Matth. 26, 2, seqq. and Mark 14, 1. 9, 23.

3. εἰσῆλθε ὁ Σατανᾶς εἰς Ἰούδαν. Rosenm. deems it unnecessary to suppose a *local and physical* entry into the body of Judas; but thinks the sense is, that Judas conceived and meditated in his mind a most diabolical and heinous crime. For (observes he) as those who obey the divine motion, are said to receive the Spirit as a divine guest; so Satan is said to enter into those who consent unto criminal suggestions. See Joh. 13, 2. Acts 5, 9. Ephes. 2, 2. Consult the note on Matth. 3, 16. 4, 1. Luke 2, 27. He thinks that the following words, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, are meant to mark the heinousness of his offence; and he further observes, that so atrocious was the crime, that it could scarcely be accounted for on natural principles, and therefore seemed to require the supposition of demoniacal agency. In this opinion, Kuinoel, and other recent commentators, coincide. It is difficult, however, to reconcile this interpretation (which is liable to many serious objections) with various passages of Scripture.

See Joh. 13, 27. I must refer the reader to an excellent note of Grotius, which it will not be necessary for me to translate and adapt to his use, as that has already been done (though without any acknowledgment) by Dr. Whitby. The following observation of Euthymius (which seems derived from Chrys.) is not unworthy of attention: *Πρότερον μὲν γὰρ ὁ Σατανᾶς ἀπόπειραν ἐποίησατο καὶ διεκωδώνισε τὸν ἄββλιον ὕστερον δὲ γνοὺς ἀφορισθέντα, αἰς ἀδιόρθωτον, θάρρησας ἐπεπήδησεν.*

4. *στρατηγοῖς, officers.* These were not *military* officers, but presidents of the Temple. (See *infra*, 52.) According to the Jewish custom, the Levites and Priests kept (by turns) a nightly watch in the Temple, over which one presided who was called *κατ' ἐξοχήν*, the prefect of the Temple. With these were also associated persons of rank, who were likewise called officers, or prefects. Of this guard of the Temple mention is made in 2 Kings 25, 18. *These* prefects were therefore *Jews*, not Romans. Thus Anan, who was prefect of the Temple, and is joined with the High Priest, is simply called *στρατηγός, officer*, in Jos. Ant. 20, 6, 2. And no wonder; for the word *στρατηγός* at that time denoted among the Greeks, not only a military, but a civil officer, i. e. *magistrate*, any person set over others; all which is illustrated by Deyling, in his Obs. S. P. 3, p. 237. seqq. See also Lightfoot in loc. (Rosenm.) Consult Krebsii Comment. in Decret. Athen. pro Hyrcano, p. 326.

5. *συνέθεντο αὐτῷ ἀργύριον δοῦναι.* *Συντίθημι* signifies to engage or promise on condition; as in Jos. Ant. 13, 4, 7. Xen. Hist. 3, 5, 6. & Œcon. 7, 2.

6. *ἐξωμολόγησε.* The word *ἐξωμολογέω* signifies, properly, "to say the same with any person, to agree with him, to agree, engage to do any thing," as here. This interpretation is confirmed by a passage of Lysias (cited by Wetstein): *εἶπον οὖν ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι. Ὁ δ' αἰμολόγησε ταῦτα ποι-*

ἡσπεν—ἐπειδὴν δὲ ὤμοσεν, ἐξώλειαν ἑαυτῷ καὶ τοῖς παισὶν ἐπαρώμενος, λαβὼν τὸ τάλαντον με σῶσειν.

7—14. See Matth. 26, 17. seqq. and Mark 14, 22. seqq. and the notes.

15. ἐπιθυμία ἐπέθύμησα τ. τ. π. φ. An Hebraism. So Gen. 31, 30. ἐπιθυμία γὰρ ἐπεθύμησας ἐπελθεῖν εἰς τὸν οἶκον τοῦ πατρὸς. Blackwall, indeed, and others, produce what they think similar phrases from the Greek writers, but which, in fact, are *not similar*. For in Hebrew this idiom has an *intensive* force; but scarcely ever so in the Greek Classics, as, for instance, ἀγορὰς ἀγορεύειν, &c. on which expression see Matth. Gr. Gr.

16. ἕως ὅτου πληρωθῇ. A thing is said to be consummated, when it is perfect or complete. The expression implies, that he will have no further society with them on earth, as a fellow-man.

17—20. See the notes on Matth. 26, 27, & 28.

19—20. σῶμά μου, τὸ ὑπὲρ ὑμῶν—ἐκχυνόμενον. Wetstein compares Liban. Or. 35. p. 705. A. ταχὺ γ' αὖ αὐτὸς τὸν κυναίγειρον ἢ τὸν Κόδρον ἐμμήσατο, καὶ τὸ σῶμα ὑπὲρ ἡμῶν ἐπέδωκεν. Thucyd. 2, 43. καὶ κοφῇ τὰ σώματα διδόντες, ἰδίᾳ τὸν ἀγήρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημύτατον. Dionys. Hal. A. 3, 16. Liban. D. 24. p. 566. D. ἀναμνήσθητι τῶν ἐν Πύλαις ὑπ' ἐλευθερίας Ἑλλήνων δεδωκότας τὰ σώματα where Wetstein conjectures, for ὑπ', ὑπὲρ. I prefer ἐπ'. See Justin. 6, 7. to which I add Dionys. Hal. 1, 152, 11. ἐὰν ἔκοντες συνεπιδιδῶσι τὰ σώματα προκινδυνεύσαι τῆς πατρίδος.

19. τοῦτο ποιεῖτε. ε. τ. εἰ. α. Schoettgen here cites various Rabbinical passages, which testify in a remarkable manner, that the ancient Jewish Church, in celebrating the Paschal feast, always had in view the sufferings of the Messiah. "Who, therefore, can doubt (says he) but that the ancient Jews always acknowledged Christ as the scope and intent of this feast. Much is it to be lamented their posterity should labour under such mental blindness, as that

they will rather neglect their salvation than acknowledge this truth."

21. ἡ χεὶρ—ἐπὶ τῆς τραπέζης. An Oriental figure, for "the person who shall betray me is with me at table."

22. πορεύεται, goeth (unto death). The Hebrew, Greek, and Latin writers use verbs of departing by euphemism, to denote death. See Palaiet. Of this the best writers are full of examples.

24. ἐγένετο φιλονεικία ἐν αὐτοῖς. Markland would translate, "now there had been a contention by the way." "For (observes he) Matthew and Mark tell us, that this contention happened *in the way*, before they came to Jerusalem; nay, further, before they came to Jericho. (Matth. 20. Mark 10.) It does not seem probable that there should be a dispute concerning priority at *this* time." In this view of the subject almost all the recent Commentators (as, for instance, Campbell, Rosenmuller, and Kuinoel) coincide. Doddridge, too, admits that we cannot suppose such a contention for superiority should have occurred immediately after so affecting a lesson of humility; and he grants, that Luke seems to be less exact in noting the order of time than the other Evangelists.

25. See Matth. 20, 25. Εὐεργέται καλοῦνται. The word εὐεργετής was among the Greeks a title of honour, assigned to all who had deserved well of the monarch or state, defended its liberties, or increased its honour. So the Latin *pater patriæ*. Thus Onias in 2 Macc. 4, 2. is styled ὁ εὐεργέτης τῆς πόλεως. But the cognomen was given κατ' ἐξοχήν, to kings (as Ptolemy Εὐεργετής), and to chief citizens as a title of honour.* See Schl. Lex. and the Critics there re-

* It seems (says Campbell) to be our Lord's view, in these instructions, not only to check in his Apostles all ambition of power, every thing which savoured of a desire of superiority and dominion over their brethren, but also to restrain that species of vanity which is near a kin to it, the affectation of distinction from titles of respect and dignity. Against this vice particularly, the clause under consideration seems to be levelled. The reflection naturally suggested by it is, How little are any the most pompous epi-

ferred to. So Thucyd. 1, 129. *κείσεται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἔσται ἀνάγραφτος.*

26. ὁ μείζων — νεώτερος. The word *νεώτερος* has here, by the force of the opposition, the sense of *inferior*, which is an Alexandrian idiom. For the Sept. express the Hebr. *קטן* (*little*) and *גדול* (*boy*) by this very word. (Kuinoel.) Kypke has shown that this idiom is found in the Greek Classical writers.

27. αἷς ὁ διακονῶν. Jesus adverts to his having washed the feet of his disciples; by which *symbolical action* he most emphatically commended to them the observance of mutual humility and condescension.

28. ὑμεῖς δὲ ἔστε οἱ δ. μ. ἐ. ἐ τ. *πειρασμοῖς μου*. *Πειρασμός* is well rendered by Doddridge and Campbell *trials*, since the word is appropriately used of those afflictions and adversities which are sent to *try* us. See Schl. Lex.

29. διατίθεμαι ὑμῖν. Alberti and Kypke take the word to signify *bequeath*. But this sense, however well established, does not suit the context, since there follows *καθὼς διέθετο μοι ὁ πατήρ μου*. Kuinoel, Rosenmuller, and Schleusner, give it the sense of *promised*; and so the Syriac version, and Euthymius. The E. T. has *appoint*. But that is too indefinite a signification. The word denotes, properly, to *dispose* any thing, *dispose of*, *bequeath*, and was used, not only of testamentary bequests, but of *solemn engagements* in general. Hence it comes to mean (as here) *to engage for*, *to promise*, which is, indeed, a sort of *granting*, and thus the word is rendered by Markland and Campbell.* I should prefer *bestow*. See Doddridge.

31. See Matth. 26, 31, 33. seqq. Jesus now addresses himself to Peter; yet so that his words may

thets which men can bestow worthy the regard of a good man, who observes how vilely, through servility and flattery, they are sometimes prostituted on the most undeserving.

* Markland and Campbell, not without reason, adopt the punctuation of Theophylact, which is, *διατίθεμαι ὑμῖν (καθὼς διέθετο μοι ὁ πατήρ μου βασιλείαν) ἡν, &c.*

have reference also to the other Apostles. Some confident speeches seem to have been uttered by Peter, to which our Lord makes answer in the words following. See Joh. 13, 36: seqq. (Kuinoel.)

31. ὁ Σατανᾶς ἐξητήσατο ὑ. Wetstein and Kuinoel refer to Job 2, 6. and Kuinoel thinks that there is here an allusion to the story of Job's temptation. This was the opinion, too, of Euthymius, who observes: "Ἔθος γὰρ αὐτῷ τοὺς δοκιμωτέρους ἐξατεῖσθαι πρὸς πάλιν, ὡς τὸν Ἰαβ." The words ἐξατεῖν and ἐξατεῖσθαι signify, to require any one to be delivered to us, whether *for good* (as in Xen. An. 1, 1, 3. Demosth. p. 546. cited by Schl. to which I add Eurip. Bacch. 347.) or (as here) *for evil*, i. e. whether for trial, or for punishment. Of this sense many examples are produced by Raphel, Wetstein, and Irmisch on Herodian, 1, 12, 12. It must here be understood to metaphorically denote *expetit vos*.

31. τοῦ σινιάσαι ὡς τὸν αἶτῶν. The word σινιάζω, from σῖνιον, a sieve, signifies to *sift*, or *winnow*, and as that supposes agitation, commotion, and separation, so most Commentators agree, that it denotes "*perturb, loosen, undermine, and overthrow your fidelity.*" But perhaps the sense suggested by our common version is more apt, namely, "*sift you, scrutinize, or try your fidelity, faith, and constancy.*" Thus Hesych. κῆραι. κερᾶσαι. See Bois and Wolf.

32. σύ πότε ἐπιστρέψας σ. τ. ἀ. σ. There has been some difference of opinion in the interpretation of this sentence. Some Commentators (as Theophylact, Euthymius, L. Brug. De Dieu, Price, Beza, Piscator, Casaubon, Wolf, Hackspan, Schleusner, and others, interpret *resipiscere, repent*; as in Matth. 13, 15, and many more passages to be seen in Schl. Lex. Others, as Grotius, Maldonati, Bengel, Rosenmuller, and Kuinoel, take it, by a Hebraism, to denote *vicissim*; a sense which it sometimes bears, but which I think not so suitable to the context as the former interpretation. Wetstein renders, *converting thy brethren*, which seems very harsh.

34. See the note on Matth. 26, 34.

36. ὁ ἔχων βαλάντιον, ἀράτω, *let him take it away with him*. On this passage see Euthymius. De Dieu takes μὴ ἔχων for οὐδὲν ἔχων, *he who is poor*. Consult the note on Matth. 13, 12. It is well remarked by Wetstein, that these phrases contain nothing but a prediction of instant perils, which are opposed to the quiet and security of former times. "The Prophets (says he) are accustomed to metaphorically signify perilous times by representing what men then commonly do, in order to guard against danger*." The same view of the subject Grotius seems to have taken, who observes, that the words ὁ μὴ ἔχων, πωλῶσάτω must be taken *comparatè*, i. e. "let him buy a sword at *any rate*, if he even has to sell his coat." Wolf aptly compares Maimonides, C. 4. "Let him that has nothing to eat but what he can get by charity even sell his coat, that he may provide himself

* In this view of the subject, Campbell offers the following admirable observations: "In the animated language of the prophets, their predictions are often announced under the form of commands. The prophet Isaiah, in the sublime prediction he has given us of the fate of the King of Babylon, thus writes the destruction of his family (14, 21.); 'Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise, nor possess the land.' Yet the instruments by which Providence intended to effect the extirpation of the tyrant's family, were none of those to whom the prophecy was announced. The prophet Jeremiah, in like manner, foretels the approaching destruction of the children of Sion, by exhibiting God as thus addressing the people (9, 17, 18.): 'Call for the mourning women, that they may come; and send for cunning women; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters.' There matter of sorrow is predicted, by commanding the common attendants on mourning and lamentation to be gotten in readiness; here warning is given of the most imminent dangers, by orders to make the customary preparation against violence, and to account a weapon more necessary than a garment." Hence it is astonishing that a man of Bishop Pearce's abilities should have been so puzzled to reconcile this clause to our Saviour's intention of yielding, without resistance, that, rather than admit it, he would recur to an expedient, whose tendency is but too evidently to render Scripture precarious and uncertain.

with oil and candles for the feast of the Encenia." The words (says Rosenmuller) are not to be understood as a *command*, but a *prediction* of what would necessarily happen. Grotius truly observes, that it was the custom with many nations of antiquity (and especially the Jews) to designate any remarkable fact not by *words* only, but also by *things conspicuous*. Hence arose the imposition of hands, and many other symbols of human invention. This was especially in use with the Prophets; as in 1 Kings 22, 4. Is. 20, 2. Jer. 9, 17. & 27, 2. Ez. 4, 2. 12, 7. Hos. 1, 2. Acts 21, 11. &c. Schoettgen observes, that Christ permits them the use of a sword; not, however, for offence *, but for defence. Nay, he hints at the necessity for it, by employing a parabolical phrase, meaning that they must even sell their coat to buy one. Similar proverbial expressions are used by the vulgar in our own country.

37. *ἔτι τοῦτο*. Grotius thus paraphrases the passage: "After the many other evils endured by me, the last now remains, namely, that I should be brought to an ignominious death. And my lot will extend to you also; for the ignominy and hatred encountered by the master will be visited on you his disciples."

37. *τὰ περὶ ἐμοῦ τέλος ἔχει*. This phrase *τέλος ἔχειν* is synonymous with the preceding *τελεσθῆναι*, and is used by the best Classical writers to denote the completion of oracles. Wetstein cites Æschyl. Prom. Vinct. 12. Dionys. Hal. 9, 12. Athen. 341. c. Pausan. Arcad. 7. Kypke cites several passages from Dionys. Hal. and Demosth. and *τέλος λαμβάνειν* from Josephus †.

* By this (judiciously observes Euthymius) our Lord merely shows that the time for combat is at hand, since their enemies were almost upon them; not meaning that they should defend themselves by swords; for a little after he forbade Peter to so defend himself.

† The whole verse is thus excellently paraphrased by Schoettgen: "Adest enim hoc tempus, quo ego cum scelestis crucifi-

38. How it happened that they had the swords, and for what purpose, the Commentators are not agreed. Euthymius thinks that they took them to sacrifice the Paschal lamb. Grotius, more rationally, supposes that as the road from Galilee to Jerusalem was infested with robbers, many (and especially the Galilæans, who were sufficiently pugnacious,) took swords. That the Essenes, too, did so, we may collect from many passages of Josephus; and Cyril informs us that this was customary in his time. The Apostles so far followed this custom * as to have two only amongst them. It is, however, of more importance to decide the sense of the difficult and controverted phrase *ικανόν ἐστι*. Casaubon, Castellio, and others, think there is an *irony*; a figure used by our Lord in Mark 7, 9. 14, 4. This, however, seems harsh. Grotius thinks that the sense may be sufficient for a symbol of hostility." But this would be too ænigmatical. I assent to the opinion of Heinsius, Schoettgen, Krebs, Basnage, Heuman, Markland, Rosenmuller, Kuinoel, Schleusner, and others, which seems to have been adopted by Euthymius and Theophylact, and which cannot be better expressed than in the words of Markland.

"They quite mistook our Saviour's meaning. He made use of a proverbial form of speech, only to signify to them the danger and trial they were likely to fall into upon his being given up, which he foretold them was very near. They took him in the literal sense, and thought they had gratified him even beyond his desire; he asking, as they thought, only for a *sword*, and they telling him, with a kind of triumph and joy, 'Lord, here are *two* swords.' This

cendus sum, et res meæ finem habent; puta circa opus redemptionis, et quæ ad præsentiam ipsius visibilem in hoc mundo spectant."

* Schoettgen tells us, that in Judea even Priests at that time went armed; and he cites Sohar. Gen. "There is a tradition that a traveller should prepare for three things; a present to appease enemies whom he may meet with; 2dly, for *combat*; 3dly, for *prayer*." In this we may instance the example of Jacob.

with oil and candles for the feast of the Encenia." The words (says Rosenmuller) are not to be understood as a *command*, but a *prediction* of what would necessarily happen. Grotius truly observes, that it was the custom with many nations of antiquity (and especially the Jews) to designate any remarkable fact not by *words* only, but also by *things conspicuous*. Hence arose the imposition of hands, and many other symbols of human invention. This was especially in use with the Prophets; as in 1 Kings 22, 4. Is. 20, 2. Jer. 9, 17. & 27, 2. Ez. 4, 2. 12, 7. Hos. 1, 2. Acts 21, 11. &c. Schoettgen observes, that Christ permits them the use of a sword; not, however, for offence*, but for defence. Nay, he hints at the necessity for it, by employing a parabolical phrase, meaning that they must even sell their coat to buy one. Similar proverbial expressions are used by the vulgar in our own country.

37. *ἔτι τοῦτο*. Grotius thus paraphrases the passage: "After the many other evils endured by me, the last now remains, namely, that I should be brought to an ignominious death. And my lot will extend to you also; for the ignominy and hatred encountered by the master will be visited on you his disciples."

37. *τὰ περὶ ἐμοῦ τέλος ἔχει*. This phrase *τέλος ἔχειν* is synonymous with the preceding *τελεσθῆναι*, and is used by the best Classical writers to denote the completion of oracles. Wetstein cites Æschyl. Prom. Vinct. 12. Dionys. Hal. 9, 12. Athen. 341. c. Pausan. Arcad. 7. Kypke cites several passages from Dionys. Hal. and Demosth. and *τέλος λαμβάνειν* from Josephus †.

* By this (judiciously observes Euthymius) our Lord merely shows that the time for combat is at hand, since their enemies were almost upon them; not meaning that they should defend themselves by swords; for a little after he forbade Peter to so defend himself.

† The whole verse is thus excellently paraphrased by Schoettgen: "Adest enim hoc tempus, quo ego cum scelestis crucifi-

38. How it happened that they had the swords, and for what purpose, the Commentators are not agreed. Euthymius thinks that they took them to sacrifice the Paschal lamb. Grotius, more rationally, supposes that as the road from Galilee to Jerusalem was infested with robbers, many (and especially the Galilæans, who were sufficiently pugnacious,) took swords. That the Essenes, too, did so, we may collect from many passages of Josephus; and Cyril informs us that this was customary in his time. The Apostles so far followed this custom * as to have two only amongst them. It is, however, of more importance to decide the sense of the difficult and controverted phrase *ικανόν ἐστι*. Casaubon, Castellio, and others, think there is an *irony*; a figure used by our Lord in Mark 7, 9. 14, 4. This, however, seems harsh. Grotius thinks that the sense may be sufficient for a symbol of hostility." But this would be too ænigmatical. I assent to the opinion of Heinsius, Schoettgen, Krebs, Basnage, Heuman, Markland, Rosenmuller, Kuinoel, Schleusner, and others, which seems to have been adopted by Euthymius and Theophylact, and which cannot be better expressed than in the words of Markland.

"They quite mistook our Saviour's meaning. He made use of a proverbial form of speech, only to signify to them the danger and trial they were likely to fall into upon his being given up, which he foretold them was very near. They took him in the literal sense, and thought they had gratified him even beyond his desire; he asking, as they thought, only for a *sword*, and they telling him, with a kind of triumph and joy, 'Lord, here are *two* swords.' This

cendus sum, et res meæ finem habent; puta circa opus redemptionis, et quæ ad præsentiam ipsius visibilem in hoc mundo spectant."

* Schoettgen tells us, that in Judea even Priests at that time went armed; and he cites Sohar. Gen. "There is a tradition that a traveller should prepare for three things; a present to appease enemies whom he may meet with; 2dly, for *combat*; 3dly, for *prayer*." In this we may instance the example of Jacob.

their misapprehension he did not think fit to rectify, because it would have been of no service to them, but gave them such an answer as a mild and humane master would have done to a well-meaning servant of great stupidity, *It is very well.*"

It appears from Schoettgen that the phrase is frequent in the Rabbinical writings, from which he cites numerous examples. Rosenmuller produces a similar phrase from the German, *Es est gut! Genug von dieser Sache!* Schoettgen tells us that the Scholiast on Lucian notices the idiom.

41. ἀπεσπάρθη. Many Interpreters, as L. Brug. Piscator. Kypke, Alard, and Schwartz, retain the full force of the word, and render *proripuit se*. But I rather assent to Casaubon, Tremell, Raphel, Bois, Wolf, Rosenmuller, Kuinoel, and Schleusner, who explain, *abstraxit se ab illis*, i. e. abscessit, abstitit ab iis. So also the Syriac and Arabic versions. Schleusner and Kuinoel compare 2 Macc. 12, 10 & 17. Many other examples may be seen in Schl. Lex. See also Sturzii Lex. Xen. Hence I cannot but be amazed that so excellent a scholar as Markland should have stumbled at the word, and thought it necessary to adopt the reading of one MS. ἀπεσπάθη, which is a manifest gloss, or παραδιωρθασις, as are many of the peculiar readings of that MS. (the Codex Cantab.) Kuinoel here quotes an excellent remark of Fischer de Vit. Lex. p. 336. seqq. namely, that the Hebrews, Greeks, and Romans, were accustomed to use many words, in which, properly, some force and *impetus* is signified, with a considerable diminution, and sometimes absence from all notion of violence." I have myself made similar remarks on the use of various words.

41. ὥσει λίθου βολήν, *about a stone's throw*. Of this phrase Wetstein cites several examples, to which I add a far more apposite one from Procop. 236, 17. διεσπάρθη γὰρ αὐτοῦ ὅσον λίθου βολήν. So also Appian. 2, 98, 35. ἀποσχῶν ὅσον βέλους ὁρμήν.

42. See the note on Matth. 26, 39.

43, 44. These verses are not found in some MSS. and in others are marked with an asterisk. Their genuineness has therefore been called in question; and Epiphanius, Hilary, and Jerome, bear testimony to their not being found in some Greek and Latin MSS. For the particulars of the evidence on this question I must refer my readers to Mill, Wetstein, Matthias, and Krebs. Suffice it to say, that they are found in the *far greater* number, and those the most ancient and valuable MSS. They are recognised, too, by Just. Mart. Hippolyt. Epiphanius, Chrysost. Jerome, Theodorus Mopsuest, and all the ancient versions. See Rosenmuller. The causes for their omission are obvious. They were thrown out, as seeming too favourable to the Arians. In this view Grotius censures the scrupulosity and temerity of those who have cancelled these two verses for no stronger reason than they did that which bears testimony to the weeping of Christ. "For (continues Grot.) now that he was deprived of the Divine virtue that dwelt in him, and left to his human nature, and consequently *made less than the angels*, he needed the angelic consolation. The same is observable in the other trials and temptations of our Lord, as Matth. 4, 11. So also in Joh. 12, 28. we are told that he was comforted by a voice from Heaven." Kuinoel cites as apposite the following words of Cler. in Art. Crit. p. 3. p. 232: "Falsarii qui pro suâ imperitiâ, historiam Christi emendabant, hæ sustulerunt, quasi indigna Christo, quæ tamen cæteri Christiani genuina esse agnoverunt. Quæ narrabantur de nonnullis martyribus, qui quasi alienatâ mente, nec cruciatus ullos patientes, illudebant carnificibus, effecerant, ut extremum illud certamen imperiti homines non satis concoquerunt. At multa major est constantiâ ejus, qui sui compos, et acerrimis doloris ac ignominie stimulis confessus, virtutem et veritatem tuetur, quam ejus, qui instar furentis clamat, se nihil sentire doloris, ac ridet, si vera quidem sunt quæ narrantur, in mediis flammis, aut in candente

crate." Kuin. finally comes to this conclusion, that these two verses are certainly genuine. As to the *fact* itself, and the *mode* of the angelic appearance, the German Theologians here (as often) run into many wild (not to say presumptuous) speculations, which I cannot find room to state, and which, if detailed, would prove little instructive to the reader. Wetstein refers to A. Gell. 12, 5. and observes, "Corpus debile curis et vigiliis confectum refecit angelus." Tob. 6, 6—10. Joh. 5, 4. The word ἐπισχύνειν is frequent in the Sept. both in an active and neuter sense.

44. καὶ γενόμενος ἐν ἀγωνίᾳ. Here Kuinoel renders καὶ *nam, for*, like the Hebr. וְ, and refers to Schl. Lex. For (says he) these words contain the *cause* of the angelic appearance. The word ἀγωνία is generally used of contest, as ἀγὼν and ἀγώνισμα (see the ancient Greek Lexicons): but it is sometimes (as here) used of *angor, animi perturbatio*, and exactly corresponds to our word *agony*. Of this signification Wetstein, Kypke, and Loesner, give many examples. Ἐν ἀγωνίᾳ εἶναι is a *formula*. So Hesych. ἐν ἀγωνίᾳ: ἐν μερίμνῃ. See Doddridge.

44. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥστε θρόμβοι αἵματος, and his sweat was, as it were, clots of blood. Many Commentators (says Kuinoel), both ancient and modern, (see Pole, Wolf, Koecher, and Thiess,) have thought that the sweat of Christ was really blood, or at least mixed with particles of blood, and have diligently collated other examples of this phenomenon, as Sagittarius, in his Hist. Passion., Bartholin de Cruce, Richter, Eschenbach, Scrip, Mede, and Bill, cited by Gruner in his Comment. de J. C. Morte, and Wetstein's note, where most of them may be found. See the notes of Whitby and Doddridge. So Lucan. 9, 812 (cited by Bulkley): "Sic omnia membra emiserunt simul rutilum pro sanguine virus. Sanguis erant lacrymæ, quæcunque foramina novit Humor, ab his largus manat cruora redundat, et patulæ nares: sudor rubet: omnia plenis membra fluunt venis:

totum est pro vulnere corpus." Mr. Bulkley also refers to Boyle's Nat. Phil. p. 2, p. 225. Others, however, as Theophylact, Euthymius, Grotius, Scaliger, Hammond, Price, Clericus, Markland, and almost all recent Commentators, as Rosenmuller and Kuinoel, more properly explain, "his sweat became *like* clots or cakes of blood." This interpretation, indeed, the words themselves demand; for (as Euthymius and Theophylact observe) it is not written ἐγένετο ἰδρώς αἵματος, which the other would require, but ἐγένετο ὁ ἰδρώς αὐτοῦ ὥσει θρόμβοι αἵματος. There is a similar passage in Acts 9, 19. καὶ εὐθέως ἀπέπεσεν ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσει λεπίδες. Theophylact, too, remarks, that it is a sort of proverb applied to any one who labours excessively, ὅτι αἷμα ἰδρωσεν, *he sweated blood* *, as also to those who weep bitterly, αἵματα κλαίειν, *that they weep blood*. Thus Ulysses, when in an agony of fear, is said by Homer to shed tears of blood †. These proverbs are cited from Zenodot and Diogenianus by Photius in his Epist. 138. who has there ably supported this interpretation. There is (says he) an allusion to these proverbs in the words of *Luke*, who was not τῶν τοιούτων μαθημάτων (Græcian literature) ἀνήκοος. That this sense (continues he) is the true one is manifest, from the expression ὥσει θρόμβοι. From the same Epistle it appears that the words were rejected by some as not genuine; which, we may suppose, arose from a false interpretation. Theodoret, indeed, and Titus Bostrensis defend the common interpretation (whom see ap. Suic. Thes. p. 115.) but not, as I think, satisfactorily.

45. εὗρεν αὐτοὺς κοίμωμένους ἀπὸ τῆς λύπης, *sleeping stupified with sorrow*, says Doddridge. Schleusner and Kuinoel explain ἀπὸ λύπης *præ tristitiâ, ægritudine*; and the latter refers to Is. 1, 5. where יָד, *lan-*

* There is, indeed, a phrase similar to this in the mouths of the vulgar in our own country.

† This is alluded to in Eurip. Hecub. Ὀρμάτων τ' ἀπὸ Φόβου σταλαγμοὶ σὴν κατέσταζον γένυν;

guor, is translated λύπη. But the expression is best illustrated by the following parallel passages adduced by Alberti and Wets.: Hom. Od. μ. 310. κλαίοντες δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος. Plut. p. 323. c. αὐτὸν δ' εἰς ὕπνον ἐκ δυσθυμίας καὶ λύπης ἀποκλιθῆναι. Heliodor. 2, 15. καὶ πρὸς ἡδὺ κῶμα διὰ τὸ ὑπερβάλλον τῆς λύπης ὠλισθήσαν· & 5, p. 203. καὶ ἡ τῶν συμφορῶν ὑπόμνησις παραλύουσα τὴν διάνοιαν, εἰς ὕπνον καταφέρει. Longus Pastoral. 2. p. 67. ταῦτα λέγοντα αὐτὸν ἐκ τῶν δακρύων καὶ τῆς λύπης ὕπνος βαθὺς καταλαμβάνει. Curt. 14, 13, 17. Tandem gravatum animi anxietate corpus altior somnus oppressit. See also Pincinelli Lum. Reflex. 658.

47, 48. See Matth. 26, 47. seqq.

49—51. See the note on Matth. 26, 51, seqq. The expression πατάξομεν ἐν μαχαίρᾳ savours of a Hebraism (2): yet a similar use of the preposition is found in passages cited from good Greek authors by Wetstein. On εἰ in the sense of *num*, see the note on Mark 8, 23.

51. ἔατε ἕως τούτου. Commentators are somewhat divided in opinion about the sense of these words; which will assume a different interpretation, as they may be supposed addressed to the *disciples*, or to the *multitude*. Those who adopt the latter opinion, as Hammond, Kypke, Doddridge, and many others, interpret *desistite hac tenus*, "leave me free, until I shall have healed the man whose ear is wounded; afterwards lead me away captive." They subaud ἄγε, and after ἕως τούτου understand the word χρόνου or πέραματος. Therefore, according to their opinion, Jesus made no answer to the interrogation of his disciples, εἰ πατάξομεν ἐν μαχαίρᾳ, nor reprehended Peter, who had struck the servant. Those who think the words addressed to the *disciples*, place a stop after ἔατε, supply αὐτοὺς, and thus explain: "Let them do what they please, do not hinder them, be content with this violence, strike no more, desist." So Wetstein, who explains: "Satis est vos hucusque progressos. Desilite nunc a pugná et eam omitte.

Sinite temeritatem vestram hucusque, non ulterius, progredi." This latter interpretation is adopted by Rosenm. Kuinoel, and Schleusner, and seems the preferable one.*

53. ἀλλ' αὕτη ὥμων ἐστὶν ἡ ὥρα, καὶ ἐξουσία τοῦ σκότους. There is some difference of opinion as to the interpretation of these words, which many thus explain: "This is the time most opportune for your purpose." So Philo 1016. B. σὺς, εἶπε, νῦν ὁ καιρὸς ἐστὶν Ἑλίκων, ἐπέγειρε σαυτὸν. Martial, Epigr. 10, 19. "Hæc hora est tua eum furit Lycæus." Sil. It. 12, 193. "Dexter deus, horaque nostra est." Thus καὶ ἡ ἐξουσία τοῦ σκότους is taken for αὕτη ἡ ἐξουσία τοῦ σκότους. "This is the hour in which darkness rejoices: such deeds as you commit are best done in the night; now is the time in which those who avoid the light may perpetrate their crimes:" by a sort of irony. But, as I have before observed, this is a figure rarely employed by our Lord. I agree with Kuinoel in preferring the *following* interpretation, which is adopted by Grotius and Wetstein. "This is the time destined, appointed and conceded to you by God: and this is the power of iniquity." i. e. *iniquity has obtained this power*. "This is the hour in which that power is granted you, in order that the prophecies might

* Campbell, with reason, objects to our common version, which he observes is obscure, and susceptible of very different interpretations. All Antiquity seems agreed in understanding our Lord's expression as a check to his Disciples, by intimating that they were not to proceed further in the way of resistance, as it was not to *such* methods of defence that he chose to recur. What is recorded by the other Evangelists, (Matth. 16, 52, 53. Joh. 18, 11.) as likewise said on the occasion, strongly confirms this explanation. Another, indeed, has been suggested; namely, that the words were spoken to the *soldiers*, who are supposed before now to have seized his person; and that our Lord asked of them that they would grant him liberty to go to the man whose ear had been cut off, that he might cure him; the only instance wherein Jesus needed the permission or the aid of any man in working a miracle. An explanation this every way exceptionable; but it is sufficient here to take notice that it is totally destitute of evidence.

be fulfilled." See Matth. 26, 56. This interpretation is confirmed by the parallel passage of Matth. 26, 45. ἤγγικεν ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. And 56. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Ὥρα often denotes a fixed, appointed time. See Schl. Lex. And σκότος is frequently used metaphorically for *iniquity*. So Col. 1, 13. ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους.

54—58. See the notes on Matth. 26, 57, 58. 69, 71. Φῶς here signifies *fire*. See Mark 14, 54.

56. ἀτενίσασα αὐτῷ. So Luke 4, 20. οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. The word ἀτενίζω signifies to fix oneself intently; and, with ὀμμασι, or ὀφθαλμοῖς, to fix one's *view* intently. But the words ὀμμασι or ὀφθαλμοῖς, are almost always left to be understood, and the *object* of view is expressed either by an accusative with εἰς, (as in Acts 1, 10. 3, 4.) or with a dative without a preposition, as here, and in Luke 4, 20.

58. ἕτερος. Matthew says ἀλλή, *another maid-servant*. But this discrepancy may be removed on the principle suggested by Wetstein, who observes that the word ἕτερος *may denote a female*, so that it matters not to the sense whether the masculine or feminine gender be used. For (as says Dionys. Hal.) πρὸς τὸ πρόσωπον ἀποτείνεται ὁ λόγος. Examples of this are innumerable; ex. gr. Hom. II. η. 455. πληγέντε κεραυνῷ, Juno and Minerva. Pausan. 2, 21. speaking of two women, τούτους δὲ φάσιν. Sophocles, Electr. 980. τῷδε τῷ κασιγνήτῳ. Eurip. Hec. 652. speaking of a man and his wife, δυεῖν γὰρ ὄντοιν, οὐχ ὁ μὲν τλημῶν, ὁ δ' οὐ. Eurip. Hecub. 511. Ion. 955, and 1361. Thus ἄνθρωπος is sometimes used of a *woman*; which it may well bear, since it properly denotes a *human being*, without reference to sex.

58. ἄνθρωπε. This expression is one of *expostulation*. Wetstein cites Ter. Heaut. 5, 3, 1. tu homo, where the Scholiast remarks, "cum contemptu et stomacho pronunciandum est." Also Ter. Adelph.

1, 2, 31. "Proh Jupiter, tu me *homo* adigis ad insaniam." "Why, *man*, you drive me mad." The idiom is common even in our own language.

59—62. See Matth. 26, 73, seqq. Διῖσχυρίζετο, asseverated, strongly asserted. The διὰ is intensive. Many examples of the word are produced by Wetstein and Kypke. See also Schl. Lex.

61. στραφεῖς—ἐνέβλεψε. See the note on Matth. 20, 26. So Ælian, V. H. 12, 58. διετέλεσεν ἀποβλέπων καὶ ἐπιστροφόμενος.

66. τὸ πρεσβυτέριον τοῦ λαοῦ. This Evangelist is the only Sacred writer who gives this denomination to the *Sanhedrim*; for there can be no doubt that it is of it he is speaking. This is the only passage in the Gospel where it occurs. The same writer (Acts 22, 5.) also applies the title πρεσβυτέριον, without the addition τοῦ λαοῦ, to this court, or at least to the members whereof it was composed, considered as a body. (Campbell.) Wetstein refers to Susan. 50. Acts 22, 5, 1. Tim. 4, 13.

67. Compare Jer. 38, 15.

68. εἰάν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, ἢ ἀπολύσῃτε. Kuinoel thus paraphrases the passage: "If I simply *tell* you that I am the Messiah, you will not believe me. If I *propose questions* to you, by which I may teach you that I am the Messiah (see 20, 3, seqq.) you will not answer me; nor will you, though convinced by the weight of my arguments, interrogations, and proofs, release me: nevertheless, I plainly declare, that from this time I shall sit at the right hand of God." It must be observed that the Hebrews (like the Greeks) were accustomed to follow up arguments by interrogation.

CHAP. XXIII.

VERSE 1. τὸ πλῆθος αὐτῶν. Dr. Owen refers this to the 66th verse of the foregoing chapter, and interprets, "the whole collected body of elders, priests, scribes," &c. and not *the common people*. Rosenm. explains,

cætum senatorum. On this and the following verse compare Matth. 27, 2, seqq. and Mark 15.

2. ἤρξαντο κατηγορεῖν αὐτοῦ. See the notes on Matth. 27, 11, seqq. where Kuinoel has shewn that the narrations of Matthew and Luke, concerning what took place in the presence of Pilate, are very brief and succinct, and to be supplied from that of John. The judicial authority properly rested with the president; though the procurator (as was Pilate) had the office of collecting the taxes. But it seems that in the smaller provinces, (like Judæa,) which were not of sufficient consequence to have a president, the *procurator fisci*, or collector of taxes, discharged also the judicial functions of the *president*.

2. τοῦτων εὗρομεν διαστρέφοντα τ. εἰ. The word εὕρισκω (says Kypke) is a *judicial* expression, and denotes that, on examination and investigation in their assembly, they had found him what they represented; and had not brought him there as one accused or suspected, but confessedly guilty and convicted. This interpretation is supported by the authority of Schleusner, who explains εὕρισκεῖν, "to convict and find guilty of an offence, after diligent examination." So Matth. 26, 60. Acts 4, 21. See Xen. Cyr. 1, 27.

2. διαστρέφοντα. Διαστρέφω, like the Hebr. רָעָה, signifies to pervert, seduce, excite to sedition. So 1 Kings 18, 17. ὁ διαστρέφον τὸν λαόν. (Elsner.)

2. κωλύοντα Καίσαρι φόρους διδόναι, *forbidding to give tribute to Cæsar.* Nothing was more intolerable to the Jews than to render tribute to Cæsar. Hence a sedition had been before raised by Judas, a Galilæan. (See Acts 5, 37. Luke 13.) They therefore confidently make this charge against Christ, as one especially atrocious in the eyes of the Romans, and so much the more credible, as being brought against a Galilæan.

3. σὺ λέγεις. Jesus confesses the thing, but adds a distinction: "I am indeed King, but not, as ye

suppose, of an earthly kingdom." as John 8, 33. explains. (Rosenm.)

4. οὐδὲν εὐρίσκω αἴτιον. The word αἴτιον is properly an adjective, denoting "worthy of," or "the cause of," and, when used in a judicial sense, signifies worthy of blame, and consequently of punishment. Thus in ver. 14. οὐδὲν αἴτιον θανάτου. So Plato de Repub. 1. p. 329. οὐ τὸ αἴτιον αἰτιᾶσθαι· εἰ μὲν γὰρ ἦν τοῦτα αἴτιον. See Le Clerc ap. Elsley.

5. ἐπισχύων, λέγοντες. The word ἐπισχύω properly signifies to strengthen, both in an active and neuter sense (*to make strong, and to become strong*); and sometimes metaphorically denotes, (as here,) to persevere, to attempt the more vigorously. So the Hebr. נָחַם, in Ex. 12, 33. The Syriac version has *vociferated*. It must be observed too that the ἐπὶ has an intensive force, and denotes *addition*, or (as Kypke tells us) *pervicacem instantiam*.

5. καθ' ὅλης τῆς 'Ι. over all Judæa. So Luke 4, 14. Acts 9, 31.

6. As to the Galilæans, it is certain that they were prone to sedition, and desirous of change. See Jos. A. 8, 2. B. 2, 8. Hence the accusers purposely make mention of *Galilee*. Pilate, however, though persuaded of the innocence of Jesus, yet being unwilling to give umbrage to the Jews, caught at the word *Galilee*, which had fallen from the accusers; and, after having said what we read here, devised a method of ridding himself of the whole business; which was no other than to refer the cause to the decision of Herod, under pretence of not intermeddling with his jurisdiction, and thus withal conciliate an enemy. See Luke 23, 6—12. He therefore sent Jesus to Herod, who at that time, on account of the feast, was sojourning at Jerusalem. Herod, however, sent him back to Pilate without any punishment, and with a message that he found no fault in him. (Kuin.)

7. ἐπιγινώσκει ὅτι ἐκ τῆς ἐξουσίας 'Η. understanding that he was *ex ditione Herodis*. For Jesus, though

born in Judæa, had been brought up in Galilee, and spent most of his life there.

7. ἀνέπεμψεν αὐτὸν π. Ἡ. The corresponding term in the Roman Law is *remitto*. Thus (observes Grotius) Vespasian *transferred* the trial and judgment of the Tarichæans to King Agrippa (Jos. B. 3. c. ult.) It was the regular practice of the Roman law to transmit or remove the prisoner to the governor of the province or district to which he belonged, though they had *the right* of trying all offences within their own province. Wetstein refers to Dionys. Hal. A. 3, 22.

8. ἦν γὰρ θέλων ε. i. i. α. See Luke 9, 9.

8. ἤλπιζε τι σημεῖον ἰδεῖν υ. α. The reason for this (says Grotius) was, that he might gratify his sight with novelty, so attractive to a court. But the Almighty was not so prodigal of his power as to choose that it should be subservient to the gratification of mere human curiosity. Wetstein refers to 2 Paral. 9, 23. Acts. 25, 22.

9. οὐδὲν ἀπεκρίνατο α. The reason for this refusal is thus judiciously stated by Euthymius: "He answered him nothing, since he considered Herod as merely tempting, or trying him, and therefore unworthy of an answer: knowing too that he was desirous of seeing a sign, not for the sake of utility, or conviction, but only for amusement, and that he did not look for any thing proceeding from divine power, but merely conjuration, or magic. Therefore our Lord did not vouchsafe to give him any sign." *Why* Jesus returned no answer, (say Kuinoel,) may easily be conjectured. He foresaw that, if he had seriously returned answer to the proposed questions, he should only be mocked and derided by Herod, who was actuated by no desire of knowing the truth. Indeed the questions were of such a nature, that they scarcely claimed a serious answer.

11. σὺν τοῖς στρατεύμασιν αὐτοῦ. It is not probable that Herod should have brought an *army* with him; nor would Pilate have permitted it. We must there-

fore interpret τὰ στρατεύματα, *satellitium*, his guards; as in Acts 23, 10. (Kuin.) The *plural* is used *dignitatis gratid*. An idiom usual in the Classical writers.

11. ἐξουθενήσας, setting him at nought. See Luke 6, 48. It would have been more elegant if it had, been παρ' οὐδὲν τιθεμένος, of which idiom Valck. in his Diatrib. Eurip. gives examples. Grotius is of opinion that he did so, as deeming it unworthy of his greatness to be thought to have *feared* a man neither furnished with arms, endowed with political knowledge, nor exercised in the arts of government.

11. περιβαλὼν αὐτὸν ἐσθήτα λαμπράν. Various have been the opinions of the learned on the sense here to be affixed to the word λαμπρός, which, being derived from λάμπω, signifies bright, lucid, splendid, and especially *white*: though it is sometimes used of red, purple, or scarlet, or any *bright* or glaring colour. See Raphel and Wolf. Hence some Commentators take it in the sense of *splendid*, without any reference to the particular colour. Others interpret (with the Syriac version) *scarlet* or *purple*; and contend (though without reason) that with this same robe Jesus was also insultingly clothed by Pilate's soldiers. Others again are of opinion that the robe was *white*: which mode of interpretation Kuinoel thinks carries with it all the marks of truth. For (says he) λαμπρός generally denotes *white*, very rarely purple, or scarlet; and is especially used of white *vests*; as in Acts 10, 30. Apoc. 15, 6. Diod. Sic. 1, 90. Theoph. Ch. 21. Philo, p. 541. See Loesner on James 2, 2. Generals too wore *white cloaks*. So Val. Max. 1, 6, 11. "Pullum ei (Crasso) traditum est paludamentum, cum in prælium exeuntibus album aut purpureum dari soleret." Wets. too seems to have been of this opinion, who appositely cites Phæd. 5, 7. "Princeps ligato crure nivea fascia, niveisque tunicis, niveis etiam calceis superbiens honore divinæ domus Ab universis capite est protrusus foras." Plut. p. 144. D, οἱ προσιόντες ἐλεφασιν ἐσθήτα

λαμπρὰν οὐ λαμβάνουσιν, οὐδὲ φοινικίδας οἱ ταύροις. Tacit. H. 2, 89. "Ante aquilam præfecti castrorum tribunique, et primi centurionum candida veste: cæteri juxta suam quisque centuriam armis doxisque fulgentes." So also it is understood by Reife on Artemid. 2, 3, 6. Schleusner, however, explains it of *red, scarlet, or purple*. I am inclined to agree with *Kuinoel*; not, however, when he thinks that Herod ordered our Lord to be clothed in a white robe, in derision of his affecting a regal station (since candidates for any office were so clothed); which seems very fanciful. Campbell renders it a *shining robe*; though he admits that such white and splendid robes were worn in the East by sovereigns. Herod (says he) caused our Lord to be dressed in such a garment, not, as I imagine, to signify the opinion he had of his innocence, but in derision of his pretensions to royalty. Perhaps it was intended to insinuate, that those pretensions were so absurd as to merit no other punishment than contempt and ridicule.

12. ἐγένοντο φίλοι, i. e. they were reconciled. So we say to *be friends with any one*. Thus Euthymius on Matthew explains ἰσθὶ εὐνοῶν τῷ ἀντιδίκῳ by γένου εὔνους. So much for the *phrase*: as to the *thing*, there is an observation of Aristotle in Nich. Ethic. very applicable to the present purpose. "It contributes much (says he) to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as colleagues in the same business. Schoettgen well observes, that the wicked, though enemies to each other, often join together to destroy the good. In this view Mr. Weston appositely cites Æschyl. Agam. 659. *Ἐνωάμεσαν γὰρ, ὄντες ἐχθιστοὶ τὸ πρὶν Πύρ καὶ θάλασσα, καὶ τὰ πίστ' εἰδείξατ' ἡ Φοίβη τε τὸν δῶστημον.*

12. ἐν ἔχθρᾳ, *at enmity*. In the causes of the enmity which had existed between Pilate and Herod, Commentators variously speculate. Most of them

attribute it to the well-known *cruelty* exercised by Pilate towards some Galilæans. But Grotius well observes, that many *other* causes of enmity would be likely to arise between a vassal monarch and a Roman governor. I therefore agree with Saurin, that, considering all circumstances, their *reconciliation* is more wonderful than their *enmity*.

14. ἀνακρίνας. Judicium est, pro potestate, reos vel testes interrogantium. (Wets.) A judicial term, denoting “to examine the criminal by question, or the witness by interrogation.” In illustration of this, Wetstein subjoins numerous examples. It may be sufficient for the student to consult Schl. Lex.

15. πεπραγμένον αὐτῷ. Not “*is done unto him;*” but “*nothing worthy of death hath, in Herod’s estimation, been done by him.*” (Br. Pearce.) It is put for πεπραγμένον ὑπ’ αὐτοῦ, or πέπραχεν αὐτὸς, of which Raphel and Wetstein produce numerous examples. The E. T. renders, *nothing worthy of death is unto him*, which Campbell justly pronounces unintelligible, though it is a literal version from the Vulg. and Erasmus, *Nihil dignum morte actum est ei*, and which, interpreted by the ordinary rules, is downright nonsense. Campbell, adopting the interpretation of Casaubon and Beza, renders, “*he hath done nothing to deserve death.*” So also Le Clerc, Doddridge, and others. With respect to the peculiar idiom, πεπραγμένον αὐτῷ, (justified, however, by the Classical writers,) Campbell truly observes that, “*though Luke abounds in Hebraisms, as much as any sacred writer, yet he has, oftener than the rest, recourse to words and idioms which he could acquire only from conversing with the Gentiles, or reading their authors; and has, upon the whole, greater variety in his style than any other of the Evangelists.*”

16. παιδεύσας. The word signifies properly to instruct as children, which must be accompanied with correction. Hence it denotes *to chastise*, and must be explained according to the circumstances of the case. *Here* it must be understood of corporal

chastisement, according to the usual mode in which it was administered, namely, by flagellation. In this sense παιδεύω occurs in the O. Test. and the Sept. It appears to be an Alexandrian, or Hellenistic, idiom; since it does not occur in the Classical writers. On the *thing* itself see Dr. Hammond's note, or the abstract of it to be found in Elsley.

17. See the note on Matth. 27, 15, 18.

17. ἀνάγκην δὲ εἶχεν. This is a *formula* equivalent to *opus habere*. The peculiar sense of it will depend upon the context. It must here denote a *necessity arising from custom*. So the Syriac renders, "*it was the custom.*" Thus in the parallel passage of John: "For ye have a *custom*," &c. And the Jews were tenacious of customs, especially such as had grown into privileges. Doddridge observes, that there was no *law* to oblige him to this; but as acts of grace are generally popular things, this seems to have been first freely used by the Romans to please their tributaries, and now, by custom, was in a manner established. The phrase ἀνάγκην ἔχειν is not unexampled in the *Classical* writers. See Palairot.

18. ἀνέκραξαν, shouted out. Wetstein cites Philo, p. 528, 20. ἀνεβόων οἱ μὲν ἀτιμοῦν, οἱ δὲ φυγαδεύειν, οἱ δ' αἶρειν, πλείους δ' ἦσαν οὗτοι, πρὸς οὓς οἱ ἄλλοι μετεβάλλοντο, ὡς ἅπαντας δημοθυμαδὸν μιᾷ φωνῇ κεκραγένοι, κτείνειν τὸν κοινὸν λυμεῶνα.

19. ἐπεφώνουν. The word ἐπιφωνέω signifies to shout out one after another, in acclamation; which may be done either in applause, or censure. Here it merely denotes responsive shouting. See Acts 22, 24. The word is illustrated with examples by Wetstein.

23. ἐπέκειντο, pressed upon him, urged him. The ἐπὶ is intensive. See the examples produced by Kypke, Krebs, and Munthe, the most apposite of which is Aristoph. Plut. 252. ἀλλὰ παῖε, καὶ δῖσκε, καὶ τάραιτε, καὶ κύκα, καὶ βδελύττου—κῆρτικέμενος. βόα.

24. ἐπέκρινε, *judicio suo approbavit*. The word properly signifies to *adjudge*. It here denotes the

final *adjudication*, decree, or sentence of a judge, of which signification Wetstein and Munthe give several examples. So Plut. 864. B. ἐπαγαγὼν τοὺς μάρτυρας καὶ ἐπικρίνας ἐκέλευσε φέρειν τὴν ψήφον τοὺς δικαστάς.

26, 27. See Matth. 27, 32. Ἐκόπτοντο, beat themselves, i. e. their breasts. Compare Luke 8, 52. and see Wakef. on Herc. Fur. 537.

27. ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος. That such executions were frequently attended by a great crowd of people, is evident from several examples produced by Wetstein.

28. θυγατέρες Ἱερουσαλήμ. Vatablus, L. Brug. and Kuinoel, render, "*women of Jerusalem.*" For, in Hebrew phraseology, the inhabitants of any place are called its sons and daughters. So Gen. 34, 1. Is. 9, 16. Jer. 46, 24. Ps. 137, 8. Luke 13, 34. 19, 44. See Vorst. de Hebr. N. T. p. 500. (Kuini.)

28. μὴ κλαίετε. By this Wetstein understands, "Weep not so much for me, as for your children:" and appositely cites Soph. Phil. 338. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ ταλας, ἀλγῆμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. Ovid. Met. 13, 164. "Non mea mors illi, verum sua vita gemenda est." Cic. Catilin. 4, 1. "Est mihi jucunda in malis et grata in dolore vestra voluntas. Sed eam per Deos immortales quaeso deponite, atque obliti salutis meæ de vobis et de liberis vestris cogitate." J. Capit. in Antonin. philos. "Quid me fletis, et non magis de pestilentia et communi morte cogitis?" Triller observes, that even the heathens believed that God's wrath was sometimes visited on the *children*. Our Lord (says Grot.) regards the custom of men, who weep rather for their own evils than for those of others: q. d. "If you could see the calamities which await you, you would find no leisure to expend your tears on me." (Grot.) There is here an allusion to the final destruction of Jerusalem, and the total ruin of the Jewish state: an evil associated with so many miseries, that sterility, which had otherwise been considered

an opprobrium to the Hebrew women, was accounted a circumstance most felicitous.

28. ἐπ' ἐμέ. Many MSS. read ἐπ' ἔμοι, which is a construction usual in the *Classical* writers. The other however, is confirmed by the usage of the Sept. which often has κλαίειν ἐπὶ τινά. See Num. 11, 18. Jud. 11, 37, 38. 14, 17. Luke 19, 41.

29. μακάριαι αἱ στείραι—ἐθήλασαν. See Matth. 24, 19. Among many other parallel passages from the *Classical* writers, Wetstein cites Apulej. Apol. O infelix uterum — o sterilitas liberis potior! Tacit. A. 2, 75. Infelici fecunditate fortunæ toties obnoxia. Aphthon. τῶν οὐ τεκουσῶν αἱ στερηθεῖσαι εἰσιν ἀτυχέστεραι. Eurip. Androm. 395. οἴμοι κακῶν τῶν δ', ὦ τάλαν' ἐμῇ πατρὶς, ὡς δεινὰ πάσχω, τί δὲ μὲ καὶ τεκεῖν ἐχρῆν; ἄχθος δ' ἐπ' ἄχθει τῷδε προσθέσθαι διπλοῦν. See Cic. Ep. Fam. 5, 16. Senec. Contr. 2, 5. Sil. It. 4, 357.

29. τοῖς ὄρεσι, &c. An image of calamity the most dire: q. d. "Rather than view your country's ruin, and be led away captives by your enemies, you will prefer immediate death." Examples of this sentiment, are found in the O. Test. Thus Wetstein cites Is. 2, 19. Hos. 10, 8. Apoc. 6, 16. 9, 6. He adds several passages also from the *Classical* writers. Thus Hom. Il. δ. 182. τότε μοι χάνοι εὐρέϊα χθονὶν & ρ. 416. ἀλλ' αὐτοῦ γαῖα μέλαινα Πᾶσι χάνοι· τὸ κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἴη· ἦ κ. τ. λ. imitated by Virg. Æn. 12, 892. Opta ardua pennis astra sequi, clausumque cavâ te condere terrâ. It is imitated also by Sil. 4, 331. Ovid. Her. 6, 144. and Fast. 3, 609. To the above examples, I add Liban. 289. c. τίς οὐκ ἂν εὖξαιτο τὴν γῆν αὐτῷ διαστῆναι; See Liban. Or. 508. b. Xen. Anab. 7, 7, 11. κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης. Malchus ap. Corp. Hist. Byz. 1, 128. c. ἐπαρασάμενος — τὸν οὐρανὸν ἀνωθεν αὐτοῖς — καὶ τὰ πέριξ ὄρη καὶ τὰς ὕλας αὐτῆς (I read αὐτοῖς,) ἐπιπεσεῖσθαι. Liban. Or. Parent. § 166. χανεῖν αὐτοῖς ἡχοντο τὴν γῆν. Æsch. Cum. 176. ὑπὸ τε γῆν φυγῶν οὐ ποτ' ἐλευθεροῦται. By "the mountains and Hills," Kuinoel understands those capacious caverns with which Palestine

abound, and in which, in time of war, the fugitive Jews were accustomed to take refuge; and in which, many did conceal themselves during the war with the Romans.* See Jos. B. 6, 3, 3. and 4, 9, 4. See the note on Matth. 24, 16. Thus the phrase, though proverbial, may *here* be considered as a prediction literally fulfilled.

31. ἐν τῷ ὕχρῳ ξύλῳ — γένηται; Grotius rightly accounts this a proverbial phrase. For the Hebrews called holy and virtuous men, *green trees*, and the wicked, *dry* ones. So Ps. 1, 3. Thus in Ez. 20, 47. God threatens that he will cut off both the ξύλον χλαῖρον, and the ξύλον ξηρόν, i. e. both the righteous and the wicked. (Grotius.) Compare 21, 3. So also Sirach, 6, 3. καὶ ἀφίσεις σεαυτὸν ὡς ξύλον ξηρόν. (Kuin.) Schoettgen and Wetstein appositely cite the following passage from Sanhedrin, f. 93, 1. There is a story, that a certain High Priest called Josua, being cast by Nebucadnazar into a fiery furnace, together with Zedelsia and Echabo, who, though these two were burnt to ashes, sustained no injury, except that his clothes were burnt. Nebuchadnezzar thus interrogated him: "I know that thou art a just man, why therefore did the fire do thee any harm, when not even a spark did any injury to Hananias, Misaelis, and Azaria, whose clothes even were not burnt?" He answered: "Because they were three in number, and I only one:" But (retorted Nebucadnazar,) Abraham was only one, and he escaped the fire unhurt. Upon which Josua replied, there were not two wicked persons with Abraham, but with me there were, and for that reason, the fire was permitted to burn. Here then the common saying holds good: If there be two pieces of dry wood, and one piece of green, the dry will burn the green." Ὑγρὸς, which properly signifies *moist*, denotes when applied to a *tree*, *sappy*, *juicy*, and therefore *green*. Thus in the Sept. it answers to כִּלְכֵּל *green*, in Jud. 16, 7, 8. and עֵשֶׂב in Job. 8, 16.

* This was the case also in the long contests between the Moors and Christians in Spain, during the 13th and 14th centuries.

This sense is sometimes found also in the Classical writers. Thus Wetstein cites from Theophr. 5, 10. λέγω δὲ ὑγρὰ τὰ ἔλαια. Galen de Virib. Med. Simp. 3. τῶν ὑγρῶν τε καὶ χλωρῶν ξύλων. In ποιῶσιν, there is an ellipsis of *ἄνθρωποι*, like the German *man*. Or it may (as Grotius suggests,) be taken impersonally. But, after all, such impersonals must be explained by the subaudition of *some nominative*. The passage is thus judiciously paraphrased by Glass, in his Phil. Sacr. "If I, who am innocent, and like a green and fruit-bearing tree, am so heavily afflicted, and am cut down like a *dry trunk*: how much more heavily will a righteous God sometime afflict, and severely punish, you Jews, who are incorrigible sinners, and fit only to be destroyed, as dry and unfruitful trees are cut down." Or (as Schoettgen explains,) using the words of a Rabbinical writer, "if it be so with those that *do his will*, how much more with those that *transgress it*." So 1 Pet. 4, 18. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" See also Scheid, ap. Meuschen, p. 146. and Drus. de Proverb. N. T.

32. ἦγοντο ἑτεροὶ δύο κακοῦργοι. Some commentators remark, that Christ is here reckoned among malefactors, not in the sense that he was really so, but only *δοξαστικῶς* (i. e. *as the Jews thought*,) and as being led to execution, *like a malefactor*. But I prefer, with H. Steph. Markland, Kypke, Rosenm. Storr, and Kuinoel, to point thus, ἑτεροὶ δύο, κακοῦργοι, σὺν αὐτῷ. The complete phrase is ἑτεροὶ δύο αἰτίνας, of which I subjoin the following examples. Aristoph. Ran. καὶ γὰρ αὐλητρὶς γε σοὶ "Ἡδ' ἐνδὸν ἔσθ' αἰραιστάτη, κωρχηστρίδες ἑτεροὶ δυ' ἢ τρεῖς" and 782. μετ' Αἰσχύλου δ' οὐκ ἦσαν ἑτεροὶ, ξύμμαχοι.

32. κακούργους. These are by Matthew and Mark called *λησταί*, as Barabbas is termed by John. The word denotes *malefactors* in general, not only highway robbers, or house-breakers, or pilferers, but also brigands, rebels, pirates, or any who carry on unauthorized hostilities. Nay, these were sometimes irregular troops, like the Spanish *guerillas*, or the

Russian Cossacs, persons who carried on petty devastations, pillagers in regular war. This signification is frequent in Thucydides. Among other passages here cited by Wetstein, there is one from Thucyd. 4, 53: καὶ λησται ἅμα τὴν λακωνικὴν ἦσσαν ἐλύπου ἐκ τῆς θαλάσσης, ὑπὲρ μόνον οἶον τ' ἦν κακοῦργεῖσθαι. See also Kypke. To *which* of these classes Barabbas and the κακοῦργοι here mentioned are to be referred, it is not possible exactly to determine; but it seems probable that they were lawless *insurgents*.*

34. πᾶτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιῶσι, *Father, forgive them; for they know not what they do.* This is (says Doddridge,) one of the most striking passages in the world. While they are actually nailing him to the cross, he seems to feel the injury these poor creatures did to their souls, more than the wounds they gave him; and, as it were, to forget his own anguish in a concern for their salvation. I render τί ποιῶσι, *what they are doing*, as thinking that version most expressive of the present circumstance; and indeed, it is the exact import of what grammarians call the present tense. We may add too, that our Lord here rose superior to all other human beings, by *practising* what even the most enlightened sages had not even attained to in *theory*: though Menander. ap. Diog. Laert. comes nearest, when he says "Οὗτος κράτιστος ἔσθ' ἀνὴρ, ὡς Γοργὼν, ὅστις ἀδικεῖσθαι πλείστ' ἐπίσταται βροτῶν. Grotius remarks, that Christ here does what is usual to those who deprecate the punishment of an offender; omitting whatever was most culpable in the conduct

* This is the opinion of the most enlightened commentators and Theologians. Thus Dr. Maltby, in an eloquent Sermon on this subject, observes that these κακοῦργοι, malefactors, were not house-breakers or highwaymen, who rob *all* for profit, but men who had taken up arms on a principle of resistance to the Roman oppression, and especially to what they thought an unlawful burthen, the tribute money; though they made no scruple to rob all the Romans they met with; and when engaged in these unlawful courses, no doubt made afterwards less difference between Jews and Romans, than they at first meant to do.

of the Jews, he touches only on what tends to extenuate their guilt. Deep and supine (continues he) was their *ignorance*, both originating in, and productive of, many vices. Yet their offence was not utterly inexcusable, since they had not a clear knowledge against *whom* they sinned. Aristotle distributes offences into three sorts, ἀτυχήματα, ἀμαρτήματα, ἀδικήματα. Now the *first*, rather calls forth condolence and pity: the *second*, requires reproof and correction: to the *last* alone belong condemnation and punishment. Now, as the offence of the Jews was not a mere ἀτύχημα, nay exceeded the common sort of ἀμαρτήματα: yet it carried with it *somewhat* of the ἀτύχημα, because of the ignorance conjoined with it. See Acts 3, 17. 1 Cor. 2, 8. Thus many were afterwards brought to serious repentance. The case is different with those who bribed the soldiers, or interdicted the Apostles from exhibiting signs of heavenly power. It is observed by Aristot. de Moribus, ἐρεβν εἶναι τὸ δὲ ἀγνοίαν πράττειν τοῦ ἀγνοῦντα ποιεῖν. Some err *ignorantly*,* but not *by ignorance*, of which, the evident proof will be this, whether, on acquiring the requisite knowledge, they repent, or not, of their crimes. Thus for those who ascribed his mighty works to the devil, Jesus *did not pray*; and St. John does not bid us pray for those who sin unto death, i. e. sin wilfully, knowingly, presumptuously, and who may be presumed incorrigible. (Grot.) A similar view of the subject is taken by Benedict, Muller, Gebhard, Glass, Mayer, Stackhouse, &c. and they observe, that the Jewish priests and doctors rejected the claims of Jesus to the Messiahship, because they were blinded by prejudice, and led away captive, by

* Thus Wetstein cites Thucyd. 3, 40. ὡς συγγνώμην ἀμαρτεῖν ἀνθρωπείως λήψονται· ἀκοντες γὰρ οὐκ ἐβλάψαν, εἰδότες δὲ ἐπεβούλευσαν, ζύγγνωμον δ' ἐστι τὸ ἀκούσιον. Philo. c. Flaccum, p. 518, 27. τῷ ἀγνοίᾳ τοῦ κρείττονος διαμαρτάνοντι συγγνώμη δίδοται. Xenoph. Cyr. 3. μήτε σὺ χαλεπήνης τῷ πατρὶ· οὐ γὰρ κακονοία τινὶ τοῦτο ποιεῖ· ἀλλ' ἀγνοία· ὅποσα δὲ ἀγνοία ἀνθρώποι ἐξαμαρτάνουσιν, πάντα ἀκούσια ταῦτ' ἐγωγε νομίζω.

false, but deep rooted, opinions concerning the earthly nature of the Messiah's kingdom: and that their influence weighed so strongly with the lower ranks, as to cause *them* also to *reject the claims*, and refuse even to *recognize the innocence* of Jesus, who intreats from his Father to grant his enemies time and opportunity for repentance; and vouchsafe them pardon on their forsaking error, and embracing the truth. That these prayers *were* heard, appears (say they) from Acts 2, 37, 41, 42. 6, 7. 13, 46. 14, 1. 3, 17. and 1 Cor. 2, 8. Here however, we are assailed by the specious cavils, and artful objections, of an acute Jewish writer, who in a work entitled Chissuk. Em. P. 2. C. 40. argues that Christ interceded with his Father for the Jews, and yet, says he, according to the Christians, they were heavily afflicted for the murder of Christ, whose prayer produced no effect with God, and therefore could not be what the Christians pretend." This difficulty had indeed occurred to the Ancients, as I find from Euthymius, whose ingenious, but little satisfactory, solution, the reader may consult. The objection of the Jew is indeed specious, but, without pushing the sense of a *popular* phrase into the inextricable mazes of metaphysical speculation, it may be satisfactorily answered on the principles suggested by Grotius in his annotation. But, after all, I am not disinclined to adopt the interpretation of Gusset, Pfaffius, Bp. Kidder, and Kuin. (which had been adopted by some *ancient* commentators mentioned by Euthymius, namely, that Christ's words had reference not to the *Jews*, but to the *Roman soldiers* who had insulted him, and crucified him: and these indeed might deserve pardon; partly because in crucifying him they had done no more than obey the orders of their superiors, and partly because they were by no means aware of the supreme dignity of our Lord's person and character: for (as Euthymius observes,) they were utterly ignorant of the predictions concerning the Messiah contained in the Law and the Prophets. See

Pfaff's Diss. on the prayer of Christ for his crucifiers.

34. οὐ γὰρ οἶδασι τι ποιούσι. So Xen. Anab. 1, 5, 16. οὐκ ἴστε ὅτι ποιεῖτε. Joseph. p. 139, of Moses, with respect to the Israelites, where see Hudson. Seneca de benef. 6, 9. Quare fers ægri rabiem? puerorum protervas manus? nempe, *quia nescire videntur, quæ faciunt.*

35—38. See the notes on Matth. 27, 39. 42, 34. 40, 37.

36. See the notes on Mark 15, 36. Matth. 27, 48.

38. γράμμασιν Ἑλληνικοῖς καὶ Ρωμαϊκοῖς καὶ Ἑβραϊκοῖς. The Greek for the Hellenists, the Latin for the majesty of the Emperor, and the Hebrew for the information of the populace. These too were the most perfect and most generally used of all languages in the world, into every part of which the fame of this transaction would thus be carried. That it was then the *custom* to promulgate the edicts of the Roman emperors throughout Asia, both in Greek and Latin, we find by Jos. Ant. 14, 10, 2 and 3. and 12, 5. B. 6, 2, 4. cited by Wetstein, who also notices a saying of the Rabbins: "There are three languages (i. e. three good ones): the Roman for battle; the Greek for conversation; the Assyrian (i. e. Syriac,) for prayers." It must be remarked, that by Hebrew we are to understand the Chaldee-Syriac, then in vernacular use in Judæa.

39. εἰς τῶν κρεμασθέντων. Matthew (27, 4.) says *both*. Some commentators (as Theophylact,) suppose that the penitent thief first joined with the other in abusing and reviling our Lord, and afterwards repented, and acknowledged his offence. But this is a solution very unsatisfactory, and evidently "*made for the nonce*;" nor would Luke have omitted so remarkable a circumstance. I therefore agree with Schleusner, Doddridge, and many others, who take it for an *enallage* of number, plural for singular, frequently in the Hebrew. Rather than adopt the former solution, I would admit a trifling discrepancy in a matter of so little consequence. As to the solution of Eichhorn, founded on the ambiguity of sense in a certain word

of the Syriac Archetype, it is too hypothetical and precarious to deserve serious attention.

40. ἐπεῖμα αὐτῷ, rebuked him. Various and contradictory have been the opinions of commentators respecting this narration of the penitent thief, which have been examined by Wolf, Koecher, and Thiess. Many commentators suppose that he had been a wicked and abandoned wretch previous to the period of his crucifixion, had had no communication with Jesus, and by a miraculous call at the very cross, repented, and acknowledged Jesus as the Messiah. Others, as Whitby, Pearce, Maltby, Kuin. and many able commentators, think it clear from the whole narration, that the man was not a robber properly so called, nay rather that, before his imprisonment, he had attended on Christ's preaching, and acknowledged his Messiahship. He had committed, they think, no greater crime than insurrection, and perhaps participation in the tumult with Barabbas. They think ληστῆς very susceptible of that milder interpretation. For as Barabbas, who διὰ στασίν καὶ φόνον for sedition and homicide was committed to prison, is called ληστῆς, so might the two λησται under our consideration. That they were *companions* with Barabbas, may be collected from Mark 15, 7. where they are called συστασιασται.

Perhaps both of the above hypotheses are carried too far. The former is supported with great ability by Tillemont, Heinsius, Mayer, Suicer, Doddridge, and others. The latter by Heuman, Bernard, Bp. Pearce, Pfuffer, Whitby, Schmidt, Le Clerc, and many other recent Commentators, including Rosenm. Kuinoel, and Dr. Maltby. Koecher tells us it is a very *ancient* opinion, that the thief was not converted at the cross, but was previously imbued with the doctrines of the Gospel. The truth, perhaps, lies *somewhere between* the above two hypotheses. The question is, however, only a theological, not a philological one, and the limited nature of my plan will not permit me to enlarge further upon

it. Yet I cannot leave it without recommending to the attention of my readers, the excellent note, or rather dissertation, of Dr. Whitby, an elegant and argumentative Sermon of Dr. Maltby, vol. 1. and the following pithy remark of Leigh: "Although *true* repentance is never *too late*, yet *late* repentance is rarely *true*. One example is afforded us, lest any one should *despair*, and one *only*, lest any one should *presume*."

40. οὐδὲ φοβῆναι τὸν Θεόν. However familiar the *terms* here employed may be, their *sense* is susceptible of more than one interpretation. The words may, I think, be best paraphrased thus: "Dost not *thou* fear God, but offend him by insulting over the wretched, when now thou art thyself undergoing the same punishment; though with this difference, that he is innocent, and thou art guilty, and deservest punishment, like myself." Many examples of κρίμα in the sense of *punishment* are produced by Schleusner, in his *Lexicon*.

41. οὐδὲν ἄτοπον ἐπραξε. Ἄτοπος denotes "what has no place, is nought, or nothing," and therefore may well denote what is evil, or, to use the old English word, *naught*. This sense is frequent in the Scripture, and also in the Classical writers, and may be exactly paralleled by our old word *naughty**.

42. μνήσθητί μου, Κύριε. These words (thinks Kuinoel) clearly show that the man had formerly been a hearer of Jesus, and had acknowledged him as the Messiah: and the learned commentator thus enlarges on the *probable sense* which the penitent malefactor intended to express: "Remarking the discourses of Christ respecting his kingdom; re-

* This word *naughty*, and *naughtiness*, are both used in a moral sense in our common translation; though (as Dr. Johnson says) "they are now only used as *terms of ludicrous censure*. The Doctor has omitted to give the *physical* sense of *naughty*, (from the Saxon naphiht, i. e. *not a whit*,) which occurs in our common translation, in Jerem. 24, 2. "The other basket had very *naughty* figs."

marking too that Christ had very frequently announced pardon of sins to those who came unto him with repentance, the man said, Receive me, I entreat thee, sinful though I be, but now penitent, into thy kingdom, which, after thou hast returned to this world, and hast raised the dead to life, thou wilt establish, in order to hold judgment over them, and to reward the righteous with a participation in the happiness of thy kingdom." This Kuinoel thinks is the purport of the prayer in question: "It may however, (he adds,) be enquired how this man could account Jesus (even though now crucified and near unto death) as the Messiah, when even the Apostles, as often as Jesus spoke to them of his death, did not comprehend his meaning, as being persuaded that the Messiah would not die. But, as was observed on Matth. 20, 28. many Jews believed that dire calamities would precede the commencement of the Messiah's reign, and the wiser of them, especially the Essenes, (see the note on Matth. 20, 28. & 3, 2.) regarding the Messiah as the author of every kind of felicity, hoped *also* from him the expiation of the sins of the people, and conjectured that the Messiah would indeed die, but would return to life, revisit this lower world, and finally receive all virtuous men and pious worshippers into his earthly kingdom. Now if we grant that the man in question was not altogether ignorant of these opinions, and also not uninformed of the doctrines of Christ, we may more clearly perceive the force and purport of his prayer; and withal understand how he might account him as the Messiah, whom in ver. 41. he pronounces *innocent*. Others take the words to mean, "Remember me when thou hast attained the happiness of another life." But it is little probable that the man (a Jew who regarded Jesus as the Messiah) should have had any such thought; neither would the answer of Jesus be thus sufficiently apt. Grotius thinks that the man had heard Christ declare that he was to have a kingdom,

though not of this world; and that viewing the patience and resignation with which our Lord supported his acute sufferings, accompanied with those manifest signs of *divine virtue* which then shone forth, was led to bear this testimony. But Grotius rightly attributed the *greatest* effect to the *efficacy of divine grace* on the heart of this man, who was meant to be a memorable example to all future ages; so that in him may be seen an image of that extraordinary and sudden calling, which took place frequently in the Apostolic age, but which has few parallels in our own times.

43. σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ, *to-day shalt thou be with me in Paradise.* After the time of Esdras, when the things of a future life, formerly obscurely indicated, began to be called by appropriate and distinct names, the future felicity of pious souls separated from the body, and awaiting the Resurrection, was called by the Hebrews גֶּן עֵדֶן, the Garden of Eden, or Paradise. Thus in the Rabbinical writers, and in the prayers of the Jews, it is said, "Let him have part in *Paradise*, and also in the future world," &c. So Jacchiades distinguishes the state of Eden, or Paradise, from that of the resurrection. The Rabbinical writers sometimes term this middle state the *Lower Eden*, and Heaven the *Upper Eden*. Hence also the Hellenists speak of the *Lower Paradise*, i. e. Hades, and the *Upper Paradise*, or Heaven. The Jews too thought that only the souls of those who departed from this life thoroughly purified (πνεύματα δικαίων τετελειωμένων) were received into *Paradise*. That the soul might not be tortured with a long and tedious expectation, they supposed that there were certain intermediate solaces granted to the pious, called *the rest of Eden*, or Paradise, or *consolation*; as Lazarus is said to be παρακαλεῖσθαι, *consoled*. Nor did the Hebrews use the name *Paradise* to express only these joys, but also brought forward the *thing itself*, under the image of a garden; thus accommodating themselves

to the capacities of the people, who would scarcely have comprehended τὰ νοητὰ (things intellectual), except under the figure of τῶν αἰσθητῶν (sensible objects). Hence we may understand Diodorus Siculus, when he says that the Greek opinions, περὶ αἵδου, were introduced thither from the Barbarians. Moreover, those who introduced into the Creed the words κατέβη εἰς αἵδου, might very well defend that position from these words of Christ. For as the words Paradise and Gehenna signify that the lot of the good and the evil was distinct, so does αἵδης designate the state of souls separated from the body, and is opposed both to this life and to the resurrection. To little purpose, therefore, does St. Augustin here puzzle himself in enquiring *how* Christ could be at the same time ἐν αἵδου and in Paradise; since the one is *comprehended* in the other. Great, however, as were thought the joys of *Paradise*, (in the above sense,) yet they were not supposed to be complete and perfect. The plenitude of the promise was to be expected only at the resurrection. This *middle state* the ancient Christians did not call by the name of *Heaven*; as may be collected from Justin, who, in disputing with Trypho, reckons among other *erroneous* opinions this, that there is no resurrection of the dead, but an immediate reception of their souls after death into Heaven. This state is described by the Divine Apocalypse, 7, 15—17. Thus far Grotius, who concludes his learned dissertation with the following observation, which, in an age like the present, may supply seasonable admonition: “Quibus finibus modestè nos continentes, nihil necesse habemus penetrare in ea quæ curiosius hæc super re inter Græcos et Latinos disputantur.” Many Commentators, ancient and modern, have been puzzled to comprehend how Jesus could say, “to-day thou shalt be with me in Paradise,” i. e. Heaven, when yet on that and the following day the body of Christ was in the sepulchre, and his soul descended *ad inferos*. See 1 Pet. 3, 18, 19.

Hence many ancient Critics rejected the verse, and some modern ones would alter the punctuation. But, Kuinoel justly observes, that the sense thus arising would be very frigid, and that the construction too of the words, and the formula *ἀμὴν λέγω σοι*, refute this conjecture. That learned commentator then proceeds to maintain, that Παράδεισος here does not denote (as some think) *Heaven*, but *Ἄδης*, or *the intermediate place of departed spirits*. This opinion was held by many ancient Commentators, and, of the modern ones, by Grotius, Whitby, Wetstein, Pearce, Rosenm. and most recent Theologians, and among the rest Dr. Maltby. Wetstein has here a very long and learned note, or rather dissertation, from which I shall select the most important matter, intermixing all the additional information which I could collect from other writers who have treated on this subject.

The word Παράδεισος is not (as some tell us) of *Greek* derivation, but of *Persian* origin, and introduced from thence, like many other words, into the later Hebrew, (or Chaldee Syriac,) and the Greek languages. It denoted a garden, orchard, pleasure-ground, or park. In this sense it often occurs in Xenophon, and by this term is expressed in the Sept. the Garden of Eden. Lucian, too, in his Var. Hist. 2, 5. 6, 13. employs this term to describe the fabled islands of the blessed. The word was, we may observe, transmitted from the Persian to the Hebrew language, and it occurs (i. e. עֵדֶן) in Nehem. 2, 8. Eul. 2, 5. Cant. 4, 13. The term, however, came afterwards to denote, among the Jews, a pleasant place* appointed for the reception of the pious dead, until they should be again united to their bodies in a future state. So Jos. B. 3, 8, 4. καθαραὶ δὲ καὶ ἐπήκοοι μένουσιν αἱ ψυχαὶ χώρον οὐρανοῦ λαχοῦσαι τὸν ἀγιώτατον, ἔνθεν ἐκ περιτροπῆς αἰώνων ἀγνοῖς πάλιν ἀντενοικίζονται σώμασιν· ὅσοις δὲ καθ' ἑαυτῶν ἐμάνησαν αἱ

* This was known to the Greeks under the name of the Elysian Fields.

χειρες, τούτων μὲν ἄδης δέχεται τὰς ψυχὰς σκωτιαιτέρος. This was the opinion of Josephus, and that of the Pharisees. The Essenes, however, denying the resurrection of the *body*, thought that the *souls* of the virtuous would live for ever in Paradise. So Jos. B. 2, 8, 11. ἐπειδὴν δὲ ἀνεθῶσι τῶν κατὰ σάρκα δεσμῶν, οἷα δὴ μακρᾶς δουλείας ἀπηλλαγμένους τότε χαίρειν καὶ μετεώρους φέρεσθαι, καὶ ταῖς μὲν ἀγαθαῖς, ὁμοδοξοῦντες παισὶν Ἑλλήνων, ἀποφαίνονται τὴν ὑπὲρ ὠκεανὸν διάταν ἀποκείσθαι, καὶ χῶρον οὔτε ὄμβροισι, οὔτε νιφετοῖς οὔτε καυμάσι βαρυνόμενον, ἀλλ' ὃν ἐξ ὠκεανοῦ πρᾶυς αἰὲ ζέφυρος ἐπιπνέων ἀναψύχει· ταῖς δὲ φαύλαις βοφῶδη καὶ κειμέριον ἀφορίζονται μυχὸν, γέμοντα τιμωριῶν ἀδιαλείπτων. That this dogma continued among the Jews, is plain from the copious Rabbinical citations adduced by Wets. (chiefly from Lightfoot,) which I cannot find room to detail. He subjoins the following observations: "The question now is, what did Christ *intend* the thief to understand by the Paradise promised? Certainly by this word he did not give his approbation to the Jewish fables, nor to the opinion entertained by the Essenes of the eternal felicity only of the *soul*, nor of the sensual pleasures designated by the Pharisaical paradise; but his meaning is simply this: that the thief might expect *optima quæque*, far greater than any thing he had heard of from his Doctors, or had himself formed any conception of, namely, a secure and quiet retreat for the intermediate time between death and resurrection, and finally eternal felicity after this resurrection." Wetstein proceeds to remark, that though almost all Theologians regard the *παράδεισος* here as equivalent to *Heaven*, yet that by the ancient Theologians were carefully discriminated the regions of Paradise from those of Heaven. He cites Tertullian, Apolog. "Si Paradisum nominemus, locum divinæ amœnitatis recipiendis sanctorum spiritibus, non cœlum intelligimus." Method. ap. Epiph. H. 64. Origen de Principiis, 1, 2. 11, 6. "Puto enim, quod sancti quique discedentes de hac vita perma-

nebunt in loco aliquo in terra posito, quem Paradisum dicit scriptura divina, velut in quodam eruditionis loco." Chrysost. T. 5, 7. relates that by *Paradise* the *Manichæans* understood *Heaven*, but *not so* (says he) the *Orthodox*. So also Ephrem, Philoxenus, and Severus Cæsarius, Q. 141, 142, 143. Paulin. in Martyrio Felicis: "Quâ regione venis, cœlo datus, an Paradiso?" See also Augustin de Tempore, 120.

The Jews used the word *Paradise* to denote two different places: 1st, the upper Paradise, or Paradise of God,* (see Apoc. 2, 7.) the celestial Paradise, Heaven. So 2 Cor. 12, 4. 2dly, the *Ἀἶψα*, or place appointed for the souls of the pious after death, (see the note on Luke 16, 23.) who, they maintained, would there remain until the resurrection. Certainly Jesus spoke according to the common opinion, and as he knew he should be understood by the thief. To the interpretation of Grotius, Wetstein, and others, I accede; and must further observe, that to the *ancient critics*, who are mentioned as having maintained this opinion, may be added *Euthymius*, who has the following acute and instructive annotation on this passage, (probably founded on Chrysostom,) with which I shall conclude this dissertation.

"How is it that, in answer to the thief who entreats to be remembered in the Kingdom of Christ, our Lord grants something so very different from what is petitioned? Answer: Because the thief made his request with an ignorance of what the

* Schoettgen illustrates this, by observing that the Jews compared eternal life to a paradise, because in it they believed they should enjoy a most splendid banquet. Nor need any one (continues he) here object, that these inferences ought not to be drawn from the stupid fables and traditions of the Jews. For it must be observed that most of these traditions were relics of the true and ancient Jewish theology, which was indeed made up of symbolical, allegorical, and metaphorical words; and these forms of expression are retained in the New Testament, and especially in the Apocalypse of St. John. (Schoettgen.)

Kingdom of Christ was, and did not petition for any thing determinate and definite, but by such a sort of request he only entreated to obtain *some benefit*. But Christ, knowing his intention, promised what might seem to him (i. e. the thief) the *most desirable* of all things,* (for he must have been acquainted with the nature of the Jewish Paradise,) and therefore he promises him a place in this Paradise, which might be considered as an *earnest* of that heavenly kingdom which is the enjoyment of ineffable and eternal bliss, such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive:"

44—46. See the note on Matth. 27, 45—50. Πάτερ, εἰς χεῖράς σου παραθήσομαι τ. π. μ. *Eis cheiras* seems to imply protection; as in Sap. 3, 1. δικαίων δὲ ψυχὰς ἐν χειρὶ Θεοῦ, καὶ οὐ μὴ ἀφῇται αὐτῶν βῆσανος. Παραθήσομαι is (by an Hebraism) the future for the present: though the reading of some MSS. παρατίθῃμι is not undeserving of attention. (Kuinen.) I add an apposite passage of Dionys. Hal. 1, 472, 14. where Marcus Coriolanus, when on the point of going into exile, bids farewell to his wife and female relatives, and says, "To you I commend my children."

47. ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. In Matth. 27, 54. Mark 15, 37. this centurion testifies that Jesus is the Son of God; how is it that in Luke he declares him only a *just man*? Grotius endeavours to assign a reason for this difference; but none is sufficient without adding the article, ὁ ἄνθρωπος οὗτος ὁ δίκαιος ἦν. *This man was THE just one*, agreeably to the expression of this very writer, Acts 7, 52. 22, 14. and to James 5, 6. Wasse, Biblioth. Literar. 1722. No. 1. p. 25, &c. It does not appear that the heathen centurion had any such thoughts of Jesus

* Christ promises *more* than he was asked. "Thou entreatest me (says he) to remember thee, when I take possession of my Kingdom; I will not delay thy wishes so long, but will give thee a primitival foretaste of the hoped for felicity this very day. (Ros.)

as to imagine him to be *the Christ, the Son of God*. If he had, probably he would have been a convert to his doctrine; and this would have been so remarkable a thing, that the Evangelists would scarcely have omitted the mentioning it. All that the centurion meant seems to be, that Jesus was an *innocent person*, or, as St. Matthew expresses it, (for the centurion spoke both,) *a son of a God*; by which the heathens signified their opinion of an extraordinary person: Credo equidem, nec vana fides, genus esse Deorum, as Dido saith of Æneas. But our translation, *the Son of God*, goes beyond what is written, and makes this heathen speak like an Apostle, or like a converted Jew. Theophylact speaks of him as *a convert*, which seems to be *a probable fiction*. (Markland.)

47—49. See Matth. 27, 54. Ἐπὶ τὴν θεωρίαν ταύτην, i. e. to see this spectacle.

48. θεωροῦντες τὰ γινόμενα, i. e. the preternatural eclipse, or at least obscuration, of the solar rays, the earthquake, and the spectacle of a man dying, as it were, *suo arbitrio*, after uttering the words, “Father, into thy hands I commend my spirit.” (Grot.)

48. τύπτοντες ἑαυτῶν τὰ στήθη, *beating their breasts*, already feeling those stings of conscience afterwards infixed still deeper by the preaching of the Apostles. For all that they had seen were signs of the innocence of Jesus, and of the wrath of the Deity. (Grot.)

49. γυναῖκες αἱ συνακολουθήσασαι αὐτῷ, *the women which came with him*. “I hope I shall give no offence by saying what I am sure I say very seriously, that the frequent mention which is made in the Evangelists of the generous and courageous zeal of some pious women in the service of Christ, and especially of the faithful and resolute constancy with which they attended him in these last scenes of his suffering, might very possibly be intended to obviate that haughty and senseless contempt which the pride of men, often irritated by those vexations to which their

own irregular passions have exposed them, has in all ages affected to throw on that sex, which probably, in the sight of God, constitute by far the better half of mankind, and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives." (Doddridge.)

50. ἀνὴρ ἀγαθὸς καὶ δίκαιος. The words are thus defined and distinguished by Westhovius, in his *Diatrise in Historiam Passionis*, p. 239: "Nimum vir justus est, qui nihil contra leges facit, suum cuique tribuit, neminique nocet; bonus verò, qui facit etiam ea, quæ legibus non precepta sunt, atque, facilitate et munificentia præditus, omnibus prodest, quibus potest." But the words are, in *popular use*, (as here,) nearly synonymous, and opposed to κακὸς. So Æschin. Socr. 1, 2, 3. (cited by Kuinoel,) where ἀγαθοὶ and δίκαιοι are also conjoined as synonymous, and opposed to κακοί. Wetstein refers to Acts 11, 24. and cites Cic. de Offic. 3, 19. & Lælio, 5. Qui ita se gerunt, ita vivunt, ut eorum probetur fides, integritas, æqualitas, liberalitas, nec sit in illis ulla cupiditas, vel libido, vel audacia, sintque magna constantia—hos viros bonos appellandos putemus. Hor. Ep. 1, 16, 57. Aristot. de Rep. 3, 4. τὸν δ' ἀγαθὸν ἄνδρα φάμεν εἶναι κατ' ἀρετὴν τελείαν, which reminds one of the well-known line of our great Poet: "An honest man's the noblest work of God."

51. οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ. The word συγκατατίθημι properly signifies, to *lay down together*, and, in the middle voice, to lay or range *oneself* with any others, to vote with, act with them: so that we need not, with most philologists, suppose a subaudition of ψῆφον. It is used with the same sense, and with the same construction, in Exod. 23, 1 & 32. Susan. 20. and also in the Classical writers; ex. gr. Jos. A. 20, 1, 2. 8, 6, 5. Plato, Pindar, Dionys. Hal. and other authors cited by Wetstein, Alberti, Krebs, Munth, and De Rhoer.

51. προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ.

Some Commentators explain, "who was expecting that the kingdom of the Messiah would be established by Jesus," i. e. who was a disciple of Christ. But although it may be true that Joseph *had* this expectation, yet I see not how that sense can be elicited from *these words*. I prefer the common interpretation, "who also himself expected the kingdom of God," i. e. who also anxiously looked forward to the kingdom which God should establish by the Messiah. So in a similar passage of Luke, 2. 25. *προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ*, *waiting for the consolation of Israel*, i. e. the Messiah.

53. *ὃ οὐκ ἦν οὐδέπω οὐδεὶς κ.* One may here remark the accumulation of three negatives, and four *οὐ*s. In Greek many negatives strengthen the negation.

53, 54. See Mark 27, 9, 60. *Λαξευτῶ, ἔων out in the rock*. On the word *παρσκευῇ* see the note on Matth. 27, 62.

54. *ἐπέφωσκε*, i. e. was just dawning, just drawing on, commencing. As the Sabbath commenced in the evening of the preceding day, the expression *ἐπέφωσκε* requires to be taken by a metaphor which really seems very strange. The difficulty has been fully and ably considered by Dr. Campbell in a very long note, the substance of which I shall compress, and, to save room, throw into a note. * I have

* The Jews, in their way of reckoning the days, counted from sun-set to sunset, thus beginning the natural day, το νυχθημέρον, with the night. This had been the manner from the earliest ages. Moses, in his history of the creation, concludes the account of the several days in this manner. "And the evening and the morning were the first day;" and so of all the six, always making mention of the evening first. There is some reason to think, that the same method of counting had, in very ancient times, prevailed in other nations. It was not however, the way that obtained in the neighbouring countries in the time of the Apostles. Most others seem, at that time, to have reckoned as we do, from midnight to midnight; and, in distinguishing the two constituent parts of the natural day, named the morning first. Had the Jewish practice been universal, it is hardly possible that such a phrase as *σάββατον ἐπέφωσκε*, *sabbatum illucescebat*, to signify that the sabbath was drawing on, had ever arisen. The expression, then, might have been

only to add, that an elaborate explication of this peculiar idiom is offered by Michaelis in his *Introd.* 1,

such as Lightfoot supposes, *eis eὐφραν* *ἐκκοιμήθη*, and *obtenebrescebat in sabbatum*; the sabbath being, as every other day, ushered in with darkness, which advances with it for several hours. The conjecture of Grotius, that Luke in this expression, refers to the light of the stars, which do not appear till after sun-set, and to the moon, which gives at least no sensible light till then, is quite unsatisfactory. That the coming of night, should on this account, be signified by an expression which denotes the increase of light, is not more natural than it would be to express the progress of the morning, at sun-rise, by a phrase which implies the increase of darkness, and which we might equally well account for by saying that, in consequence of the sun's rising, the stars disappear, and we no longer enjoy moon-shine. I am no better pleased with the supposition to which Wetstein seems to point, that there is an allusion here to a Jewish custom, of ushering in the sabbath by lighting lamps in their houses. The transactions spoken of in this chapter, were all without doors, where those lights could have no effect: besides, they were too inconsiderable to occasion so flagrant a deviation from truth, as to distinguish the advance of the evening by an expression which denotes the increase of the light. Lightfoot's hypothesis is, as usual, ingenious, but formed entirely on the language and usages of the modern Rabbies. He observes, that with them, the Hebrew *לילה*, answering to the Greek *φῶς*, is used for night; and, taking it for granted that this use is as ancient as our Saviour's time, the approach of night would naturally, he thinks, be expressed by *ἐπιφύσσω*, *illucesco*. But let it be observed, that as the Rabbinical works quoted, are comparatively recent, and as their language is much corrupted with modernisms, from European and other tongues, it is not safe to infer, merely from their use, what obtained in the times of the apostles. As to the word in question, certain it is, that we have no vestige of such a use in the Old Testament. There are not many words which occur oftener than *לילה*; but never means *night*, or has been so rendered by any translator whatever. The authors of the Sept. have never used *φῶς* in rendering *לילה*, the Hebrew word for *night*, nor *לילה* in rendering *φῶς*. The word *φῶς* never signifies *night*, in the Jewish Apocryphal writings, nor in the New Testament. The way therefore wherein I would account for this expression of the Evangelist (a way which has been hinted by some former interpreters,) is very simple. In all the nations round (the Jews perhaps alone excepted,) it was customary to reckon the morning the first part of the day, and the evening the second. Those who reckoned in this manner, would naturally apply the verb *ἐπιφύσσω*, to the ushering in of the day. Luke who was, according to Eusebius, from Antioch of Syria, by living much among Gentiles, and those who used this style, or even by frequent occasions of conversing with such, would insensi-

136. seqq. who accounts it a Syriasm. But his hypothesis (which was afterwards abandoned by himself) has been completely refuted in some powerful strictures by his very acute and learned translator, Bp. Marsh, to which, as they are too long for insertion, and will not admit of abridgment, I can only refer my readers. Kuinoel adopts the explication of Wetstein, who justly observes, that however incongruous it might sound to Greek and Roman ears, when they heard of the evening or approach of night expressed by ἐπιφάσκειν, yet to Jewish ones it was familiar, and by no means harsh. After all, Campbell accounts for it *most* satisfactorily by attributing it to the confusion of Oriental with Classical ideas and phrases so likely to occur in an Hellenist (as was our Evangelist) by no means slightly tinctured with Classical erudition. See Gesenius in Rosenmuller's Repertorium, vol. 1, 133.

56. ἡτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολὴν. In Mark 16, 1. we have διαγενομένου τοῦ σαββάτου. This trifling discrepancy the Commentators try various methods to remove. The most probable opinion is that supported by those who suppose that the women, after their return home into the city, prepared spices, &c. (Joh. 12, 7.) But since the quantity provided did not prove sufficient for the anointing of the body; and yet, as the Sabbath had meanwhile begun, they could not purchase the required spices, (see Exod. 20, 10.) they took the earliest opportunity of doing this on the expiration of the Sabbath. Hence in Mark we

bly acquire a habit of using it. A habit of thus expressing the commencement of a new day, contracted where the expression was not improper, will account for one's falling into it occasionally, when, in consequence of a difference in a single circumstance, the term is not strictly proper. And this, by the way, is at least a presumption of the truth of a remark I lately made, that this Evangelist has, oftener than the rest, recourse to words and idioms which he must have acquired from the conversation of the heathens, or from reading their books. This is an expression of that kind which, though it might readily be imported, could not originate among the Jews. (Campbell.)

have διαγενομένου σαββάτου ἡτοίμασαν ἀρώματα. The discrepancy is, however, (as Rosenmuller observes,) so trifling, that it is not worth mentioning. Such diversities have arisen from the accounts being received from different persons. In narrations of this kind, which are delivered by word of mouth, some diversity may easily arise. Therefore, nothing can be more irrational than to dwell upon such slight discrepancies, in order to diminish the credit of the Evangelists."

CHAP. XXIV.

VERSE 1. See the notes on Matth. 27, 1. and Mark 16, 1. Griesbach (in his Diss. de Font. p. 7.) thinks that these circumstances, which Luke alone records, and which Matthew has neglected to mention, were derived from the information of Joanna, whom he alone mentions in ver. 10. That she was *known* to him one may conjecture, from ch. 8, 3. where also Luke alone makes mention of this female. From her mouth, or from that of some friend of Joanna, he thinks that Luke derived his information of what befell the women at the sepulchre.

1. ὄρθρου βαθύς. The word βαθύς is an epithet frequently applied to words denoting time, especially night, or the deep grey dawn of morning. Numerous examples are produced by Wetstein, Kypke, and Palaiet.

5. κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν. In awe. So Apollon. 4, 1315. (cited by Wets.) αὐτὰρ δ' γ' εἰς ἐτέρωσε ταλιμπετὲς ὄμματ' ἐνεῖκε Δαίμονας αἰδεσθεῖς. Senec. Epist. 11. Artifices scenici, qui imitantur affectus, qui metum et trepidationem exprimunt, qui tristitiam repræsentant, hoc indicio imitantur verecundiam: dejiciunt vultum, verba submittunt, figunt in terram oculos, et deprimunt. The words κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν (says Doddridge) do not intimate their *prostrating themselves* before the angels, but a respectful and reverential *declining their heads*, and looking downwards, that they might not

appear to gaze ; which is well known to have been forbidden to the Jews upon the sight of a celestial vision. (See Exod, 19, 21. and compare Judg. 13, 20.) And it was also considered as dangerous by the heathen, when their deities, or any celestial messengers from them, were supposed to make themselves visible. See Elsner. (Doddridge.)

6. τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν ; *why seek ye the living among the dead.* A popular adage for "why seek ye a live person in a sepulchre," as appears from the Rabbinical citations in Lightfoot and Wetstein. So Shemoth. R. 5. "Fool, is it customary to seek the dead among the living, or the living among the dead?" Vajekra, R. 6. "A certain person lost his son, and looked for him among the tombs. A certain wise man saw him, and thus interrogated him: 'Is thy son whom thou hast lost alive or dead?' The father answered, 'he is alive.' 'Fool, resumed the other,) is it customary to seek the dead among the living, or to seek the living among the dead?" The adage also occurs in Plaut. Menachm. 2, 1, 15. (cited by Wets.) *Hominem inter vivos quaeritamus mortuum. Nam invenissemus jamdiu, si viveret.*

11. ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τ. ῥ. α. i. ε. a mere fable, idle tale. Wetstein appositely cites Lucian. Timon. 1. *ἅπαντα ταῦτα λῆρος ἤδη ἀναπέφηρε, καὶ καπνὸς ποιητικὸς.* Thucyd. 6, 33. *καὶ γιγνώσκω, ὅτι αἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπεγγέλλοντες, οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι.* Toup, in his Cur. Nov. thinks λῆρος primarily denoted the fringe or trimming of a robe or cloak. This may be considered doubtful, as the origin of the word is uncertain.* That it properly denoted

* The derivations of Eustathius and of Lennep are puerile, and deserve no attention. If I am not mistaken, the origin of this, as well as many other Greek words which puzzle the etymologists, must be sought for in the Northern languages. Now in those languages there is the word "leeran, leeren," which signifies to tell, to teach, &c. Thus λῆρ-ος will denote a tale, which, by the way, is similarly formed from Anglo-Saxon, tell-en, and denotes simply something told.

"a trifle, toy," &c. is plain, from Plautus, cited by Valck. ap. Lenep. Etym. in v. "Tuæ blanditiæ sunt geræ germanæ, atque ædepol *liræ*, *liræ*." Valckn. then adds, that it sometimes signifies *res ficta*, as in Athen. 117. and so indeed Plato in Phæd. C. 17. λήρον τόν Ἐνδυμίωνα ἀποδείξειε. By Ἐνδυμίων is meant the *myth* concerning Endymon. So Hor. Ep. 1, 13, 8. Et fabula fias. Juvenal. Sat. 10, 167. Ut nimis placeas et declamatio fias. Perhaps λήρος may be exactly paralleled by our word *trifle*, which seems derived from the Latin *trica*, of which it is, perhaps, a diminutive, *trricula*. *Trica* (from θρίξ τριχός) denotes hair, straw, &c. and our *trick* comes from the same source, though it is now rarely found in its original sense, but of which we have an example in Shakespeare: "a *trick* not worth an egg."

10. ἡ Μαγδαληνὴ Μάρια. That Mary Magdalene was not present at this conversation with the angels (ver. 4—8.) but, before the angels had been seen by the women, had gone to fetch Peter and John, has been already observed in the note on Matth. 28, 5, compared with Joh. 20, 2. seqq. But the credit of the Evangelist is unimpeachable. For Joanna did not think there was any need for a scrupulously minute enumeration of *what* women had been present from the beginning to the end; nor regarded it as necessary to mention, in plain words, that Mary Magdalene had left the other women. Luke, therefore, did not receive the names of Mary Magdalene and Mary the mother of James from Joanna, but derived them from Matthew's Gospel, and to these he added the name of Joanna. Indeed he has already, in ch. 28, 40. & 55. made mention of certain women who had accompanied Christ out of Galilee, but omits the names: and in 24, 1. he tells us that these same women, together with some others, proceeded, on the Sunday, to the sepulchre. And now, in v. 9, having finished the narrative of those things which, on the authority of Joanna, are stated to have happened to the women at the sepulchre, he adds, from Matthew,

the *names* of the women who had brought the first news to the Apostles of Christ's resurrection, omitting the rest of the circumstances narrated in Matthew's Gospel, which he did not think proper to transfer into his own work. (Rosenm.)

12. ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν—τὸ γεγονός. If this verse (says Rosenmuller) be genuine, (though it is wanting in the Cod. Cant. and some ancient Latin versions,) it is either out of place, or (as Paulus would prefer) the verbs are to be rendered in the pluperfect, *had run, had seen, &c.* And thus the verse may so connect with ver. 11. as to express, that though the narration of the women found no credit with the disciples, yet *some* hope still lingered in their bosoms, inasmuch as Peter also had not found the body of Jesus in the sepulchre." To this, however, Kuinoel rightly objects, that in the 11th verse we simply read *ἡρίστου αὐταῖς*, and that, moreover, this interpretation is irreconcilable with what we read in ver. 23. & 24. As to the genuineness of the verse, no reasonable doubt can be entertained. Its absence from one Greek and two Latin MSS. can have no weight against the united testimony of all the other MSS. and ancient versions. I would certainly prefer supposing that Luke has here (as in some other passages) neglected the *order of time*, and has made an insertion somewhat out of place.

12. παρακύψας. The word *παρακύπτω* properly signifies to stoop to any thing, and especially to stoop to (*look at*) any thing, and is usually said of those who look out at a window, or survey any thing attentively. It may often be rendered *peep out at*, or *peer at*. All these senses are illustrated by the examples produced by Wetstein and Kypke. In the Sept. however, it sometimes answers to the Hebr. *רָאָה*, *prospicere*, which *implies* a view from a higher place (Gen. 26, 8.); and this seems to be the sense in the present passage, i. e. to stoop down and look into the sepulchre. The word rarely occurs in this signification in the Classical writers. I have, however,

found an example in Theocr. Id. 3, 7. τοῦτο κατ' ἄντρον παρακύπτουσα.

12. ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τ. γ. There has here been some doubt raised as to the punctuation and *construction*, since the words πρὸς ἑαυτὸν *may* be taken either with ἀπῆλθε or with θαυμάζων. Most Commentators adopt the former, and assign this as the sense, "he departed, wondering *with himself* at the event." So Theophylact, L. Brug. Price, Erasmus, Beza, Casaubon, Montanus, E. V. Doddridge, and others. They compare, as similar forms, διελογίζοντο πρὸς ἑαυτοὺς, in Luke 20, 14. and προσεύχεσθαι πρὸς ἑαυτὸν in Luke 11, 11. and thus it would seem to be more suitable to the style of the Evangelist. Campbell, too, argues that it appears more probable from what we are told, verse 24 of this chapter, and from the account given by Joh. chapter 20. that Peter did not go directly home, but returned to the place where the Apostles, and some other disciples were assembled. Others, however, as Erasmus, Hammond, Heuman, Homberg, Kypke, Bengel, Beausobre, R. Steph. Ader, Schacht, Markland, Kuinoel, and others, take the word with ἀπῆλθε. They urge, that the above passages are not quite to the point, and that it is necessary to produce one where θαυμάζων πρὸς ἑαυτὸν occurs. Meanwhile, they fortify their construction from Joh. 20, 10. ἀπῆλθον οὖν πρὸς ἑαυτοὺς οἱ μαθηταί· and Ælian. V. H. 3, 19. Plaut. Men. 5, 2, 4. Filia expetit *ad sese* a me ut irem. Markland refers to Jos. Ant. 1, 19. 9. 5, 2, 8. p. 195. Heliodor. Æthiop. 1, 10. p. 18. Luke 15, 17. See more examples in Kypke. And so the Coptic and Arabic version of Erpenius, and also Euthymius. Kypke determines the sense of ἀπῆλθε π. έ. to be, that Peter returned to the *diversorium*, or inn, where he resided. This is confirmed by Euthymius, who interprets πρὸς τὴν ἑαυτοῦ διαγωγὴν.

13. δύο ἐξ αὐτῶν. These words must be referred to ver. 9. where we read ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς. The two persons here men-

tioned are supposed by most Commentators to have been of the number of the seventy disciples, which, however, Kuinoel thinks not very probable, since they would otherwise, he thinks, have recognised Jesus sooner. The name of *one* of these persons the Evangelist has recorded; that of the other he has omitted to mention, and has thereby exercised the vain ingenuity of many Commentators, some of whom conjecture Nathaniel, others Bartholomeus, or Luke himself, or even Peter, which is least of all probable. It should rather seem to have been some *obscure* person, whose name *therefore* seemed to the Evangelist not worth recording. At all events, it seems that *neither* of these persons accounted Jesus to have been any thing more than a prophet.

13. *eis káirēn*—*Ἐμμαούς*. There were two places of that name in Judæa; one a respectable *toion*, or city, distant 160 or 170 stadia from Jerusalem. See Reland's Pal. p. 309, 427. It is often mentioned in Maccabees, Josephus, and the Rabbinical writings. So Joseph. 637, 17. *τέσσαρας πόλεις ἐξανδραποδίζεται ὧν ἦσαν αἱ δυνατωτάται Γόφρα καὶ Ἐμμαούς*. The other (which is the one here meant) was a *village* distant only 70 stadia; as we find from Joseph. B. 7, 6. 6. See Schl. Lex. Grotius thinks it possible that these persons dwelt at Emmaus, and were returning thither after having discharged the religious duties of the Passover.

14. *αἰμῖλουν πρὸς ἀλλήλους*, were conversing with each other. A signification rare in the Classical writers, but not unfrequent in the Alexandrian dialect. Hence the Hebr. *נִתְּנָה* is in Gen. 44, 63. rendered by Symmachus *λαλῆλαι*, by Aquila *ὁμιλῆσαι*. So also Jos. 10, 11. *et sæpe*. See Elsner, Krebs, Loesner, and Abresch.

14. *περὶ πάντων τῶν συμβεβηκότων τούτων*, i. e. the life and death of Christ, and what the women had seen and heard.

15. *συζητεῖν*. See the note on Mark 8, 11. The men, after Christ's death, seem no longer to have

regarded him as the Messiah: nor had they even now any faith in the relations of the women; though their minds had been so far struck with those relations, that they were, it seems, discussing their probability, and hesitated to give credit to them, since the *disciples* had not seen Jesus. Hence they were, not without reason, σκυβαίποι.

16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τ. μ. ε. α. Many commentators, as Euthymius, Theophylact, Grotius, Hammond, L. Brug, Beza, Schacht, Vogel, and others, take the expression ἐκρατοῦντο in a literal sense to mean that they were hindered by some *divine power* from knowing Jesus. On the peculiar *mode* in which this hindrance was exerted, Schacht dilates, and Triller compares the words of Minerva in Soph. Aj. 85. ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκότα, as also similar passages in Homer and Callimachus. The more recent commentators, however, as Heuman, Kypke, Rosenm. Kuinoel, and Schleusner, understand the expression metaphorically. Campbell thus renders: "were so affected that they did not see." These commentators refer the hindrance to natural causes. The men (say they) were inattentive, taking little notice of their companion, as being a stranger. Besides Jesus might walk behind, and they could have had no expectation of any thing of this kind; not to mention the change of apparel adverted to by Mark 16, 22.

For my own part, if I merely had in view the *expression before us*, I should not hesitate to consider it as a Hebraism, or Oriental and *popular phrase*, implying no more than that they were (somehow) prevented from recognising him, *failed to recognise him*. But, when coupled with the words of the 31st verse, (which none of the Commentators seem to have noticed,) αὐτῶν δὲ δηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν, I cannot venture to exclude the idea of *divine agency*, and am ready to admit, with Doddridge, that there was some particular agency of God, to divert their eyes from looking steadfastly

upon him, or so to affect their memories as to render them incapable of recollecting who he was; though the natural impediments above-mentioned, (as, for instance, a different habit, and their having no expectation of seeing him,) might not be without their effect.

17. οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε π. ἀ. The word ἀντιβάλλειν signifies properly to toss backwards and forwards, as a ball: but is here used metaphorically of the interchange of arguments, to which there is an allusion, in one of our idioms, when we talk of *keeping up the ball of disputation*. So 2 Macc. 11, 3. πρὸς ἑαυτὸν ἀντιβάλλειν, *to reason with himself*. Thus Suidas, (ap. Wetstein,) in the word ἐπος. ἀντιβάλλειν καὶ φιλονεικεῖν. Wetstein here compares D. Chrys. p. 43. A. ἀπὼν πότε Διογένης ἐκ Κορίνθου ἀθήναζε συνέβαλε κατὰ τὴν ὁδὸν ἐν τῶν γνωρίμων, καὶ ἤρετο, ποῖ ἄπεισιν; οὐχ ὥσπερ οἱ πολλοὶ τὰ τοιαῦτα ἐπερωτῶσιν ἐπιδεικνύμενοι, ὅτι οὐκ ἀμελὲς εἶδέναι αὐτοῖς περὶ τῶν φίλων, ἔπειτα ἀκούσαντες μόνον ἀπηλλάγησαν· ἀλλ' ὥσπερ οἱ ἰατροὶ ἀνακρίνουσι τοὺς ἀσθενοῦντας, ὅτι μέλλουσι ποιεῖν, ἐνεκα τοῦ συμβουλευσαί· καὶ τὰ μὲν κελεύουσι, τὰ δὲ ἀπαγορεύουσι· οὕτως ἀνέκρινεν ὁ Διογένης· τὸν ἀνθρώπον, ὅτι πράττειεν.

18. σὺ μόνος παροικεῖς. There has been some difference of opinion as to the interpretation of these words. There are (says Campbell) two ways wherein the words of Cleopas may be understood by the reader: one is a method of accounting for the apparent ignorance of this traveller; the other as an expression of surprise, that any one who had been at Jerusalem at that time, though but a stranger, should not know what had made so much noise amongst all ranks, and had so much occupied, for some days, all the leading men in the nation, the chief priests, the scribes, the rulers, and the whole Sanhedrim, as well as the Roman procurator and the soldiery. The word παροικεῖν in the Sept. answers to the Hebrew יָצָא and שָׁב, and may denote both *to sojourn* and *to dwell*. Hence many interpret the passage thus:

“Art thou the only resident in Jerusalem who art ignorant of these things?” So Theophylact and Euthymius. Others explain: “Art thou the only one among the sojourners at Jerusalem who art ignorant of these things?” Whitby, Wolf, Kuinoel, and (as it should seem) Wetstein, more properly take *παροικεῖν* for *peregrinari*, and think that the words are a *formula* applied to those who are ignorant of what is doing around them, and are thus *like strangers in their own city*. In illustration of this sense, Wetstein adduces numerous Classical citations, of which the most apposite are the following. Marc. Antonin. 3. *ξένος κόσμου ὃ μὴ γνωρίζων τὰ ἐν κόσμῳ ὄντα*. Cic. pro Milone, 12. “An vos, judices, vero soli ignoratis, vos hospites in hac urbe versamini? vestrae peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?” Cic. pro Rabir. 28. “Adeone hospes hujusce urbis, adeone ignarus es disciplinæ, consuetudinisque nostræ, ut hæc nescias.” Liv. 4, 3. “Ne ea quidem scimus, quæ omnes peregrini etiam sciunt.” Cic. Acad. 1, 3. “Nos in nostrâ urbe peregrinantes, errantesque, tanquam hospites, tui libri quasi domum deduxerunt.” Kuinoel very truly observes, that the phraseology is here abrupt and concise, as is usual with those who are labouring under sorrow, and are therefore impatient of interruption.

19. ἀνὴρ προφήτης. The word ἀνὴρ is here elegantly pleonastic. On this idiom see Raphel, Kypke, and Matth. Gr. Gr.

19. δυνατὸς ἐν ἔργῳ καὶ λόγῳ. The word δυνατὸς, which properly signifies *powerful*, sometimes denotes *efficacy*, superiority, excellence, or dignity of *any* kind, and is especially applied to power of *eloquence*: of which Wetstein has adduced numerous examples. In the present passage is added ἐν ἔργῳ: nor is it unusual in the Classical writers to find *both* phrases united: ex. gr. Thucyd. 1, 139. says of Pericles, λέγειν δὲ καὶ πράττειν δυνατὸς: and Aristotle observes, that this embraces all the virtues which

compose a perfect man, according to Homer. So Cic. de Orat. 3, 15. (cited by Wets.) "Ut illum efficeret oratorem verborem, actoremque rerum." Cebes Tab. p. 6. ἀπὴρ ἔμφρων, καὶ δεινὸς περὶ σοφίαν λόγῳ τε καὶ ἔργῳ: which last passage comes the nearest. I add Cebes' Tab. p. 4. λόγῳ δὲ καὶ ἔργῳ Πυθαγόρειον ἐξηλακῶς βίον. The first of these phrases (δυνατὸς ἐν λόγῳ) relates (says Kypke) to the *wisdom* and *eloquence* of our Lord; the other relates to the mighty *miracles* which he performed.

Ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ signifies *Dei hominumque judicio*. See the note on Luke 1, 6. Consult Euthym. and Grot.

20. παρέδωκαν αὐτόν—εἰς κρίμα θανάτου, i. e. κρίμα θανατικόν. Alberti compares Ælian, V. H. 13, 28. ἐπὶ κρίσιν θανατικὴν. Ὅπως is here for *ὅτι*, like our particle *how* in narrations.

21. ἡμεῖς δὲ ἠλπίζομεν — Ἰσραήλ, i. e. one who should have established an earthly kingdom, and delivered his countrymen from the Roman yoke. Here we have a description of the Messiah according to the received notions of those times. Though this earthly kingdom, they believed, would be *conjoined with mental and moral improvement and reformation*, they had, however, no notion that the Messiah would offer himself up as a ransom for many. (Grotius.)

21. σὺν πᾶσι τ. The σὺν is here for ἐπὶ, like the Hebr. עִם for בְּ. Markland refers to Luke 3, 20. 16, 26. Col. 3, 14. and of the Classical writers, Athen. 9, 6. p. 378. and so, he says, the Vulgate seems to have read. This, however, is doubtful. The expression exactly corresponds to our particle *withal*.

21. τρίτην ταύτην ἡμέραν ἄγει σήμερον. Philologists are not agreed as to the mode of taking this sentence, which it must be confessed has a somewhat anomalous appearance. Most Commentators think that there is in ἄγει a nominative left understood; as Θεός, οὐρανός, or ἥλιος. Triller and Schacht form

the following construction, *σήμερον ἄγει ταύτην τὴν ἡμέραν τρίτην*, which is, however inadmissible. Beza, Kypke, and Mosch, supply *Ἰησοῦς*, and render, "Jesus tertium agit diem, vel in morte, vel in sepulcro." It is a frequent idiom with the Greeks, when they wish to show that any thing has been done on a certain day, to attribute what denotes the *day* to the *person*. See Viger. and Matth. Gr. Gr. And this occurs not only in the Classical, but even the Scriptural writers; as Joh. 11, 39. *τεταρταῖος ἐστὶ. Τὴν τρίτην ταύτην ἡμέραν ἄγει* will be for *τριταῖος ἤδη ἐστὶ*. This, upon the whole, seems the most probable way of explaining the anomaly; for such it is. Kuinoel observes, that no example has yet been produced of the phrase, and that the following words would then seem useless. But this objection is not fatal: for it must be observed that there are *phrases ἀπαξ λεγόμενα*, as well as *words*. Yet it is not so devoid of example; for the two following passages, cited by Wetstein, seem to very nearly prove the point. Lucian, D. Mort. 13. *ἔτι ἐν Βάβυλωνι κείμεαι τρίτην ταύτην ἡμέραν*. Diog. Laert. 10, 23. *τελευτῆσαι πεντηκοστὸν τρίτον ἔτος ἄγοντα*. It seems an Hellenistic phrase for the other more Classical expression: nor are the following words useless; though they might have been omitted. Doddridge and Grotius take the *ἄγει* in a passive sense. But this is devoid of *authority*, and involves far more difficulty than the former method. As to the expression *ἄγειν τὴν ἡμέραν*, it is as frequent as the Latin *agere diem*.

22. *ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς*. Euthymius explains: "Some of our women, who were followers of Jesus with ourselves, ἐξέστησαν, have thrown us into amazement, by asserting what seems incredible." It must be observed, that *ἐξίστημι* is one of those verbs which are used not only intransitively, but transitively. In *ἐξέστησαν* subaud *τοῦ νοῦ*. See the note on Matth. 12, 22. and Mark 3, 21. So Eurip. Aug. Frag. 7. *οἶνος ἐξέστησε με*. The word, however, is not here to be under-

stood only in the notion of *surprise*; but, as Zorn and Wolf well remark, it denotes a state of "vehement agitation and hesitation, a fluctuation between hope and fear." So in Acts 2, 12. ἐξέσταντο πάντες καὶ διηπόρουν.

22. γενομεναι ὄρθρῳι ἐ. τ. μ. Ὅρθρῳι is here to be taken adverbially; as in Job. 29, 7. ὅτε ἐξεπορευόμεν ῥῥῳος. So Virg. *Æn.* 8, 465. "*Æneas se matutinus agebat.*" (Kuin.) I add, Jos. 185, 32. ὄρθρῳος τοῖς πολέμοις ἐμπίπτει. Indeed this is a frequent idiom in the Classical writers, and especially in this word, of which Wetstein gives many examples.

25. ὧ ἀνοήτοι καὶ βραδεῖς. Christ here justly reprehends the ignorance and slowness of belief shown by these men; since he had while alive predicted his own resurrection.

Luke here (as it seems) only brings forward the sum of Christ's discourse. The term ἀνοήτοι, *fools*, (as it is rendered in our translation,) has been, not without reason, objected to by Doddridge and Campbell, who render *thoughtless*, which, however, is not significant enough, and is every way improper. Schleusner justly complains of the vague manner in which the word is defined by lexicographers, and himself explains it, "one who either has not, or uses not, the faculty of knowing the truth." Thus Jos. Ant. 6, 3, 6. calls the Jews ἀνοήτον τὸ πλῆθος πρὸς προρρήσεις τῶν συμβησομένων. It should therefore seem to answer to our word *misjudging*, *stupid*. The sentence is introduced in *Æsop. Fab.* τ. ν. ἀναστενάξας ἀνέκραγε ὧ ἀνόητοι καὶ βραδεῖς.* The word ἀνοήτος (and even μάταιος and μωρός) is sometimes, however, used in a middle sense. Thus Eurip. Suppl. 549. ἀλλ' ὧ μάταιοι, γνῶτε τ' ἀνθρώπων κακοί. The words βραδεῖς τῇ καρδίᾳ were added κατ' ἐξήγησιν, and denote inertness of intellect. The word καρδιά, which corresponds to the Hebr. לב, is

* This proves that the fable is the production of a later period. It was probably the fabrication of some monk in the middle ages.

added, to show that it is to be taken metaphorically. That it is not (as Price thought) a Latinism, appears from the citations in Wetstein. *Βραδὺς* is opposed to *ἀγχίνους*, *ready witted*. So Aristoph. Nub. 129. *ἐπιλησμάτων καὶ βραδὺς*, &c. It is often associated with words indicating stupidity, dullness, &c. The Latin *bardus* is evidently derived from the Æolic *βαρδύς*.

26. οὐχὶ ταῦτα ἔδει παθεῖν τ. X. q. d. "Did ye doubt whether Jesus were the Messiah, because he died? Now his very sufferings and death may show you clearly that he *is* the promised Messiah. Did ye not know that it was decreed (*ἔδει*) that the Messiah should attain to honour and glory through much tribulation. (Rosenm. and Kuin.) See Acts 14, 22. Schoettgen appositely cites Synopsis Sohar. p. 51. "If a man undergoes objurgation and tribulation from philanthropic motives, he thus prepares for himself an entrance into the future world." Jesus now proceeded to enumerate and recite various prophecies of the Old Testament, and to explain the true nature of the Messiah's kingdom, in order to show how vain and futile were the opinions respecting the *earthly* kingdom of the Messiah; and, moreover, that by the periods promised by the Prophets were meant those in which an accurate knowledge of the Deity, and of the mode of worshipping him, should be disseminated throughout the universe; and that it was necessary for the Messiah to suffer death, in order to effect these important ends.

27. ἀρξάμενος ἀπὸ Μωσέως. Even in the Books of Moses there are *prophecies*, as, for instance, those respecting Esau and Dan, &c. There are also types and symbols, as of the serpent erected by Moses: and also some connected with the affairs of David, the explanation of which Christ delivered to the Apostles, and the Apostles to us. It seems probable too that a similar mystical explication of other prophecies was delivered by Christ, or by the Holy Spirit, and handed down by tradition in the Church:

as of the affairs of Isaac. But many such applications were in after ages drawn to a mystical purport, rather with piety than judgment. So arduous a work is it, *φρονεῖν εἰς τὸ σωφρονεῖν*. (Grot.) The ancient Greek commentators, and especially Theophylact, (who preserves much of the old mystical interpretation, styled the *ἀναγωγή*,) will supply perpetual examples of the lamentable abuse adverted to by Grotius. The principal prophecies of the Old Testament, which Jesus may have cited on this occasion, are brought forward by J. Capellus in his *Obss.* and especially by the profoundly erudite Bp. Huet, in his *Demonstr. Evang. Prop.* 7. p. 568. and Prop. 9. p. 668. where all the prophecies concerning the Messiah in the Old Testament are copiously detailed and learnedly illustrated.

28. *προσποιεῖτο πορρωτέρω πορεύεσθαι*. The word *προσποιεῖν* properly denotes to appropriate to any one, and, in the middle voice, to appropriate to *oneself*, to make ones own, to take to oneself, and often, metaphorically, (as here,) to *make as if**. It is frequently used in the Classical writers, and sometimes in the Sept. as 1 Sam. 21, 41. See also 2 Sam. 13, 5. Campbell and Doddridge render, "he seemed as if he," &c. But I prefer our common version, "he made as though he would," which is an elliptical phrase for "*he made (a motion) as though*." And so Euthymius seems to have taken it, who explains *ἐσχηματίζετο*, and Hesych. *προσποιεῖται σχηματίζεται*. It seems probable that this *προσποίησις* consisted in *motion and gesture*; and, at all events, it affords no ground for founding a charge of *dissimulation* against our Saviour, or affording any encouragement to the practice of dissimulation in others. Besides (as Grotius remarks) there was not a shadow of dissimulation; for Jesus was directing his steps as if to go onwards, and would really

* The student will observe the more elegant, though rare form, in which this is expressed in Athen. 270. B. *ὅλος τ' ἦν ἀπανίστασθαι*.

have gone, had he not been withheld by their friendly importunities. Grotius has here considered the subject of dissimulation both theologically and morally, in a very long and profound philosophic dissertation, into which the nature of my plan will not permit me to enter.

29. *παρεβιάσαντο αὐτόν*, i. e. importuned him. This word, and others of a similar sense, are often used, not of physical but moral compulsion; and so the word occurs in Gen. 33, 11. Judg. 19, 7. See the note on Matth. 14, 22. "The expression, in such cases, (says Campbell,) must always be interpreted according to *popular usage*. Usages such as this, of expressing great urgency of solicitation by terms which, in strictness, imply force and compulsion, are common in every tongue."

29. *πρὸς ἡσπέραν ἐστὶ*. Wetstein remarks that *πρὸς* with nouns of times denotes the proximity of it (answering to our *towards*); and he then cites Thucyd. 4, 135. *πρὸς ἑαρ ἡδὴ*. Kuinoel adds, Jos. Ant. 5, 5. *ἐπεὶ δὲ πρὸς ἑσπέραν*, &c. In the *τοῦ μέναι subaud ξενεα*.

31. *κλάσας*. See the note on Matth. 14, 19. This was contrary to the custom of guests: since that office belonged to the entertainer, (as we find from Xenophon, Homer, and Apuleius,) except when the host, out of respect, chose to resign it to the guest. (Grot. and Price.) From all the circumstances, it is plain that this was a common meal, and not, as some pretend, the Eucharist.

31. *αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί*. On the impediments being removed, and on a nearer approach, they began to perceive and recognise Christ. So Gen. 21, 19. Rosenm. observes, that the expression of the eyes being opened is used by the Hebrews, not only of those whose eyes are *physically*, but *morally* closed, of those who at length perceive what they before failed to discern. See Gen. 3, 5—7. 21, 19—22. 1 Kings, 6, 17—20. But see the note on

ver. 16.* I assent, however, to Doddridge, that the Evangelist seems to intimate that the miraculous influence, which before prevented their knowing him, was removed, though other circumstances might awaken them to more attentive observation.

31. ἄφαντος ἐγένετο ἀπ' αὐτῶν. There has been some difference of opinion as to the construction and (which depends upon it) the interpretation of the passage. Some, as Kypke and Rosenm. assign to ἐγένετο ἀπ' αὐτῶν the sense of *departed from them*. Others refer the ἄφαντος to ἐγένετο, and at ἀπ' αὐτῶν understand *πορευόμενος*. But this seems too arbitrary a mode of construction. I agree with Beza and Kuinoel, that the ἀπ' αὐτῶν has the sense of *αὐτοῖς*, only it is more expletive, and is (as Grot. observes) a sort of Hebraism, since the α is often put pleonastically in the place of the dative. Thus ἄφαντος ἐγένετο ἀπ' αὐτῶν is the same as ἐφανίσθη ἀπ' αὐτῶν, and the sense will be, "he suddenly disappeared, or departed from them." The word is often, by the Greek writers, used of those who, in any way, and especially *abruptly* or *suddenly*, withdraw from any one's company, and are no longer visible to them. Examples are produced by Abresch in loc. 595. and Wetstein. Thus Eurip. Or. 1495. ἐγένετο διὰ προδόμων ἄφαντος. Apoll. 4, 1330. καὶ ἄφαντοι ἦν ἑσταθεν ἐνθ' ἄρα ταίγε φθογγῇ ὁμοῦ ἐγένοντο παρὰσχέδον. Arat. 899. Τίνετ' ἄφαντος. Theocrit. Id. 4, 5. ἄφαντος ὁ βωκόλος ὤχετο. Diod. Sic. 3, 60. ἄφαντον γενέσθαι. And 4, 65. ἄφαντος ἐγένετο. Ann 4, 82. Flor. 1, 1. "E conspectu ablatus est." I add, Polyæn. 4, 6, 15. p. 383. ἀφανεῖς πάντες ἐγενόντο. Æschyl. Ag. 607. ἀνὴρ ἄφαντος ἐξ Ἀχαιῶν στρατοῦ. Thucyd. T. 3, 189. 5. ἀποκλέαν ἐν κέλῃτι ἀφανίζεται. Plut. 9, 92. Παραχερήμα ἀφανῆς ἐγένετο. Herodian 1, 11, 5. de Ganymede. Ἐνθα καὶ τὸν Γανυμήδην ἀρπασθέντα ἀφανῆ γενέσθαι λόγος. Soph. Œdip. Tyr. 37, 560. ἄφαντος

* Cradock, Brennius, and Schoettgen, suppose that his undertaking the office of breaking bread, or some peculiar action or gesture in performing it, was the thing that made the discovery.

ἔρρει θανάσιμον χειρώματι; Sophocles Œdip. Tyr. 331. spoken metaphorically of dying. ἀλλ' ἐκ βροτῶν βαίην ἄφαντος πρόσθεν. Xen. Ages. 9. where ἀφανίζεσθαι is opposed to ἐμφανὴς εἶναι. Xen. Cyn. 10, 23. εἰς τὴν ὕλην ἀφανίζεται. Ælian Var. Hist. 1, 15. ἀφανεῖς γίνονται ἐκ τοῦ χώρου. D. Cass. 1096, 50. ἐς τὴν γῆν ἀφανίζεσθαι. Eurip. Or. 1496. ἐκ θαλάμων ἐγένετο ἄφαντος and 1557. ἄφαντος οἴχεται. The following passage of Lucian, T. 3. p. 62. is remarkable: αὐτὸς δὲ ἀπολιπὼν μελαθῶν, οὐκ οἶδ' ὅποι ἀφανὴς ᾔχετο ἀπαιών. Most commentators agree that we are not to suppose that our Lord vanished as a spectre might be supposed to do. As to the *manner* in which this disappearance was effected, Grotius very prudently professes that he knows nothing more applicable than the saying of Basil, τὸ ὅπως μὴ περιεργάζεσθαι, not to busily scrutinize the *how*. Of the *three* modes, continues he, in which it *might* have happened, *two* are easier of comprehension: but the third, I would not venture to pronounce *impossible*. For, continues he, while we are encrusted with this earthly clay, we cannot attain unto aught that regards the nature of angels, or that which St. Paul calls the spiritual body, except by very faint conjectures; which should put a check on our vain curiosity. The reason (says Euthymius,) for this abrupt and hasty departure was, that they might tarry no longer, but return to the disciples: for he intended on the same day to appear to all. After all, I do not see how it can be concluded from the words of the Evangelist, or from any of the passages with which they have been compared, whether the removal in question was natural, or preternatural. The words simply imply that he was withdrawn, or withdrew himself from them.

32. οὐχὶ ἡ καρδία ἡμῶν καιομένη, did not our hearts burn within us. Kypke observes that the word *καίεσθαι*, is often used of *vehement commotion* and affection of the mind, especially joy. So both the Hebrew, Greek, and Latin writers. Thus Ps. 39, 4. ἐθερμάνθη

ἡ καρδία. Jer. 20, 9. Cic. de fin. 4, 3. Incendit igitur eos qui audiunt—Quid ille incendat? restinguat citius, si ardentem acceperit. So in other passages of Cicero, produced by Wetstein. I add from the Psalms, "My soul is athirst for God, yea even for the living God;" which is beautifully imitated by Cowper in his Task. "His very soul athirst for Nature in her green attire." Kypke has here well observed that the Evangelist does not add with *what* particular affection their hearts were filled: since it was a compound feeling, made up partly of respectful affection towards one who had so ably expounded the oracles of the prophets; of *desire* to longer enjoy his society and instruction; of *joy*, since they anxiously longed that what he had taught them of the resurrection of the Messiah should prove true, and (though with some fluctuation of mind,) rejoiced in the anticipation of that truth. (Kypke.) Unless (say they) our minds had been veiled by ignorance, we should have recognized him even before he sat to meat with us, by his manner of instruction. For, besides the weight of his arguments, and the courtesy of his address, there was added a *divine efficacy* warming our hearts, such as we were wont to perceive in his former instructions. (Grot.)

36. Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. John adds ὁμίως τῇ ἡμέρᾳ ἐκείνῃ, καὶ θυρῶν κεκλεισμένων: from which, many have inferred that Jesus entered the closed doors without stirring them on their hinges. But then it would have been written διὰ τῶν θυρῶν κεκλεισμένων. Indeed, the last words have solely a reference to the preceding διὰ φόβου τῶν Ἰουδαίων. But (ask some) has not John noted that the doors were opened? True: but such minutiae as this, (i. e. whether Jesus himself opened the door, or ordered it to be opened,) the Evangelists are not accustomed to touch on. Besides, had the disciples from Emmaus also entered by the closed doors? The word ἔστη, indicates that Jesus appeared suddenly and

unexpectedly. The *εἰρήνη ὑμῶν*, was a customary form of salutation. (Kuīn.)

37. *πτοηθέντες*. Wetstein cites Pocock, in his *Porta Mos.* p. 214. R. Aaron Levita, referente Juda Zabara, corporis in mundum futurum admissi quatuor statuit excellentiæ gradus. 1. ut oculi visum fugiat, quodocunque latere cupiat. 2. quemlibet locum etiam ocllusum ingrediatur non secus ac spiritus. 3. brevi temporis spatio a loco suo ad locum longè remotum transferratur, vel alia indutum forma *לער מחדש*, quoties cunque personam mutare libuerit. The expressions *πτοηθέντες* and *ἐμφοβοι*, are synonymous, but joined for the sake of stronger emphasis. The *fear* too arose from the suddenness of Christ's appearance. In this view Wetstein refers to Acts 12, 9. and cites Quintilian, D. 9. Inopinata subito amici mei species effulsit: obstupui, totumque corpus perfudit frigidus pavor: neque aliter, quam si vana objiceretur oculis imago, mente captus steti. Among many other opinions respecting spirits, and their power over men, the Jews thought, that there were spectres and empty appearances brought forward by dæmons, and that the soul of a dead person could appear clothed in a visible, though very subtle, body. See Jos Ant. 1, 20. 2, 5, 6, 1. (Kuinoel.) See Bp. Pearson on the Creed, p. 452.

38. *διὰ τὸ διαλογισμὸν ἀναβαίνουσιν*. Wetstein compares this expression with a similar one in Eustath. p. 669. 11. *ὑπονοίας ἀναβησομένης εἰς νοῦν*. Virg. *Æn.* 1, 582. Nate Deâ, quæ nunc animo sententia surgit? Bereschith, R. 24, 4. quæ ascenderunt in cogitationem. He also refers to 1 Cor. 2, 9. Schleusner is wrong in saying that this is a mere Hebrew formula. It is found in the Classical writers, as appears from the above-cited passages: and is not wanting in the modern tongues. I cannot therefore agree with Mr. Horne (Introduct. 2. p. 25.) who explains it, "why are thoughts in our hearts." A mode of interpretation that (I think) utterly destroys the beauty of the

metaphor, which is very common even in the modern languages.

39. ἴδετε τὰς χεῖρας μου καὶ τοὺς πόδας μου. Our Lord intended to show them that he was their very master who had been crucified, and not a spectre; (whence he adds αὐτὸς ἔγω εἰμι) and that they did not behold only the *soul* of their master, endued with a subtile body; hence he says, "Ye see the scars," &c. q. d. "Where the testimony of *things* are at hand, what need of *words*? handle me,* feel me." The *feet* are mentioned, not that they were perforated, (which was not the case.† (See the note on Matth. 27, 32.) though we may suppose that they were bruised and wounded from the violent compression of the rope.

39. πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει. This passage has been imitated by Philostr. Vit. Ap. 9, 12. λαβοῦ μοι, καὶ μὲν διαφύγω σε, εἰδῶλον εἰμι — εἰ δὲ ὑπομείναιμι ἀπτόμενος, πεῖθι καὶ — ζῆν με, καὶ μὴ ἀποβεβληκέναι τὸ σῶμα. So Lucian, H. V. 2, 12. εἰ μὴ ἄψαιτό τις, οὐκ ἂν ἐλέγξειε, μὴ σῶμα εἶναι τὸ ὀρώμενον. Max. Tyr, 15, 1. οὐ γὰρ σάρκες αἱ δαιμόνων φύσεις, οὐδὲ ὀστᾶ οὐδὲ αἷμα. This was spoken according to the universal opinion of all nations. Wetstein compares several Classical passages: ex. gr. Hom. Od. λ. 217. ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε κέντε θάνωσιν, οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν. Ov. Met. 4, 443. Errant exsanguis sine corpore et ossibus umbræ. Cic. Tusc. 1, 11. Quintilian. D. 10. Virg. Æn. 6, 700. Ter conatus ibi collo dare brachia circum, Ter frustra comprehensa effugit imago, Par levibus ventis, volucrique simillima somno. He also cites several Rabbinical passages. I can only refer

* Wetstein gives many examples of ψηλαφᾶω, which exactly corresponds to our word *feel*, of which indeed it is the *radix*.

† Yet from the following passage of Plantus Mostell. 2, 12, (cited by Wets.) it appears that the feet were *sometimes* nailed. "Ego dabo ei talentum, primus qui in crucem excucurrerit. Sed ea lege, ut affigantur *bis pedes*, *bis brachia*."

my readers to the able note of Grotius on this passage.

39, 40. Christ thought that the readiest mode of extirpating this superstitious fear from their minds, was to desire them to survey the scars of his hands and feet.

41, 42. ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς. This is founded in nature, the disciples yet *doubted*; as is sometimes the case in the occurrence of events very felicitous, and which happen suddenly and unexpectedly. We think the news too good to believe; and fancy we are dreaming. Thus Kuinoel cites Ovid. "Tarda soleat magnis rebus inesse fides:" and Wetstein cites Liv. 39, 49. vix sibimet ipsi præ necopinato gaudiq̄ credentes. Liban. Or. 21. p. 528. c. καὶ ὁ μὲν οἷς ἤκουσε πιστεύων, μεθ' ἡδονῆς ἐτεὸν ἐδίδασκε· ὁ δὲ ὑπὸ τοῦ μεγέθους τῶν ἀγαθῶν ἀπιστῶν.

42. ἀπὸ μελλισσίου κηρίου, a piece of honey-comb, called in 1 Sam. 14, 27. τοὶ κηρίον τοῦ μέλιτος. A frequent food with the ancients. The ordinary aliment of the disciples (says Dr. Owen,) was nearly a kin to that of John the Baptist. This (I add) was also used by Pythagoras. So Porphy. Vit. Pyth. 34. (cited by Wetstein,) τῆς δὲ διαίτης τὸ μὲν ἄριστον ἦν κηρίον ἢ μέλι· δεῖπνον δ' ἄστος ἐκ κέγχριον.

44—47. οὗτοι οἱ λόγοι (scil. εἰσι,) οὓς ἐλάλησα π. ὑ. i. e. "the words uttered by me, when I was with you, imported that all things written of me (my death, burial, and resurrection,) should be fulfilled." The Old Testament was by the Jews divided into three volumes: the Law (of Moses); the Prophets; and the Hagiographe. Now, instead of the last, the Psalms are here mentioned, as being the most eminent book of the Hagiographa, and that in which, are contained most part of the Prophecies of the Messiah; of which Wetstein gives numerous examples. It must be remembered, that the Jews did then, and long before had been accustomed, to consider many of the Psalms which treated of the tribulations and calamities of David, as symbols and types

of those which should happen to the Messiah. (Rosenm. and Kuin.)

45. διήνοιξεν αὐτῶν τὸν νοῦν, opened, enlightened their minds. See ver. 32. and Acts 16, 14. "whose heart the Lord opened." Wetstein compares Plut. p. 36. D. where it is said that the reading of the Poets, προσανοίγει καὶ προσκλίνει τὴν τοῦ νέου ψυχὴν φιλοσοφίας λόγοις.

47. ἀρξάμενον ἀπὸ Ἱερουσαλήμ. Participles, passive or neuter, are sometimes (as here) put impersonally in the neuter gender. The accusative is instead of a genitive of consequence. There is a nearly similar passage in Philostr. Ep. Apol. 3. ἐπῆλθες ἔθνη — ἀπὸ Συρίας ἀρξάμενος. To pass however from the consideration of *words* to *things*, it must be observed, that this was an ancient prerogative granted to the city by the Almighty, among many other privileges. This Schoettgen illustrates from numerous Rabbinical writings; ex. gr. Vajikra, fol. 167, 4. "God will bestow no benefits, blessings, or consolations, on the Israelites, except from Zion."

48. ὑμεῖς δ. ἐ. μ. τούτων, i. e. of my life, death, and resurrection. Compare Acts 1, 8.

49. ἐπαγγελίαν, i. e. the thing promised, or (as we say,) the *promise*, for (by the way) the word *promise*, is properly only a past participle. By this ἐπαγγελία, is meant the gifts of the Holy Spirit. Ἐξ ὕψους, from heaven. This signification of ὕψους, illustrates the origin of our word *heaven*, which undoubtedly is derived from the Ang. Sax. Deapan, to heave, raise. It therefore literally denotes the heaven, *heaved*, raised (place). See H. Tooke, in his *Diversions of Purley*, who cites Gower, p. 2.

"Whan Lucifer was *heff* in heaven,
And ought moste have stonde in even."

The correspondent term in Greek οὐρανός, has a similar allusion: for of all the etymologists, our learned countryman Dr. Fuller, has alone discerned its true origin, which is from ὄρω, *to raise*. This is confirmed also, by

the sense of the contrary term *infernium*. The German and Dutch, Himmel. The Icelandic, &c. Hemins; Homins, seem cognate with the Hebr. חַמָּוּ.

49. ἕως οὗ ἐνδύσθη δύναμιν. This word ἐνδύω, answers to the Heb. שָׁבַל; but it is also used by the Classical writers for *enduo*, *furnish with*, &c. So Diog. Laert. 3, 3. (cited by Kypke.) ἐνεδέδυτο τ' ἀνδρὸς καὶ τὸ βάρος. Aristoph. p. 732. ἐνδύμεναι κατὰ σκοτοῦ τόλμημα τηλικούτον. I add Isocr. Panyg. 111. μείζους δυναστείας ἢ κατ' ἀνθρώπους περιβεβλημένοις. The word not unfrequently occurs in the Sept. ex. gr. Psalm. 93, 1. ὁ Κύριος ἐβασίλευσεν, ἐπρέπειαν ἐνέδυσσας, ἐνέδυσσας Κύριος δυνάμιν. So the Latin *induere*. See Facciol. Lex.

50. ἐξήγαγε — ἕως εἰς Βηθανίαν. By Bethany, must here be understood that part of it which formed the mount of Olives, where our Lord had often prayed, and which, as it had been a witness of his *humiliation*, was ordained to be that of his *exaltation* and glory. Euthymius rightly observes, that this did not take place immediately at the close of the supper, but on the fortieth day after his resurrection: since the intermediate circumstances are omitted by the Evangelist: as for instance (says Rosenm.) the circumstance of the Apostles entering Galilee, of Christ's frequently appearing unto them there, and of their returning from Galilee to Jerusalem. See the note on Mark 16, 14.

51. ἀνεφέρετο. See the note on Mark 16, 19.

52. προσκυνήσαντες αὐτὸν, offered up religious worship to him. In this sense the word occurs in various places of the New Testament. "The offer up prayers to him (says Wets.) though absent and invisible. For προσκυνήσαντες denotes the religious worship now first rendered by the Apostles to Christ." But compare Matth. 28, 17.

52. μετὰ χαρᾶς μεγάλης, *with great joy*. Because they now fully comprehend the glorious manner in which redemption was procured for the human race,

and were cheered with the great promise of the Holy Spirit.

53. καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, i. e. *assidue*, at all fit times, or (as Euthymius explains κατὰ τοὺς καιροὺς τῶν συνάξεων, ὅτε εἶναι ἐν αὐτῷ ἐξῆν, *whenever the people had assembled, and they had permission to be in it*). They repaired to the temple in preference to any other place; since there the Jews were accustomed to pray, and return thanks to God, especially on momentous occasions.

END OF VOL. II.

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

